

TRUTH clear'd of Calumnies:

Wherein a Book, intitled, A

DIALOGUE

BETWEEN A

Quaker and a Stable Christian,

(Printed at ABERDEEN,

And upon good Ground judged to be writ by
William Spitchell, a Preacher near by it, or
at least that he had the chief Hand in it) is
Examined, and the Disingenuity of the Au-
thor in his Representing the QUAKERS, is
discovered.

HERE IS ALSO

Their CASE fully Stated, Cleared, Demon-
strated, and the OBJECTIONS of their
Opposers Answer'd according to Truth,
Scripture and Right Reason.

By ROBERT BARCLAY.

Isa. 53. 1. Who hath believed our Report, and to whom is the
Arm of the Lord revealed?

John 3. 39, 40. Ye search the Scriptures, because in them ye think
ye have Eternal Life: And they are they which testify of me;
and ye will not come unto me, that ye may have Life.

Matth. 5. 11. Blessed are ye, when men shall revile you, and say
all Manner of Evil against you falsely for my sake.

Acts 24. 14. After the Way which they call Heresy, I worship
the God of my Fathers.

1 Thess. 5. 21. Prove all things, hold fast that which is good.

L O N D O N: Printed by the Assigns of
J. Sowle, in the Year, 1717.

THE
PREFACE
TO THE
READER.

READER,

FOR thy better understanding the Matters handled in this Treatise, I thought fit to premise somewhat by way of Preface; and indeed the Nature of the thing calleth for it, that thou mayst receive a true Information concerning the People here pleaded for, and so generally opposed; but more particularly in the City of Aberdeen, that thou mayst understand, how the Case stands betwixt them, and their Adversaries in it.

Know then, That after the Lord had raised up the Witnesses of this Day, and had opened in them, and unto them the Light and Glory thereof, divers of them at sundry Times were moved of the Lord to come into these Parts, and unto the Town of Aberdeen, in Love to the Seed, which there was to be gathered; but their Acceptance for divers Years together, was very unsutable.

For the Enemy that had wrought, and was exalted in the Mystery of Iniquity, to darken the Appearance of this Day, had prepared and stirred up his Ministers, to resist them and their Testimony, by aspersing them with many gross Calumnies, Lies

and Reproaches, as demented, distracted, bodily possessed of the Devil, practising Abominations under Colour of being led to them by the Spirit; and as to their Principles, Blasphemous Deniers of the true Christ, of Heaven, Hell, Angels, the Resurrection of the Body and Day of Judgment, Inconsistent with Magistracy, nothing better than John of Leyden and his Complices. This was the vulgar and familiar Language of the Pulpits, which was for a time received for unquestionable Truth; till about the Year 1662, some sober and serious Professors, in and about the said Town, did begin to weigh these things more narrowly, and find the Savour of that Life in the Testimony of that so much reproached People, which some Years before had stirred in others, who were now come to a great Loss and Decay; and this gave them Occasion to examine the Principles and Ways of that People more exactly, which proving upon Inquiry, to be far otherways than they had been represented, gave them a further Occasion to see the Integrity and Soundness of that despised People, and of their Principles, on the one Hand; and on the other, to see the prejudic'd Disingenuity and Enmity of their Accusers. In these the Lord caused his Word to prosper, (who were few in Number, yet noted as to their Sobriety in their former Way of Profession) and raised them up to own that People and their Testimony, and to become One with them. Now their Adversaries finding nothing in these, whom the Lord had raised up in these Parts, whereof to accuse them, as to their Conversation, these Calumnies must be cast upon Strangers, living some Hundred Miles distant, where these Untruths cannot be so easily disproved; but as to these at Home, the Tune must be turned. Therefore George Mil-drum, who hath more particularly espoused the Quarrel against Truth and its Followers, than any of his Brethren, begins to say, That, it is no Wonder

der to see Quakers forbear gross Out-breakings, for that Hereticks have formerly come as great a Length (but surely, Abstinence from gross Out-breakings, and a clean outward Conversation, is no good Argument against the Quakers) so now the Clamour is, Though they have been Professors, and that noted Ones too, and though they be honest in their Conversation, yet they are deluded and deceived, and are Deceivers. And thus as of Old, the Truth and the Witnesses of it have always be enreproached by those of the Pharisaical Spirit; so now: For sometimes they said, Christ had a Devil, sometimes the Apostles are drunk, and other times mad. Since these things have thus occurred, there hath been no little Industry used, to suppress this People by Threatnings and Persecution (on which Account divers of our Friends have been cast into Prison, and some detained long in, of the said Town) and also by Preaching and Writing, of which for thy Information receive this Account.

There were Thirty Queries sent by the Bishop of Aberdeen (so called) to Alexander Jaffray: Also about the same time, a Paper of three or four Sheets subscribed by G. M. Intituled, The State of the Controversy betwixt the Protestants and the Quakers. The Thirty Queries were not long after answered by G. K. in respect to A. J. his Sickness at that time, and returned to him from A. J. And some time afterwards, George Mildrum his Paper, called, The State of the Controversy, &c. was answered by G. K. to which Papers of G. K. somewhat was premised by A. J. which Papers being several times called for (but particularly in a Letter from G. M. his own Hand to A. J. wherein he intreats for an Answer, that he might know, as he said, in what things we did differ, or in what things we only seemed to differ) were sent to him within Nine Months after the Receipt of G. M.

his Papers. Before all which a Sermon on purpose was preached by G. M. against the Quakers in the Ninth Month 1666. wherein the Sum of both his Papers was asserted, only that it was digested in a Pulpit-way, and introduced with an insinuating Discourse of his pretended Kindness for the Persons of some Quakers, and his Unwillingness to meddle with them, were it not his Office, and Zeal for the Truth did engage him to it; but if it had been so indeed, he would have said no more of them than the Truth: whereas it is stuffed with Lies, which are positively asserted to be the Quakers Principles, by this pretended Preacher of the Gospel from his Chair of Verity (so called) or rather of Falshood: Whereas yet G. M. his Papers aforementioned, were not so much as sent, far less answered, by which, according to the Words of his own Letter above-mentioned, he was to receive an Understanding of the Differences, and yet before he received this Understanding, whilst he was ignorant of the Differences, according to his own Confession, he is not ashamed to forge Numbers of Lies upon the Lord's People; and, as if they had been Truths, consisting in his Knowledge, to vent them before a Publick Auditory: which Sermon is largely answered by G. K. together with some Animadversions upon it from A. J. Also several Papers past betwixt W. M. and G. K. which had their Rise from some Queries sent by P. L. to W. M. answered by W. M. to which was returned a Reply, by P. L. the same was replied to by G. K. which having received a Reply from W. M. was again replied to at length by G. K. It is now Two Years and upwards, since the last Papers, from our Friends Hands, were returned to the respective Priests; unto which, as yet, there is no Answer, nor any of them published; but instead of all, at last comes out a Dialogue (of which the Proverb is verified,

verified, Partruriunt Montes, nascitur Mus) subscribed by no Hand, but generally understood to be W. M. and by him not denied: which whether it be to deal fairly or ingenuously, the Ingenuous may judge.

Ingenuous Dealing would have stated things, as related from our own Friends Hands, and given an Account of the many Scripture-Proofs and Arguments made Use of in our Friends Papers, which this Author in his Dialogue hath done nothing less, but deceitfully hath represented us, (considering what had pass'd before, to which he himself, whoever he is, could not but be privy) and disingenuously hath dissembled and waved almost all the Scripture-Proofs and Arguments, used by our Friends in their aforesaid Papers, as any may see, who are willing to look into the said Papers, Copies of which are in several Hands, and any who desire to read them, may have them readily from our Friends.

Therefore, however this Work of his may satisfy and deceive a benighted Multitude, whose Faith is pinned upon other Mens Sleeves, nevertheless I hope, it shall be an Occasion to discover these Men, to any who are ingenuous, and love not to be hoodwinked, but are willing to know the Truth.

So, Reader, having given thee this Account, I leave thee to the perusing of the following Papers, omitting these needless Apologies, and flattering Insinuations, usual in Epistles of this Kind; my End being To answer the Good in all, and to starve, and not to feed the Evil in any. And I refer my self to that innocent and pure Principle, the Light of Christ Jesus in thee, which bears Testimony against all Evil, that thereby thou mayst try and

examine, what is here written, and who are the Owners of Scripture; and who are the Writers of it; which thou canst only truly discover, and discern by the Spirit, from which the Scriptures came, even that inward Light and Word of Grace, that is able to build thee up, and establish thee in the Truth, unto which I recommend thee.

R. B.

Ury, the 19th of the
2d Month, 1670.



There are, however, the Word of his Majesty
and a learned and distinguished
I have been, and shall be, as
it will be an Occasion to discover the
of which are in several Hands, and any who
are willing to know the Truth.

TRUTH

So I have, having given thee this Account, I
leave thee to the perusal of the following Papers,
counting thee well acquainted with the
Institutions, which in the History of the Church, and
and not to feed the Error is now, and I will say
let it be innocent as pure Light, and I Light
of Christ, which in the History of the Church, and
which are in several Hands, and any who
are willing to know the Truth.

TRUTH CLEAR'D OF CALUMNIES.

To the AUTHOR.

HAVING taken a serious View of the *Dialogue* lately published by thee, and having weigh'd and considered it in the Fear of the Lord, I found it incumbent upon me to Reply unto it, both upon the Account of *Truth*, at which it strikes, and for thy *Soul's sake*, as also for others; that any *simple Hearts*, who have received Hurt by it, may be undeceived, and thy unfair Dealing may be manifested. In Order whereunto, before I enter upon the *Examination* thereof particularly, I have some things to lay before thee.

And *First*, As to the Manner and Method of thy Book by way of *Dialogue*, it is no ways allowable from thee, being but a meer Shift, to shuffle by those other *Papers* aforesaid, from being noticed or regarded, where all these *Controversies* are spoken to at large.

Secondly, The Nature of this Kind of *Writing* ought to have engaged thee, to set down as largely, what could be said on the one hand, as on the other, and to have brought in all the Proofs and Arguments alledged by the *Quakers*, or at least the most considerable; but in that thou

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1670. thou hast done nothing so much as becomes a *Man*, far less a *Christian*, as any who have conversed with that *People*, cannot but be sensible of. Thou hast made a bare Representation of the *Quakers Principles*, and that so scantily and mincingly, that thou frequently givest thy self Occasion to fight against a *Man of Strain*. But that wherein thou hast manifested the Badness of thy *Cause*, and thy *Weakness* in pleading for it, is, that the *Substance* of what thou hast said is nothing else, but that which was writ in the *Papers* before mentioned, and so largely answered already: Whereof thou art altogether *silent*, and wouldst insinuate, that what thou hast here writ, was never answered by any *Quaker*; yea, is unanswerable.

Thirdly, In the Beginning of thy *Epistle* thou alledgest, That thou hast examined divers *Opinions* (of the People called *Quakers*) and after Tryal found them to be *naught*; whereas thou hast not so much as mentioned, far less answered, the *Arguments* used by them, and in the Manner of signifying their Principles, thou givest not their own Words, but couchest them in such Words of thy own framing, as may bear the most disadvantageous Construction: Hence thou sayst, That they deny *Original Sin*; That they overturn the Doctrine of the *Saints Perseverance*; That they call the *Ordinances* of *Christ*, the *Inventions* of *Men*; all which things, as so conceived, are false.

Fourthly, There hath appeared in thee an *Airy Spirit*, full of Vanity and Self-Conceit, a thing which thou seemest much to cry out against in *others*, and wilt not see it in *thy self*; hence in thy *Epistle* thou boastest, that thou hast so succinctly confuted their Errors, highly commending the Manner of thy Writing, as that which, for ought thou knowest, was never done by any, who

who never handled these Things with greater 1670.
Plainness and Condescendingness to the meanest
Capacity, and in so narrow a Compass, as thy
own Words bear. The signifying, that it was
the Judgment of some, that the Publishing of
thy Papers might tend to *Edification*; the crying
up of thy *Zeal* for the *Ordinances*, and many
other Passages too tedious to relate, do very much
evidence an itching Desire in thee to be com-
mended and applauded in thy Enterprize.

Fifthly, In the Writing and Framing of thy
Discourse, thou hast introduced thy self most
childishly and ridiculously, and takest frequent
Occasion to play upon thy own Words, and
snatch at them, as if thou hadst got some great
Advantage; not unlike Dogs, that bark at their
own Shadow, or those Creatures that run and are
mad, when they see themselves in a Looking-
Glass, supposing it to be some other, when in-
deed it is but their own Image. That this is thy
way, appears in many Pages in thy Book, as
they are hereafter examined.

Now more particularly:

So soon as thou enterest upon the Matter of
Debate, Page 2. thou beginnest with great *Dis-*
ingenuity; an Evidence of what may be expected,
or will be found throughout the rest. For not-
withstanding the Words of the *Quaker* are of
thy own framing, and that they lie patent be-
fore thee; yet thou hast not had so much Honesty
in thy Answer, as to subsume them aright. The
Quaker says, I use not flattering Titles, and
give thee not Heathenish Salutations and Bowings,
lest I should sin, and be found an Idolater: In
Answer to which thou beginnest with a false Sub-
sumption, saying, Thou wonderest that he should
call *Salutations* and *Bowings* Heathenish and
Idolatrous. Indeed it is no strange thing, that
thou and others mis-represent us, and bely us in
repeating

1670. repeating our Words at a Distance, when in this manner of Writing thou canst not truly repeat those Words, which thou placest for ours, when they be just written before thee. Is it not one thing to say, That *Salutations* that are Heathenish, or Heathenish *Salutations* cannot be used without Sin and *Idolatry*; and another thing to say, That *Salutations* and *Bowings* are Heathenish and *Idolatrous*? Who is so blind as not to see here a vast Difference? As to the first, who dares deny it to be a Truth, that will offer to call himself a Christian? to wit, That *Salutations* and *Bowings* that are Heathenish, cannot be used without *Idolatry* and Sin? But as to the other, That *Salutations* and *Bowings* are Heathenish and *Idolatrous*, being taken in *general*, was never said nor judged by the *Quakers*; and therefore to charge them with it, is utterly false, and a Lye: For such *Salutations* as *Christ* commands, and the Apostles practised, the *Quakers* dearly own, and frequently use, and find in them great Refreshment, because there-through the *Life* flows, and is communicated from one *Vessel* to another; but such *Salutations* thou art ignorant of, and of the *Life* that is there-through communicated, which bears *Testimony* against all that is Heathenish and *Idolatrous*, and leads out of it, and therefore in thy dark *Mind* wouldst from thence plead for the customary *Salutations* of the Heathen, as appears by the Proofs thou bringest, wherein thy Folly is very much manifested. *Christ*, sayst thou, *commanded his Disciples, when they entered into a House, to salute it*; he did so: And what more? And if the House be worthy, their *Peace* shall be upon it, to wit, the *Peace* through the *Salutation* intimated or offered, because they brought to that House the Tender of the *Gospel* and glad Tidings, which was a good *Salutation*. But what wouldst thou infer from that? That we ought to do off our

our Hats one to another; a thing which they never did, by whose Example thou wouldst press us to do it: and it is known, that it is a thing unusual in that Part of the World to this Day. That other Proof, alledged from *Paul* saluting the Churches, makes as little, if not far less, to the Purpose. *Paul* in his Epistles, who was at a great Distance, wisheth Grace and Peace to the Churches from God the Father and the Lord Jesus Christ; Ergo, We ought to take off our Hats. Can there be any thing more ridiculous? Is this the great Esteem ye put upon the Scriptures, to take the Salutations of the blessed Apostle *Paul*, signified by the Motions of the Holy Spirit, which was the very Blessing of *Paul* to the Churches, or rather of the Spirit through him, for to prove your doing off Hats, one of the corrupt Customs of this World? Is not this to make a Mock of the Scriptures, and a stretching them to plead for that, against which is the natural Tendence of their Testimony? Next thou givest us *Abraham's* Practice; but every Practice of *Abraham* is not a Rule to us, nor to you either; the like may be said of that of *Moses*. Though *Moses* did Obeisance to his Father-in-Law, that makes nothing against us, far less his Kissing of him, and asking him of his Welfare; both which things the Quakers deny not. Thou acknowledgest, that Religious Worship given to the Creature, is Idolatry. What is Religious Worship, but that which is given to God? And is not the Bowing of the Body, and Uncovering of the Head, the Signification of your Worship to God? And if ye give the same to the Creature also, where is the Difference? For in the external Signification it is not distinguished, unless it be said to be the Intention; which if it be, we shall have the Papists pleading the same, for their Adoration of Images, and the Relicks of the Saints. And truly,

1670. ly, your being found in these things, gives them Advantage in that Matter. That *Courtesy* and *Christianity* are not repugnant, we deny not; and therefore for *Christians* to be *courteous* one to another, is very fit, which indeed that the Apostle commands, we acknowledge: But that *Courtesy* consists in taking off Hats, and bowing to one another, that rests for thee to prove. In the next Place, to prove the Indifference of using the *Plural Number* instead of the *Singular* to one Person, thou sayst, thou art very confident, the *Kingdom of God* consists not in Words: So am I too; yet I strange thou shouldst say so, considering thy *Principles*, for what is all your Preaching but *Words*? Yea, what is the *Scripture* it self (I mean that which ye have of it, to wit, the *Letter*) but *Words*? And seeing the very *Gospel*, according to you, is but a Company of *Words*, being a Declaration of what past many Hundred Years ago, how has thy Zeal here to oppose the *Quakers* made thee forget thy self in this Matter? Thou sayst, that to which the *Singular Number* is agreeable, the *Plural* may be applied to without making a Lye. The Proofs alledged for that be *Matth. 23. 37. Luke 22. 31. 3 Epistle of John*, Verse 13. evince nothing in this Matter; for the Context being rightly considered, will clearly make out, that the Words are not applied to one single Person only, exclusively of others; and that of *Luke* is to a Flock, comprehending the Disciples, to whom he was speaking just before; but there is no confounding of the Number, where one *single* Person is only spoken to, and that without understanding of any more. And though indeed it were good, that the Difference were not greater, yet the Differences in these things evidence, that there be Differences in greater Matters. And in Respect that ye are estranged from the *Principle*, that leads

leads out of *Corruption* in all things, therefore ye cannot see the Weight that is in these things, which is more than ye are aware of. 1670.

Page 3. Thou seemest to take great Advantage of these Words, *Heretofore I walked according to my Light, and the same I do still, and while in the Integrity of my Heart, I walked in the Way thou art now in, I dare not say, but God countenanced me in it.* Here thou makest a great Stir, as if thou hadst brought the *Quaker* to a great Dilemma: But to pass by thy examining of the weak Objection, which thou makest in the *Quaker's* Behalf, which I believe was never alledged by any of them unto thee, as that wherewith they either only or chiefly defend themselves in this Matter; to wit, *Solomon's* sacrificing at *Gibeon*. As in many other particulars, so in this, thou statest the *Quakers* Part but too weakly and faintly, yea, disingenuously; for the *Light*, which we walk according unto, and desire to walk according to it for ever, is the *Light of Christ in us*, and not *our Light* otherwise than by the free Gifts of God, which we do freely acknowledged shine in our Hearts in some Measure in the time we walked with you, (though we did not so know it) and gave us some *Knowledge* and *Discerning* of things, and begot a Measure of Integrity and Honesty of Heart towards the Lord in divers of us, and turned the *Bent* of our Hearts truly towards him in Measure. And the Lord countenanced and visited, and sometimes refreshed us secretly in those Days, with a Regard to that Measure of Integrity he found in us, and not because of, or in respect unto that way of *Profession* we then walked in, which Way was truly a Hurt unto us, and not Advantage. And it was not your Way, which we walked in with you, that the Lord countenanced, but the *Integrity* and *Uprightness*, which he had begot in us, and had placed

1670. placed in us, as a tender Plant, and as a Root in dry Ground, under the Oppression of your Way, which burthened it; and until we were brought out of your Way, by his Arm which drew us, his Seed and Plant in us suffered, and was oppressed as a Cart with Sheaves: But after we were delivered from your Way, and turned to the Way we now walk in, the Seed and Plant, which suffered, came to receive Strength, and be raised unto Life and Dominion, as many are Witnesses at this Day. Nor is this thy Argument any other, but that which the Papists did throw against those, who sometimes walked with them in the Popish Way of Profession, some Hundred Years ago, when they came out from among them, whom the Lord visited while they were among them, and at times refreshed them, till he brought them forth to witness against them. For the Lord hath a People in Babylon, and hath his Sheep, which are scattered on the dry and barren Mountains of many Sorts and Ways of Professions, who have some tender Breathings and Desires after him, and with a Regard to his breathing Seed in them, he visits them, and refresheth them at times; which yet proves not, that they should remain where they are, in Babylon, and upon the dry Mountains of dead Professions and Observations. For the Call of the Lord is unto them, to come out of Babylon, and his Arm is stretched forth to gather them off from all these Hills, unto his own Holy Hill, Mount Zion, that they may feed and lie down with them, who were as Sheep going astray, but are now returned unto the Shepherd and Bishop of their Souls. Also may not those of the Episcopal Form object the same, against those who have left it upon a further Discovery; and yet it's like thou wilt not deny, but some, who have been under the Episcopal Form, had a Measure of Integrity to God, while under

under it, and with a Regard to that the Lord at 1670.
Times refreshed them. God does not frequently
discover his Will to his Children all at once,
nor lead them throughly out of things, out of
which they are to come, *in an Instant*; and yet
that he countenanceth them in their Travel, can-
not be denied. Did not the Lord countenance
Cornelius, before *Peter* came unto him? as ap-
pears by *Acts* 10. 4. And yet this was no Argu-
ment, that *Cornelius* should not own the *Apo-*
stles and *Christians*: And did not the Lord coun-
tenance the Disciples, though even when they
were following him, they were ignorant of many
things, and in some things wrong? And whether
did not the Lord countenance *Luther* in his Te-
stimony against the *Pope*, as well in the *First*, as
in the *Last Steps* of it; although it appears, that
when he first began to preach against *Indulgences*,
he intended not such a thing as afterwards fol-
lowed; but things opened more and more unto
him, till they came unto that *Period* they were
brought unto before his *Death*: And who of you
will say, that God did not countenance him from
the Beginning, whilst he held many things, which
he himself came to see to be wrong, and erred
very grossly in the Matter of *Consubstantiation*.
The like may be said of *John Husse*, and others,
whom you acknowledge to have been *Martyrs*.
At last, thou endest it with a *Question*, asking,
Whether it be safe to lean to the *Audience* of that
Light, which one while saith, that such a Way
is the *Way of Christ*, and another while, thou
must come out of it, for it is the *Way of Anti-*
christ? To which, what is above mentioned, an-
swers sufficiently; yet further, I may easily re-
tort the *Question* thus, upon the most of all the
National Ministry in *Scotland*, who are now lick-
ing up that which they heretofore cried out a-
gainst as Antichristian, and with Fire and Sword
persecuted

1670. persecuted those who offered to plead for that, which now they both Practise and avow themselves in. Now as the Fault of this cannot be ascribed to the *Scriptures*, which is the Rule, whereby they pretend to be guided; so neither can any Man's Instability, that pretends to be guided by the Light, (if any such thing could be shewn) prove the *Light a Guide* not to be followed.

To prove, that *Christ is not in all Men*, thou arguest thus: *Christ is not in all Men*, because the Scripture speaks of a being without *Christ* in the World; to which thou addest the *Reason*, The unconverted must needs be without *Christ*, because they want the *uniting Principle*, which is *Faith*. To answer, that *Christ is in them*, but not in *Union* with them, thou sayst, is a fond *Distinction*, because the *Scriptures* Way of expressing Peoples *Union* with *Christ*, is by asserting *Christ to be in them*, which thou takest for granted, and from thence drawest thy Conclusion: but if it be found to be false, then the whole *Fabric* falls to the Ground (as indeed false it is) For even according to the *Scriptures*, the *In-being* of *Christ* in Men sometimes signifies *Union*, and sometimes his *Existence* in them, working and operating in them by Way of *Reproof* and *Judgment*, as also by way of *Call* and *Invitation*, to prepare for *Union* with them, as appears by the very first *Scripture* cited by thee, *John 15. 4, 5.* which answers not thy Mind. For we say not, That where there is no *Union*, Fruit can be brought forth unto God: but mark the last Part of it, how much it makes against thee, *Without me*, says *Christ*, *ye can do nothing*. For how becomes an unconverted Man a Convert, but by having *Christ* to work with him? And where does *Christ* co-operate? Does he not there, where the Work of *Conversion* is wrought, and is not that *within*?

So

So that Christ must needs be *in Men*, before they be in Union with him, whereby the Faith may be wrought, by which they are united to him. And as to that other Scripture, 1 *John* 3. 24. these and other Scriptures, which might be cited, hold forth that *In-being* of Christ, which is by Union; but say nothing against his *In-being* in them, where the *Union* is not; for he is *in them* who know him not, and are *Darkness*, *John* 1. *Verf.* 10. and 5. and he was crucified in the *Corinthians* and *Galatians*, which was in the Time of their Unbelief, 1 *Corinth.* 2. *Ver.* 2. and *Galat.* 3. *Verf.* 1. for the Words in the *Greek* are *ἐν ὑμῖν*, i.e. *In you*; and indeed, there can be no greater Absurdity, than to say, That Christ is in no Man, but in them with whom he is *united*; for Christ is not separated from that *Light* and *Seed*, which is of him, that is in every Man, but is united with it, which bears Testimony against all *Iniquity*; but many times Men are far from being in *Union* with that in them, which witnesseth against all *Sin*, as Experience sufficiently teacheth. Then, if that be in them, which is *pure*, and if Christ be *in that* pure, then Christ is in them; and if they be not *united* with that which is *pure* in them, then are they not united with Christ, which is in the pure, that is *in them*.

It seems strange to thee, that Christ should be in the *Heathen*, and they not know him. Was it not as strange, that he should be among the *Jews*, who had the Letter, that did bear a Testimony of him, and they not know him? And that notwithstanding his Miracles, and other Proofs he gave of himself, they should so far mistake him, to judge him to be an *Impostor* and *Blasphemer*? Thou sayest, *Is Christ so uncouth to them he dwells in, as not to reveal himself unto them*? But though we say, that Christ is *in all Men*, we do not say, he *dwelleth* in all Men; for

1670. *Dwelling* signifieth more than *In being*: And yet I say, he does reveal himself in some Measure unto all, *in whom* he bears witness against Iniquity; for the *Revelation* of Christ unto one, is not always by giving the Knowledge of what past *externally*; but is a Revelation of the righteous Judgment against the Transgressor in them, which to say, that the *Heathen* wanted, is false, and contrary to Scripture, *Rom. 1. 18, 19, 20. John 3. 18, 19, 20.* yea, and contrary to the very Acknowledgment of *Americans*, who have confessed, that there was that in them, which judged and reprov'd Evil. Whether or not their Ignorance of the outward Transaction, derogates anything from their Capacity of Salvation? Comes hereafter in its Place to be examined; together with that other Saying of thine, wherein thou shewest the like Dis-ingenuity, viz. *That the Saying, that every Man hath sufficient Light to lead him to Life and Salvation, tends to put Christians in the same Condition with Pagans; because, sayst thou, Christians have no more; and the Preaching of the Gospel, and the Benefit of the Scriptures are little to be regarded; for without them Men have sufficient Light to lead them to the Things of God.* For the Saying, that Men have *sufficient Light*, hath no such Tendency; for he that is truly and really a Christian, (and not nominally only) is one, that is *united* to Christ, and believes in him. Now, it is one thing to have the *Light*, and another to believe in it; which is clearly made out by that Scripture, *While ye have the Light, believe in the Light, that ye may become the Children of it.* And that it is a great Advantage to have the Knowledge of the Scripture, as outwardly, we deny not, for the Reaching and Raising of the Seed *in them* that are afar off; and also for the Comforting and Refreshing of them, in whom it is raised, as the Scriptures are used in
that

that Spirit which gave them forth: Therefore 1670.
 we labour and travel so much for that End, and
 are found using the Scriptures Testimony. If it
 be said, That therein we contradict our *Principle*,
 seeing it is possible, that People may be saved
 without the Scriptures: I answer, Nay; For
 many things are profitable, which are not of
 absolute Necessity. You your selves acknow-
 ledge, that other Books besides the Scriptures, are
 not of absolute Necessity unto Men's *Salvation*,
 and yet you judge not all other Books useless,
 yea, ye too much rely upon Books. Also you
 do not say, that it is impossible, that any can
 be saved without *Preaching* upon the *Scriptures*;
 and yet you reckon not *Preaching* to be in vain.
 But do ye not rather contradict your *Principles*,
 who say, that the Number of all those who ever
 can be saved, is so definite from all Eternity
 (and that without Respect to their Faithfulness
 or Diligence in the Using of the Means) in the
 Foreknowledge of God, that none of them can
 miss of Salvation, and yet keep such a Stir a-
 bout *Preaching* and *Ordinances*? For you deny
 that God hath decreed Men unto Salvation, whom
 in his Foreknowledge he did foresee would be
 faithful and diligent in the Use of the Means.

Page 7, thou sayst, *All Men have not saving and
 sufficient Light in them, because the Scripture saith,
 that some Men are brutish in their Knowledge,*
Jerem. 10. 19. But why didst not thou cite these
 Words, *For the Pastors are become brutish, and
 have not sought the Lord, therefore they shall not
 prosper?* We see the Proof of this at this Day.
 But from thence how makest thou it appear, that
 some Men want *Saving Light*? The *Pastors* are
 now as *brutish* as they were then; and it is, be-
 cause they turn their Backs upon that *Light*, and
 will not follow it: Therefore we have the more

1670. need to bear Testimony unto it, and against their Brutishness. who reject and despise it.

Next thou citest *Rom. 3. 11. There is none that understandeth.* But will that infer, that there is not any *saving Light* in them? Why understand they not, but because they are not turned to the *Light*, that can give them Understanding? *It is supposed*, sayst thou, *that the Light in some may be Darknes.* So it may indeed, to wit, that *Light* that is gathered from the Carnal and Earthly Wisdom, which is from below, where it takes the *Letter* of the Scriptures, and adds thereunto its *Commentaries* and *Consequences*, setting up this in them as their only *Light*; we find, that *Light* proves but *Darknes.* But that will not infer, that the true *Light*, which comes from Christ, is or can be *Darknes*, unless in that Sence, as the Day of the Lord is called *Darknes* in Scripture. For even the true *Light*, unto them who reject it, is as *Darknes*, in that it gives them not that Comfort and Joy, which it giveth unto them who love it, and own it, but troubleth and affrighteth them, as the *Night* and the *Darknes.* So that these Scriptures stand in good *Unity* with the Principle of all Mens having *Saving Light* in them. Next thou objectest, *That having of saving Light and Grace, presupposes Conversion.* But that I deny: For on the contrary, *Conversion* presupposeth *having Light and Grace*, by which, and to which Men are to be converted. So that before a Man be converted, he must have *saving Grace*, in order to convert him, even as the being healed of a Wound, presupposeth the Plaister or Salve; but not on the contrary, for the Application of the Plaister, presupposeth not the being healed. But whereas thou sayst, *What need is there of his turning, when Men are in this State already?* Thou misrepresentest us; for we do not say, That all Men are in a State of *Light and Grace.* To be in

a State of *Grace*, is to stand in *Grace*, which the Wicked do not stand in; yet this hinders not, but that *Grace* is communicated unto them, whereby they may come to a *State*, or standing in it, while the Day of their Visitation remains. 1670.

Again, thou undertakest to prove, *That all Men have not sufficient Light*, two Ways: First, *That all Men have not the Spirit of God*, Jude 19. To which I answer, That there may be sufficient *Light* in Men, who may be said, after a certain manner, not to have the *Spirit*, as being such, who, though the *Spirit* be in them to invite, call and draw them unto God, yet resist his Drawings, and so separate themselves from it so continuing, until the Day of God's Visitation unto them come to an End: Concerning whom it is true, that then they have not the *Spirit*, so much as to invite and call them unto God, or to give unto them the least Tender of his Love. And though all have not the *Spirit* bringing forth the Fruits thereof in them, to wit, *Love, Meekness, Gentleness, &c.* as no wicked Persons have; yet all, even the Wicked, in a certain Day, have the *Spirit* in them to reprove and convince, yea, to call upon them, and strive with them, in order unto their *Conversion*; for the *Spirit of God* *reproves the World of Sin*, John 19. 8. And Acts 7. 50. *Ye stiff-necked and uncircumcised, ye do always resist the Holy Ghost*: and Gen. 6. *My Spirit shall not always strive with (or in) Man*; and many more to that purpose.

For a second Reason of its Insufficiency, thou sayst, *It reveals not Jesus Christ a Saviour*, in respect it gives not a Discovery of his Incarnation, Passion, Resurrection, &c. citing 1 Cor. 2. 2. And from this Place thou wouldst infer, *That the Apostle preferred the Knowledge of Christ, as crucified outwardly, to all other Knowledge*. Answer; tho' we willingly acknowledge, that to know him,

1670. even as he did outwardly come, and was crucified. *Ec.* is a good Knowledge, and of great Profit and Comfort to them who believe; yet we deny, that the Knowledge of Him, as *outwardly crucified*, is the best of all other Knowledge of Him, or to be preferred to all other ways of knowing him; nor does that Scripture, *1 Cor. 2. 2.* prove it. For *Paul* is not speaking there of Christ, as crucified outwardly in *Judea*; but of him, as he was *inwardly crucified in the Corinthians*, when *Paul* first came unto them to preach the Gospel, as the Words do plainly import, being rightly translated out of the *Greek*; for *I determined not to know any thing, ἐν ὑμῖν, i. e. in you, but Jesus Christ, and him crucified.* This was the Apostle's Care and Travel in his Ministry, to declare and hold forth unto the *Corinthians*, and other *Gentiles*, *Jesus Christ*, who was crucified *in them* in his suffering Seed, even that Seed of Light and Truth which suffered, and was crucified *in them* under the Burthen of their Transgression, in the Time of their Unbelief, and to preach Salvation, and Deliverance from Sin and Wrath, through *Jesus Christ* according to his weak and low Appearance *in them*, in the suffering Seed, through their believing *in him*, and closing with him, as manifest therein. According to which he said to the *Galatians*, That *Jesus Christ* was evidently set before their Eyes, crucified *in them*, ἐν ὑμῖν. And *Ephes. 3. vers. 8.* he said, This Grace was given unto him to preach ἐν τοῖς ἔθνεσιν, i. e. *in the Gentiles, the unsearchable Riches of Christ.* Parallel to which is that of the Apostle, *Col. 1. 27.* (for so should all these Places be translated) which Riches of Christ lay hid and wrapped up *in them*, in the Seed of the Kingdom, which was the least of all Seeds. Even as the Riches and Fruitfulness of a Tree lies hid in the Seed of it, which comes to be brought forth, as the Seed takes Root, and

and gets Liberty to grow up unto the due Stature: 1670.
So for this the Apostle laboured, that People might know *Christ in them*, and might embrace him in their Hearts, that so *he might be formed in them*, Gal. 4. 19. and they might know him *to live in them*, and his Life to rule *in them*; which is more than to know him as outwardly crucified. And indeed, none know the Weight and Greatness of what he suffered outwardly, but who know him *first*, as he hath suffered *in them*, and suffer and become crucified with him, so as to have a Sympathy and Fellow-feeling with him, even as the Members suffer and are pained, when any thing hurts the Head or Heart. And whereas thou sayst, *You see, the Apostle judges the Knowledge of Christ crucified, to be that one thing necessary*; We deny, that the Knowledge of his being outwardly crucified, is that *one thing* necessary, for People must know him *in them*; Knowye not, *that Christ is in you, except ye be Reprobates*, 2 Cor. 13. 5.

As for thy Charge upon the Quaker, saying, *With what Face can you blame me for being in Darkness, seeing your Opinion is, that all Men have sufficient Light in them*, it is frivolous; for tho' the Light, which is sufficient, be *in thee*, thy Opposition to the Light blinds thee, and hinders thee from seeing Light. A Man may have a Candle burning *in his House*, but if he put it under a Bushel, it will not give him the Sight of Things in the House.

That *there is no other name under Heaven whereby any can be saved, but the Name of Jesus Christ*, is granted; but that Name is another thing than the bare Expression, or Declaration and Knowledge of Words or things, *as without*. Because his Name is said to be a *strong Tower*. *whereunto the Righteous fly and are safe*; which is another thing, than the bare Naming of his Death

1670.  Death and Cross without; for many Unrighteous plead a Right to that, and can fly unto it, as we see by the Example of the *Papists* (to whom, it seems, ye will needs join your selves in this manner) who say, *That the outward naming of Christ, and signing with the Cross, puts away Devils.* And that we are of another Mind than you in this Matter, is much to our Advantage, because we know, the *inward* is the main thing, and where it is enjoyed, the Efficacy and Benefit of the *outward* cannot be wanting, though the distinct Knowledge of it be not had. The Knowledge of Christ's Cross *within*, which is his Power, that crucifies unto the World, is more than the Knowledge of the *outward*; and to know Christ after the *Spirit*, is more than to know him after the *Flesh*, as is clear from the Words of *Paul*; *Though I have known Christ after the Flesh, yet henceforth know I him so no more.* The Apostle *Peter* knew well, that God was not so narrow-hearted, as ye would have him to be; therefore he said, *That he had seen, that with God there was no Respect of Persons, but in every Nation, he that loveth Righteousness and feareth God, is accepted of Him.* You your selves dare not deny, but that some Infants and deaf Persons are saved by Christ, without the external Knowledge: If you say, they are not in a Capacity to know these things; I answer, So neither are many of the Gentiles, who never had these things revealed unto them. But if the *External Knowledge* be necessary to *the one*, why not to *the other*? And if thou sayst, that some Infants are in the Decree of Election: I ask of thee, or any of you, who of you has seen the Decrees of God? And how knowest thou, that none of the *Heathen* are inrolled into them?

And whereas thou sayst, *Is not the Application of Christ's Blood and Sufferings necessary to them that would profit, and get Good thereby?* For tho' the

the Blood of Christ be a healing Plaster, yet the Plaster must be applied, e're the Sore can be healed. 1670.
Now what Application can the Soul make of Christ's Blood, who knows no such thing? The Blood of Christ is applied by Faith, but true Faith is not a blind Faith. Answer. It is granted: But this Blood is known and felt within to wash and purge the Conscience; for Christ, as he is *within*, is not without his Blood, which is spiritual, even the pure Blood of the *Vine*, and is that Wine of the Kingdom, which is *inwardly* felt to wash and to refresh, which he gives to them, who know not distinctly the outward Shedding of the Blood, as it was many Hundred Years ago, and which many are ignorant of, who have heard much of the outward Shedding of his Blood, but know not the Blood, as shed and poured forth *in them*, to sprinkle their Consciences from dead Works; for it is a Mystery sealed up from all, who stand in Opposition to his *Light within*. But there mark thy own Words, *The Plaster must be applied, e're the Sore can be healed.* Must not then *saving Grace* be applied, e're the Soul be converted, or healed? Contrary to thy other Assertion, *Page 7. That having of saving Light and Grace, presupposeth Conversion, that is, Healing.*

As for thy deceitful Insinuation to render us odious, *That if our Principles were generally owned, the Nations in one Age, or two, would be overspread with as palpable Darkness, as the Heathen Nations at this Day are;* Seeing it has no just Ground, we return it upon thee as false and malicious. For it is the owning the *Light*, and other Principles held by us therein, which will make these Nations, and all others who own it and them, to overflow with the true and saving Knowledge of God and Christ; but so long as they follow such blind *Guides* as thy self, who oppose the Light, Darkness will cover them, *as at*

1670. at this Day, notwithstanding all their Professions and Confessions of him, while in Works they deny him, and remain estranged from his *Light* in them. The Reason thou addest is blind and unreasonable; For, *according to you* (thou sayst) *the Light within us is a sufficient Teacher, take heed to this, and there needs no more*: For we say, the *Light within* must not only be taken heed unto, but *believed*, and *obeyed* and *walked in*; which who do, it will lead them to read and make Use of the *Scriptures*, and will lead them to the Assemblies of God's People, and to hear and receive the Ministry of those whom God sends; yea, to love and esteem them greatly for their Works sake; and it will lead them to own Christ, and the Benefits of his Death and Sufferings in the outward, and give them an Understanding, how to conceive and use aright those things, as opportunity is given them.

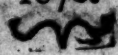
Page 10. Thou sayst, *Christ is a Light, who communiceth Light to all Men; but where find you, that the Light communicated to all Men is Christ himself? We must not confound the Light-Giver with the Light or Enlightening given.* Answ. We do not confound them; but we must not divide or separate them, as thou and you do; for where the Light, or Enlightening from Christ is, there is Christ himself, he is not separated from it, but is *in it*, and *with it*: We must not be so gross as to conceive, that Christ enlightens Men in such a Way of outward Distance, as the Body of the Sun, being so many Thousand Miles above the Clouds, enlightens our natural Eyes, but comes not near us otherwise, than by its Influence and Rays; for Christ is near unto every one, no less than his Influence, *for in him we live, and move, and have our being*. And this Nearness of his unto all Men, in a Day, is more than that general Presence, in respect whereof he abides with
all

all the Works of his Hands, forasmuch as he is in 1670.
them to enlighten them, that they may believe, *John* 1. 9. compared with *Vers.* 7. P. 11. Here,
because thou canst not deny, but that there is
Light in all Men, thou sayst, *It is commonly cal-*
led the Light of Nature, and that some Remainders
of Knowledge and Principles of Good remain in
Man, after the Ruins of God's Image in him; as
when a City is demolished, some Foundations of
Houses do still remain. But how is this consistent
with what you say, to wit, *That there is no good*
thing at all in Men unconverted; and that Man fell
wholly from God; and that Adam's Fall was not in
part, but wholly, as to all things that are good?
And that we derive nothing from him, but that
which is corrupted and defiled? But the Scriptures
Testimony is plain, that since the Fall, the free
Gift or Grace of God is come upon all, unto Ju-
stification of Life. It is not said, Justification is
come upon all; but the free Gift or Grace of God
is come upon all unto Justification, so that all
may be justified, if they did close with it, *Rom.*
5. 8. And God so loved the World, *John* 3. 16.
And this is the Condemnation of the World, that
Light is come into it, *vers.* 19. which is after the
Fall. And whatever any may conceive, that re-
mained in Man of the Image of God after the Fall,
that could not have any Power to convince Man
of Evil, or enable him to do any thing that is
good, if it were not visited and influenced a-new
from the Fountain of Light and Life, but it
would remain as a thing without all Life and Vir-
tue, as a Candle extinguished. For by the Fall
the Lamb, the Witness came to be slain, and re-
mained so, until the Spirit of Life again was sent
from God into it, to give it Life and Power, to
witness against Mens Transgressions: for a Wit-
ness that is wholly dead, cannot witness unto
particular things of Fact against Men, as this
inward

1670. *inward Witness* in all Men doth, who do not again crucify it in themselves. And seeing Christ tasted Death for every Man, and the Grace that brings Salvation hath appeared to every Man, and the Gospel is preached in every Creature, as it is according to the Greek, in *Heb. 2. Tit. 2. Col. 1. 23.* It is manifest, that the Illumination given to every Man, is a New and fresh Visitation of God's Love in Christ, freely given unto them for Salvation.

Now as to the Word *Nature*, if it be rightly understood, there shall be no great Difference about it. For if by *Nature* thou understandest the Nature that is corrupt and fallen, and that which simply is derived from *Adam*, then we deny that that *Nature* can claim any Right to this *Light*, or that it can be said to proceed from that *Nature*. But if thou understandest by *Nature*, the Nature that is spiritual and heavenly, and is derived from Christ, the second *Adam*, the quickning Spirit, the Lord from Heaven, then I say, the *Light* may properly be called the *Light* of that *Nature*; in which Sence is to be understood that Place of the Apostle, *Rom. 2. Vers. 14.* cited by thee, where he saith, *The Gentiles which have not the Law, did by Nature the Things contained in the Law.* For who will be so gross, as to say, that the *Gentiles* by the corrupt *Nature* could do the things contained in the Law, which is pure and holy? But by that Nature which is one with the Law, to wit, *Divine* and *Heavenly*, they might do them. So that thou canst not but still be accounted a wilful Enemy to the *Light*, whilst thou opposest it, and dost not turn to it, and by it come to see the Evil of thy Ways, and forsake them.

Page 12. Though it be here asserted, in the Name of the *Quakers*, that the *Scriptures* are of excellent and blessed Use, yet thou wilt not believe

lieve it; and alledgeſt, *They will not make the due uſe* 1670.
of them, for theſe Reaſons, Firſt, Becauſe a Bible, 
thou ſayſt, is not to be ſeen in all our Meetings:
But that will infer nothing at all; for we meet
not to read the Scripture, but to wait on the Lord,
and be taught of him, and receive from his
Spirit what he pleaſeth to adminiſter, either in
our ſelves, or through the Mouths of his *Servants*;
and we meet to Worſhip God, whoſe Worſhip is
to be performed *in Spirit and in Truth*, and not in
external Reading. Thou ſayſt, *Chriſt took the Book*
of the Prophet Iſaiah, and read out of it: But was
not this the Performance of a *Legal Duty*, and in
Condeſcendency to the *Jews* Manner? For it was
in the *Synagogue*; But did he ever conſtitute it as
a Part of the *Chriſtian Worſhip*, for one Man to
take the Bible, and ſpeak upon it, and all the
Reſt to be excluded from ſpeaking, while he prattles
his own barren empty *Notions* about it? Shew me,
where that was the Practice or Order among the *A-*
poſtles and primitive *Chriſtians*? In the Churches
Way, 1 Cor. 14. there is no ſuch thing; but on
the Contrary, Verſe 29. *Let the Prophets ſpeak*
two or three, and let the other judge; if any thing
be revealed to another that ſits by, let the firſt hold
his Peace; for ye may all prophecy one by one, that
all may learn, and all may be comforted. By which
it plainly appears, there was no ſuch ſettled
Cuſtom among them, but it is one of the main In-
ventions brought-in in the *Apoſtacy*, whereby
Barrenneſs and Drineſs hath entred, and whereby
the quickning, unlimited *Life* has been ſtopped
from flowing through many Veffels. It is true,
the *Apoſtles* at times cited *Scriptures* out of the
Law and the *Prophets*, to ſhew their Fulfilling,
or to open the Mind of the Spirit concerning
them, which is frequent in our Meetings, to cite
Scriptures, and open them in the ſame *Life* and
Spirit that gave them forth, in the Order of the
Spirit,

1670. Spirit, but not in the Order and Way of Man's *Wisdom and Spirit*, as is your Way, which savours more of *Aristotle's School*, than of the *Church of Christ*. Secondly, As to what thou sayst, That it is not our Way, to encourage the People to read the Scriptures, and to try Doctrines by them; 'tis utterly false: for we desire, that all may come to try Doctrines even by the Scripture; but we bid them also come to the Light in them, to read and try Doctrines, and understand the true Sence of the Scriptures therein: And if People did so, we know, that then your *Juglings* about them would be made manifest. But indeed, we are far from desiring People to heed your false *Glosses* and *Commentaries* upon them, whereby ye darken them, rather than interpret them. Thirdly, thou sayst, When you want an Inward Command to a Duty, I trow, the Outward Command of the Scripture is not regarded. Answ. Here thou writest as one unacquainted with the *Law and New Covenant* writ in the Heart; the inward Command is never wanting in the due Season to any Duty, as it is waited for; and the outward Testimony or Signification of the Command we regard in its Place: Is it not a regarding the outward to mind the inward *Union* and Spirit, to which it directs? Which inward teacheth all things, and leadeth into all Truth, 1 *John* 2. 27. 1 *Cor.* 14. 15. *John* 16. 13. yea, do not such more regard the outward, than they who under Pretence of an outward Command, do run about these things in their own *natural Will and Spirit*, neglecting to wait upon the Lord for the Leading and Help of his Spirit? Thy comparing us to *Servants, who will not be moved to work by their Master's Letter*, &c. is vain and ridiculous, nor doth it reach us, for our *Master's Letter* is writ in our *Hearts*, and there we are to find it. Neither is our *Master* separated from us, as those Masters are, who use

to write Letters to Servants to set them on work, while they are absent, and cannot help them by their Presence; for our Master is always with us, and he requires us to do all our Works by his *immediate* Counsel, Direction and Assistance, as present with us and *in us*: And that Nature we witness brought forth *in us*, which does not shift his Will, but delight in it to do it, and know it, whether told us by a lively Voice, or by any other inward Signification of his Spirit. *Fourthly*, And because thou art ignorant of that great Duty of *Waiting upon the Lord in Silence*, out of all thy own Thoughts and Words, and art trampling it under foot, thou look'st upon it as *mis-spent time*, or a *meer looking upon the Ground*; whereas, if ever thou comest to know the Scriptures aright, or to confer aright concerning them, so as to profit, thou must first come to that Silence thou now so much despisest. So that these things very well consist, though the World may judge otherways, whom thou wilt have to be Judges in the Case: but in the Judgment of those who are redeemed out of the World, we shall be found to put the Scriptures in their true Place.

Thou canst not but smile, thou sayst, *that a Man of Understanding should grant the Scriptures to be a Declaration of God's Mind, and yet deny them to be God's Word; for what is a Word, but a Declaration of one's Mind.*

Ans. Here thy Lightness appears, which darkens thy Understanding: If thou must needs smile, do it at thy Impertinent Reason. For tho' a Man's *Word* be the Declaration of his Mind, yet every Declaration of his Mind is not his *Word*; for Signs may be a Declaration of a Man's Mind, without his Word: and People usually distinguish betwixt a Man's *Word*, and his *Writ*. And so though the *Scripture* be a Declaration of God's *Mind*, yet it is not his *Word* properly; nor can

1670. those Properties which are declared of the *Word*, belong to the Scriptures, as hath often been demonstrated, but to that *inward and living Word*, as it doth declare it self, whether in the Heart, or in the Mouth. The *Word* of God is like unto Himself, *Spiritual*, yea, *Spirit* and *Life*; and therefore cannot be heard or read with the Natural External Senses, as the Scriptures can; nor does the Scriptures cited by thee, as *Hosea* 1. 1. *Joel* 1. 1. *Isaiah* 38. 4. *Jeremiah* 14. 1. prove thy Intent: For that *Word* which came unto the Prophets, was that from which the Scriptures were given forth, which *Word* you confess was immediate from God; but you say, *It is ceased to come now*. And did not all the Prophets prophesy from Christ, *The Word*? Thou mightest as well reason thus, That when it is said, *The Spirit of the Lord* came upon such a one, or to such an one, that therefore the *Scripture* is the *Spirit*, and so deny all *Spirit*, but that which is the *Scripture*; as some do in other *Sects*, calling the Writings of the Apostles and Evangelists the *Spirit*, and denying the Necessity of any other thing: which is abominable Deceit, and wresting of *Scripture*: And that the Prophets declaring their Message, said, *Thus saith the Lord*, proves that what God spake in them, and through them, as the *Living Word* declared it self, was the *Word* of God, but not the *Letter* or *Writing*. And whereas thou sayst, *It is all one to say, the Scripture saith, and God saith*. *Answ.* By way of Inference and Collection it may be said, they are one, because of their Agreement; yet the *living Word* and Speech of God is not the *Scripture*, more than the Sun-Beam is the Shadow, though the one agrees with the other. Every one that reads, or hears the Scriptures read, hears not God immediately; now that which God speaks to any, or in any immediately, that is only his *Word* properly

perly unto them. As they who only read my 1670.
 Letter, cannot be said properly to hear me by
 Word of Mouth. Christ said to the *Jews*, *To*
have not heard his Voice, though they heard the
 Scriptures; and though the Apostle useth some
 Scriptures out of the Old Testament, it proves
 not, he had not the *Word* of the Lord speaking
 then immediately *in him*, and to him. That
 Scripture thou biddest remark, *1 Thess. 2. 13.*
 proves not thy intent neither: for the *Word*
 which they heard of the Apostles, was that *living*
Word, declaring it self through the Apostles,
 which was answered by the same *in them* who
 heard; they heard Christ of, in and through the
 Apostles, does it therefore follow that Christ is
 the Scripture? And lastly, *Mark 7. 13.* serves
 thy Purpose no more than the rest: for the *Pha-*
risees, in striking at the *Fifth Commandment*, did
 consequently strike at the *living inward Word*
 which gave it forth, as those who struck at any
 of the Apostles, struck at Christ, yet none of the
 Apostles was Christ; as neither is the Scripture,
 as it is outwardly writ, to speak properly, the
 Word of God. And truly, the Reason why we
 may not call the Scriptures the *Word of God* (to
 speak properly) is, that People may be directed
 to that *inward living Word*; for by their being
 so much called the *Word of God*, they have been
 put in Christ's stead, and have been set up as an
 Idol, instead of that from whence they came;
 so that to avoid this Hazard, we have put them in
 their due Place.

Page 14. To prove that it is the Mind and
 Will of God, that the Scriptures should be the
 Rule, thou citest *Isa. 8. 20. To the Law, and to*
the Testimony, &c. But it rests to be proved, that
 the Law and Testimony was not the *inward Law*,
 and that that Word, according to which they
 were to speak, was not the *inward Word*, which

1670. is said to be in the Heart. It is observable, that to prove this thou bringest *John 7. 49.* where the *Pharisees* say, *Have any of the Rulers or Pharisees believed in him, but this People that know not the Law, are accursed.* This Place sutes the Matter very well, but makes much against thee. For the *Pharisees* here were crying up the outward Law, and the Knowledge of it; averring, that the Ignorance of it caused the mean People to believe in Christ. So do ye now; ye pretend to cry up the Law, and say, *The Ignorance of it occasions so many to leave you.* And as they then were setting the Law above Christ, and covering themselves with a Zeal for it, persecuting him, and reviling his Followers as Ignorants. So ye now, whilst ye are boasting of your great Knowledge in the Law, and in the Scripture, and your high Esteem of them, ye are despising, crucifying the same Christ in his spiritual Appearance, and upbraiding his Followers now, as they did then, as Ignorants, and Contemners of the Law. And as to *Luke 10. 26.* How readest thou? This was spoke to one that was a Lawyer, or Interpreter of the Law, and relied upon it, so Christ spoke this to check him; and besides the Dispensation of the Law, which this Lawyer was under, was different from that of the Gospel in this Matter, as may appear *Heb. 8. 10.* Again, as for Christ and his Apostles using the Scriptures, for convincing of their Opposers, so do we; and yet this proves not, that either he or we judge them to be the Rule, whereby to try all Things and Spirits, yea, even the Spirit of God Himself.

Page 15. Thou seemest to lay much Stress upon this, *That it were impossible for us to prove to a Jew, or a Turk, that Jesus the Son of Mary is in very deed the Christ, without the Scripture.* But I answer thee to that easily; by what Way wilt thou

thou perswade a *Turk* to believe the Scriptures, 1670.
 or their Testimony, but by the *inward Testimony* of the Spirit? *Calvin*, after he has said all that can be said of outward Ways, at last concludes, *The only certain Way* to know it indeed, is by the Testimony of the Spirit. And as to the Course that *Paul* took with the obstinate *Jews*, it was very commendable, because they said, they believed the Scriptures, and seemed to esteem them much, though they opposed the Truth witnessed to in the Scriptures: So that it is evident, that some great Pretenders to the Scriptures can make a Cloak of them, to deny Christ himself, as ye do at this Day. And though *Paul* took that Course with the *Jews*, yet we see, he took no such Course with the *Athenians*, to whom he cited no Scripture, nor endeavoured to perswade them by it; but told them, they were the *Offspring of God*, and wished them to *feel after him, who was not afar off from every one of them*. Thirdly, sayst thou, *The Saints had recourse to the Scriptures in the Examination of Doctrines*. So have we too, as before has been declared; but that will not prove the Scripture is the Rule.

Page 16. Fourthly, thou sayst, *We are commanded to search the Scriptures*, Joh. 5. 39. *Ans.* The Words may be translated, *You search the Scriptures*, as *Pasor* translateth them; but we do acknowledge, the Scriptures are to be *searched*, but are not to be rested in; which was the *Jews* Fault, who would not come to Christ to get Life, thinking to have *Eternal Life* in the Scriptures, which Christ checks them for. And that the *Scriptures are profitable for Doctrine, Correction, Instruction*, we own, (and are commended for their Dignity and Authority) but they are thus profitable only to such, as come to the Spirit, to guide and direct them, how to make Use of them, else they may prove an Occasion of *Stumbling*.

Scriptures
 profitable to
 whom?

1670. as they did to the *Pharisees*. Hence it is said, *That the Man of God may be perfect*; mark, the *Man of God*, not every *Man*: Now, no *Man* can be truly called the *Man of God*, but he that is led by the Spirit of God. Next thou wouldest undertake to prove, *That it is not the Mind of God, that the Spirit within Men should be the Rule*. In which thou fallest very short, as appears, by saying, *That Christ made Use of the Scripture to prove himself, &c.* and not the *Light within*. And did these *Jews* receive him, who had the Scriptures? Did they not reject him? And why? Because they hearkened not unto the *inward Voice* and Testimony of the Father concerning him: and this was the Testimony, which he said was greater than that of *John*, though *John* was the greatest of the Prophets, and those who believe, had the Witness in themselves, 1 John 5. 10. but to the unbelieving *Jews* he said, *Ie have neither heard his Voice, nor seen his Shape*.

Trying Spirits is by the Spirit of God.

Secondly, thou sayst, *There is an express Command to try the Spirits*, 1 John 4. 1. *Answ.* But is there any Word there of trying them by the Scripture? Cannot the Spirits be tried by the Spirit of God? Or, is there any better Way to try them? How tried *Peter* the Spirit of *Ananias* and *Sapphira*? And is not the Tryal and Discerning of Spirits the Priviledge of the Saints now? And how is it a peculiar Priviledge to Saints, unless it be done by the Spirit of God? For the Scriptures any can make use of; the Apostle *John*, writing to the Saints concerning Seducers, points them to the *Anointing, which remained in them, and did teach them all things, and by this they did know all things*, and consequently Spirits, 1 John 2. 20, 26. Thirdly, thou sayst, *Undoubtedly there are strong Delusions, &c.* *Answ.* There are so indeed: But was there any more strongly deluded than the *Pharisees*? Yet how much

much did they lay Claim to the Scriptures? How came they then to be deluded, who was so skill'd in the Scriptures according to the Letter of them? And the poor People, who were not so skill'd, so rightly to hit the Matter?

And as to thy Question, *What Way shall the Delusion be tried, if you neglect the Word of God, and look only within?* *Ans.* As for the *Word of God*, nor yet the *Scriptures-Testimony* we neglect not; but what Way, thinkest thou, shall the Delusion be tried, if you neglect the Spirit *within*, and look only upon the Letter, and Words without you? If the Delusion be strong in the Heart, will it not twine and wrest the Scriptures without, to cause the Scriptures to seem for it? And suppose a Man be deluded with a Spirit of *Delusion*, what can help him, but God, whose Spirit searcheth all the deepest things of Satan, and can and doth discover them to those, who love to be *undeceived*, and are faithful to God, in what they certainly know? And tho' the same *deluding Spirit*, who deceived first, may deceive over again, that makes nothing against the Insufficiency of the Spirit to discover the Delusion; but if a Man be deceived either first, or again, he is to blame himself for his Defect, in not being duly watchful and faithful, in what is discovered to him of God truly and certainly. Consider the Tendency of thy Argument, which strikes not only at the Certainty of the *Saints Faith* now from the Spirit *within*, and the Assurance of Knowledge therefrom, but also strikes at the very Certainty and Assurance of all the Faith and Knowledge, the holy Prophets and Men of God had from the Spirit *within*, when Scripture was not: We are in no greater Hazard to be deceived now, than they were then. You that set up the Scripture, as your only Rule, the many Sects of you, what jangling and contesting

1670. *is among you, while one pleads for his Sence, and another for his? Which all proceeds from their wandring from the Spirit, that gave forth the Scriptures. And as to satisfying of others, we refer and recommend them to the same Spirit in them, to receive their Satisfaction from that, which only can and will satisfy them, who wait for it in Singleness.*

Page 18. And whereas thou sayst, *The Saints are led and guided by the Spirit, but it is according to the Scriptures.* So say we too; but it doth not therefore follow, that the Spirit hath so tyed and limited himself to the Use of the Scriptures, as always to use them in every particular Step of his Guiding the Saints; the Spirit is free to use or not use the Scriptures at his Pleasure, and guideth the Saints in many particular Steps of their Life, for which there is no particular Scripture, either to approve, or disprove them in. As for *the more sure Word of Prophecy*, we grant it is the Rule; but deny that that *more sure Word* is the Scriptures, but it is that *Word* in the Heart, from which the Scriptures came, and in and by which the Scriptures are to be interpreted. And is it not gross Blindness and Darknes, to say, *The Scripture is more sure, than that Word, Light, Life and Spirit, from which they came?* Had not the Scriptures all their *Sureness* from the *inward Testimony* of the Spirit? How then can they be *more sure?* Thy Example of the *Schoolmaster* and the *Copy* serves not thy turn; for the Spirit is unto the Saints both their *Teacher* and their *Copy*; and they need not go forth for a *Copy*: And if they walk according to this, by looking upon it and eying it, they shall be good Scholars and Proficients. He writes them a living *Copy* in their Hearts, engraves it on *fleshy Tables*; whereas they who look upon no other *Copy*, but the Words without them, are those, *who are ever learning, but*

The more
sure Word
of Prophecy.

but never able to come to the Knowledge of the Truth. 1670.

Page 19. Thou askest, *Why we disjoyn the Spirit and the Scriptures?* citing *Isaiah 50. 21.* *Answ.* We are not to *disjoyn* what the Lord putteth together; sometimes the Spirit joineth or concureth with the Scripture-Words, and sometimes not: How many preach and pray, and read the Scriptures, and talk of them without the joint Concurrence of the Spirit? Which we say, they ought not to do, the Scriptures should never be used to preach and pray, &c. but in the Concurrence and Assistance of the Spirit; for they are not of true Use to any, without the Spirit, but ye disjoin them, who would have Praying in the Letter, and using of it without the Motion of the Spirit. To such the Scripture is indeed but a *dead Letter*, and it is no ways a Reproach unto them, to be so called. Yea, what are the best of Men without the Spirit, but dead Men? And this is not a Reproach to them, but their Glory; so, nor is it to Scripture.

Thou sayst, *They are said to be a killing Letter, and this shews, that they are not dead.* *Answ.* A poor Argument indeed! Cannot *dead* things kill, if Men feed upon them? If thou feedest upon Sand, Gravel, Stones, Shells, will not these things *kill* thee, though they be *dead*? And if thou feedest upon the *Letter* without thee, and not upon the *Life*, thou canst not *live*: Yea, if one that lived, did depart from feeding upon the *Life*, to feed upon the *Letter*, it would *kill* him. And as for that Scripture, cited by thee, it makes very much against thee, to wit, *Isaiah 59. 21.* For it is one thing, for God to put *Words* into Men's Mouths, and far another, for Men to gather those Words from that *without*, and put them into their own Mouths; nor doth it say, that the *Words* God shall put into their Mouths shall
The Letter killeth.
Isaiah 59. 21.

1670. shall be no other Words, more or less, but the express *Scripture* Words. Why art thou not ashamed to cite this *Scripture*? Do ye not say, *To speak, as the Infallible Spirit gives Utterance, is ceased?* And consequently, God's putting Words into the Mouth, God's furnishing them with Words suggested from his own *Spirit* and *Life*, which the *Holy Prophets* and *Apostles* witnessed to speak as moved by the *Holy Ghost*, Do ye not say, this is *ceased*? Why then cited thou a *Scripture*, which is so plain and clear for it? But that thou art in *Blindness* and *Confusion*.

Page 19. In thy Procedure upon the Point of *Justification*, thou makest a large Step in that crooked Path of Deceit. wherein thou hadst too much traced from the Beginning; but now more abundantly than ever, thou displayest the Banner of thy *Dis-ingenuity*, and gatherest all thy Forces together, it should seem resolving, to give the *Quakers* a final Overthrow. And to make the Matter misty in the very Entry of it, thou raisest Dust to thy self, venting thy own filthy *Imaginations* under the Notion of coming from them, applauding thy Endeavours, as if thou wert studying to preserve pure the Principle of *Justification*, in a Point, where none is jumbling it among us. As thou advancest a little further, (Page 20, 21.) having given a very scant Account of their Doctrine in this Matter, couching it in most disadvantageous Terms, thou takest great Liberty to extend thy self in a foolish and vain Excursion, as if, having fathomed the *Quakers*, thou hadst discovered them to be either *turned*, or *turning rank Papists*; therefore to trace thee thoroughly in this Matter, that if it be possible, thou mayst come to have a Discovery of thy *Vanity* and *Malice*, or though thou shouldst prove irrecoverable, yet others may have a View of both; I shall first in *Honesty* and *Plainness* declare the Principle

Principle of *Truth* in this Matter, thereby observing thy *Mis-representations*: Secondly shew, what *Vast Difference* is betwixt *Us* and the *Papists* therein: And *Thirdly*, make manifest, how much nearer of Kin ye are to the *Papists*, even as to this Particular and the things relating thereunto, than we; which may serve as a seasonable Shower, to allay that windy *Triumph*, which thou endeavourst to establish unto thy self.

As to the *First*, We are justified by *Christ Jesus*, both as he appeared and was made manifest in the *Flesh* at *Jerusalem*, and also as he is made manifest and revealed in us: And thus we do not divide *Christ*, nor his Righteousness without, from his Righteousness within, but we do receive and embrace him wholly and undivided, **THE LORD OUR RIGHTEOUSNESS**, Jeremiah 23.

6. 1. 30. by which we are both made and accounted *Righteous* in the Sight of God, and which ought not, nor cannot be divided. And the Manner and Way, whereby his Righteousness and Obedience, Death and Sufferings without, become profitable unto us, and is made ours, is by receiving him, and becoming One with him In our Hearts, embracing and entertaining that *Holy Seed*, which as it is embraced and entertained, becometh a *Holy Birth In Us*, which in Scripture is called, *Christ Formed Within*; *Christ within the Hope of Glory*, Gal. 4. 19. Colloff. 1. 27. by which the *Body of Sin and Death* is done away, and we cleansed, and washed, and purged from our Sins, not imaginarily, but really, and we really and truly made *Righteous*, and Holy, and Pure in the Sight of God; which Righteousness is properly enough said to be the *Righteousness of Christ*; for it is immediately from him, and stands in him, and is as unseperable from him, as the *Beams* are from the *Sun*, and it is, through the *Union* betwixt him and us, (his Righteous

Christ's
Righteous-
ness ours.

teous

1670.  teous Life, and *Nature* brought forth *In us*, and we made one with it, as the *Branches* are with the *Vine*) that we have a true *Title* and *Right* to what he hath done and *Suffered for us*: For, being so closely united to *Christ*, his *Righteousness* becometh *ours*, his *Obedience ours*, his *Death* and *Sufferings ours*: Thus we know him and the *Power of his Resurrection*, and the *Fellowship of his Sufferings*, being made conformable to his *Death*, Philip. 3. 10. by which *Nearness* and *Fellowship* we come to know an *Unity* with the *suffering Seed* both *in our selves* and *others*, and therein to travel for its *Raising* and *Deliverance*; which yet no ways derogates from the *Worth* of the *Sacrifice* he offered up unto *God*, without the *Gates of Jerusalem*, while he humbled himself unto *Death*, even unto the *Death of the Cross*, tasting *Death* for every *Man*. This is an honest, and plain and true *Account* of our *Belief* in this *Matter*, and is in *Substance* one and the same with that, which at sundry times thou and thy *Brethren* hast received from us; notwithstanding the *bare*, *scanty* and *dis-ingenuous Account* thou givest of us in this *Matter*.

Secondly, As to the *Vast Difference*, that lyeth betwixt *Us* and the *Papists*, any who are not wilfully blind may see it, who know *their Doctrine* and *ours* in this thing.

How Christ
is our Justifi-
cation.

It is not the *Works* of *Christ* wrought *in us*, nor the *Works* which we work in his *Spirit* and *Power*, that we rest and rely upon, as the *Ground* and *Foundation* of our *Justification*; but it is *Christ* himself, the *Worker* revealed *in us*, indwelling *in us*, his *Life* and *Spirit* covering us, that is the *Ground* of our *Justification*; and we feeling our selves *in him*, feeling him *in us*, and his *Spirit*, his *Life* covering us, we feel our *Justification* and *Peace* with *God* *in him* and through him, the alone *Mediator* betwixt *God* and *Man*.

Now,

Now, this Manner of *Justification* by the In- 1670.
 Dwelling of *Christ* in the *Saints*, and of his *Spi-*
rit, is not held by the *Papists*, but is expressly de-
 nied by them, and disputed against particularly
 by *Bellarmino*: And *Christ Jesus* himself is both
first and *last* our *Justification* and *Foundation* of it.
 And as to being *justified* by *Works*, the Scripture
 is plain for it, and so we may not deny it, but
 plead for it, according to the true Sense and Mind
 of the Spirit, as we are taught of him. But to
 be *justified by him*, is more than to be justified by
Works; and therefore are we justified in our
 Works, which we work in *him*, and because the
 Lord accepteth and justifieth us in *him*; therefore
 he accepteth and justifieth our Works wrought in
him, and accepteth and justifieth us in Relation to
 these Works. And though it hath been said by
 us, that good *Works*, which are wrought in *Christ*,
 and are rather *his* than *ours*, are *Meritorious*, yet
 we understand it not any other ways than thus;
 That all their Merit or Worth is from *Christ*.
 And seeing, they are said in Scripture to have
 their *Reward*, and *Reward* and *Merit* are Relative
 Terms, inferring one another; in that Sense,
 wherein they are said to be Rewarded, they may
 also be said to be Meritorious; which yet hin-
 ders not the Freedom of God's *Grace* in *Justificati-*
on: For we do verily believe and confess, that both
 the Works and the Reward are of the *Free-Grace*
 of God, and that the Lord giveth us all things
 not of *Debt*, or as being in our Debt, but of
Free-Gift; and his infinite Goodness and Wis-
 dom hath seen it meet to promise a Reward to good
 Works, and so he doth reward them; because of
 his Goodness and Faithfulness, and not because he
 is addebted to any of us, otherwise than as he hath
 bound himself by his Promise. And this is con-
 trary to that false *Popish Doctrine*, which affirms,
 That Men deserve a Reward from God for good
 Works,

Works
wrought in
Christ.

1670. *Works*, upon the Account of *strict Justice*, without Respect to the Promise. And if it be answered, That all *Papists* do not say so, but are more moderate: Well then, I say, if some of them be moderate, and pass from the erroneous Opinion of *Popery*, and speak that which is true, if others speak what is true also in that Particular, should the *Truth* be accus'd and condemn'd for *runk Popery*, because, some *Papists* at times confess to it? You your selves know, that *Papists* contradict one another in divers things, and where Men directly contradict one another, one of the Sides must speak true: But as to that, wherein the *Justification* stands, and on which it is grounded, to wit, *Christ himself* as in-dwelling in the Saints none of all the *Papists*, for ought we ever heard, or read, do own it, but are against it. Again, As to the Works by which the *Papists* seek to be justified, they are such, as we believe none can be justified by, viz. their *outward* Observations, their *Invocation* of Saints, bowing to *Images*, saying *Ave Marias*, telling their *Beads*, their *Pilgrimages*, their *Whipping* themselves, their keeping *Lent*, and many other such like Works of *voluntary Humility*, by which they seek to be justified, though they are *evil Works*, as not done in the Faith and Power of God. Nor does it serve thy turn to say, That *Papists* think not, that *Works* considered as *Evil* and *Sinful*, are sufficient to justify them: for that is not the Question, Whether the *Papists* think to be justified by Works *Sinful* and *Evil*; but this is the Question, Whether the *Papists* think to be justified by Works, which are really *Sinful* and *Evil*, (however they may imagine them to be Good?) And herein, I say, we differ vastly from *Papists*; they think and seek to be justified by such Works, as are *Evil* in the Sight of God; whereas we believe, that by no such Works can any Man be justified. Other

weighty.

The *Papists*
justifying
Works pre-
tended.

weighty *Differences* could be shewed in Relation 1670.
to this Matter, but what is here in short declar-
ed, may suffice to evince, that we differ widely
from the *Papists* concerning *Justification*.

Thirdly, Look how near a *Kin* ye are to *Papists*,
as in many other things, so in these relating to
Justification. *First*, Do ye not say, That ye are
not justified by Christ in-dwelling in you? So say
the *Papists*. *Secondly*, Do ye not say, That the
Way to attain to a State of *Justification*, is not by
believing in the Word of Faith, which is in every
Man, and in the Light wherewith Christ has en-
lightened every Man, that comes into the World?
And so say the *Papists*: Who though they talk of
Universal Grace, yet they deny, that this Uni-
versal Grace is an *Evangelical Principle of Light*,
by believing in which Men can attain to a State
of *Justification* immediately. *Thirdly*, Do ye
not say, That God's Act of *Justification* is not an
immediate Testimony of his Spirit, declaring or pro-
nouncing Men Righteous? And so say the *Papists*.
Fourthly, Do ye not say, That Men are not to know
their *Justification*, or that they are in a justified
State, by an immediate Testimony of the Spirit in
them by way of Object; for this were to assert imme-
diate Revelation? So do the *Papists*: So by these
few Instances given here, and by many other In-
stances given by others in other Particulars, try
your selves, and first clear your selves of *Popery*
before you or thou dost throw it upon us.

Now whereas thou alledgeest, That the *Apostle*
in the Matter of *Justification* excludes all Works, e-
ven those of Christ his working in the Saints, and
which they work in him: 'Tis false; nor do the
Scriptures, cited by thee, prove thy Intent, as
Rom. 3. 20. Gal. 2. 16. Tit. 3. 5. thou sayst,
The *Apostle* speaks of Works in General, without
any Limitation: But herein thou contradicteest
the very expresse Scriptures cited by thee; for

Works of
the Law and
of the Spirit.

all

1670. all these Scriptures speak of Works with a Limitation, as Rom. 3. 20. *By the Deeds of the Law there shall no Flesh be justified*; and Gal. 2. 16. *Knowing, that a Man is not justified by the Works of the Law*. Here the Works of the Law are excluded, but not the Works of Christ in us, which are not of the Law; for the Law or first Covenant was weak, and gave not Strength to them, who were under it, to fulfil Righteousness; but these who are in Christ Jesus, witnessed the Righteousness of the Law fulfilled in them, who walk not after the Flesh, but after the Spirit. And as for that other Scripture, Tit. 3. 5. though it exclude Works of Men's doing, as of themselves; yet it excludes not all Works, nor inward Righteousness of Christ, but expressly includes it: *According to his Mercy he saved us by the washing of Regeneration, and Renewing of the Holy Ghost*. Thou couldst not have brought a more plain Proof against thy self; for thou citest this Scripture as holding forth Justification. Now the Apostle saith, *He saved us according to his Mercy by the Washing of Regeneration and the Renewing of the holy Ghost*; and is not the Washing of Regeneration and Renewing of the Holy Ghost a Work, which comprehends many particular Works of the Spirit of Christ in the Saints? And is not Regeneration and the Renewing of the holy Ghost a Righteousness wrought in us? How is it then, that thou art not ashamed to charge us with Rank Popery, for saying, *We are justified by a Righteousness wrought in us*; seeing the very Scripture cited by thee is expressly for it? May we not pertinently return these Words upon thee, which thou mis-appliest to us? *Oh! tell it not in Gath, publish it not in the Streets of Askelon, &c.* That a Man, who pretends to Teach others a-right in the Matter of Justification, hath so confounded himself, that to prove that Justification is not by a Righteousness wrought within, brings

brings a Scripture which speaks expressly of Righteousness *within*, to wit, that of *Regeneration* and *Renovation*, by which we are *saved*. And if any should say, The Words do not say, We are justified by the Washing of *Regeneration* and *Renewing* of the *Holy Ghost*; but we are *Saved* thereby, as intending *Sanctification*, and not *Justification*. I Answer, This helps not the Author out of the Ditch; for he brings this Scripture forth applying it to the Matter of Justification. But again, If these Words exclude all Works generally, and without any Limitation, then they exclude all Works, which are wrought by the Spirit of Christ, from Sanctification; as if Men were sanctified by no Works of the Spirit of Christ *within them*. Or if it be said, that Works of our own doing *Self-Righteousness*, are only excluded from having Place in our Sanctification, but not the Works wrought *in* and *by* the Spirit of Christ; then I say, Why may not the same Distinction have place in all these other Scriptures, which say, *We are not justified by Works*, &c. And indeed, in all these Scriptures it holds true no less concerning Sanctification than concerning Justification: As thus, *By the Deeds of the Law there shall no Flesh be sanctified, knowing, that a Man is not sanctified by the Works of the Law*, &c. But it were vain to infer from this, that Men are sanctified by no Works of Righteousness wrought *in them* by the Spirit of Christ. Therefore it is as vain to infer that Men are justified by no Works of Righteousness, wrought *in them* by his Spirit.

Sanctification by the Works of the Spirit

Page 22. Thou sayst, *We can shift off Popery with this, that they are not our Good Works, which deserve and merit Justification, but the good Works of Christ's working in us*. Yea, I say, we do justly cast off the Accusation of Popery, as having the expresse Testimony of Scripture, that we are justified by Works, to wit, such as are wrought

1670. *in Christ, and by him in us, James 2. 24. You see then, that a Man is justified by Works, and not by Faith only: Compared with Tit. 3. 5. before-mentioned. And as for the Papists Works, by which they seek to be justified, we do not acknowledge them to be such Works, as whereby or wherein any can be justified.*

And whereas thou pleadest, *That the good Works of Christ's working in us, are ours;* citing *Ijai. 26. 12. Matth. 5. 16. &c.* We grant it, but they are not *ours* in that Signification: as where it is said, *He that is entered into his Rest, hath ceased from his own Works,* Heb. 4. 10. There are Works which are so ours, that they are not the Works of the sanctifying, renewing Spirit of *Christ in us;* and such are Works both of open Unrighteousness, and of self-feigned Righteousness, which has no better Root to bring them forth, than Man's own Will and Spirit: And by such Works we deny to be justified; yea, we deny all such Works, and the Justification by them, and desire to stand in a continual Denyal unto them, and Forbearance from them. But again, there are such Works, which are so ours, that they are *Christ's also,* who works them *in us,* and by us, and are ours by his Free Grace; and by such Works, we affirm, Men are justified.

Page 23. Thou pleadest, *That Men cannot be justified by any Works of Christ's working in them, because they are imperfect.* And for their Imperfection, thou instancest, 1. *Faith;* because it is said, *O ye of little Faith, why doubt ye?* Answ. By this thou may'st as well exclude *Faith* from Justification every way, as *Works,* if it were granted, that their Faith was imperfect; but that Scripture, nor no other, speaks not of imperfect Faith, but of *little Faith.* Now *little Faith* is perfect in the Measure of it, as a *little Gold* is perfect Gold. And though the Disciples had doubt-

What Works
do justify.

True Faith.

ing, yet the Faith was not the *doubting*, nor was it made impure by it; for the least Measure of true Faith can never be defiled, otherwise it could not *purify the Heart*; it is like the Fire, which cannot be defiled with the Impurities of those things it works upon. And as for the Disciples at that time, as they were in part *justified*, or approved by the Lord in Relation to their Faith, so were they reprov'd, and not justified of him in Relation unto, or because of their doubting. But this Scripture, nor none other, proves not, that Faith was or is always accompanied with Doubting: *Abraham* believed God's Promise without doubting, and was *strong in the Faith*, giving Glory to God, and it was imputed unto him for Righteousness, Rom. 4. 20, 21, 22. And, said James, His Faith was perfected by Works, Chap. 2. 22. For that which is perfect in a less Measure, can be further perfected in a greater. Secondly, Thou pleadest, that Knowledge is imperfect, because the Apostle saith, *We know but in Part*, 1 Cor. 13. 9. But the Apostle does not say, our Knowledge is imperfect, or impure: We may know a thing in part, and yet that which we know of it, we may know perfectly. Thirdly, Thou pleadest for the Imperfection and Uncleaness of the Saints Obedience, from Eccles. 7. But that Place it not to be understood concerning all Men in all States and Times. There is an earthly, unrenewed State, and while Men are here, there is not a just Man among them, as Rom. 3. ver. 10. There is none righteous, no not one: And there is an heavenly renewed State, wherein a Man is born of God, and sinneth not, John 3. Verse 9. And said the Apostle, Let no Man deceive you, he that doth Righteousness, is righteous; which imports, that there are righteous Men, who do Good. And, said the Lord to the Servants that used their Talents, Well done, good and faithful Servant,

1670. Matth. 25. vers. 21, 23. And that other Scripture thou citest, *Isai. 64. 6.* serves nothing thy turn: For the Prophet saith not, *All our Righteousness*, which is of thy working in us, who are Saints, *is as filthy Rags*; but *All our Righteousness*, which we, even the best of the Saints, can perform *of and from our selves*, are as *filthy Rags*; Man's best Works, his best Righteousness, which is of and from *himself*, is Filthiness and Unrighteousness before God, and he is to *cease from all his own Works*, Heb. 4. vers. 10. And it is plain, that when the Prophet in that Place saith, *We are all as unclean, and there is none that calleth upon thy Name*; He does understand the Multitude of the *Jews*, who generally were a carnal People, and relied upon their *outward Observations*, and did not Worship God in Spirit and in Truth; but did not understand it of all and every one among them: For he himself did *call upon his Name*. And that the Saints were washed and cleansed, see 1 Cor. 6. 11. *But ye are washed, are sanctified, are justified in the Name of the Lord Jesus, and by the Spirit of our God*: And John 15. 3. *Now ye are clean through the Word, which I have spoken to you*: And Ezek. 37. 33. *At which time I shall cleanse you from all your Iniquities; I shall also cause the Cities to be inhabited*: Which imports a Time upon Earth, wherein they should be made clean from all their Iniquities. And how! Art not thou and you ashamed to affirm, That the best Works of the Spirit of Christ in his Saints are as a filthy Rags? Does not the Apostle say, That a meek and quiet Spirit is an Ornament, which is of a great Price even in the Sight of God? How then can it be a filthy or menstruous Rag? A filthy and menstruous Rag is good for nothing, but must be thrown away upon all Accounts; and if that Holiness, and Righteousness and Meekness, which is of Christ his working in Men, be as filthy

Self-Righteousness as filthy Rags.

thy Rags, then according to your Doctrine, Men 1670.
 should throw them away, as being not only un-
 profitable to *Justification*, but to any other Use?
 Yea, a *filthy* and *menstruous Rag* Men do hide
 from the Sight of another, and do never wear it
 as an Ornament; whereas the Saints put on the
 meek, and quiet, and sober, and righteous Spirit,
 as an Ornament of great Price, not only in the
 Sight of the Saints, but even in the Sight of God.

Page 24. Thou pleadest, *That the Good Works
 of Christ in the Saints are defiled and imperfect,
 because the Saints, who are subservient and instru-
 mental in them, are unclean; and who can bring a
 clean thing out of an unclean?* Job 14. 4. *Answ.*
 It is granted, that the Saints are *subordinate Co-
 workers* with Christ; but yet it follows not, that
 his Works *in them*, and *by them* are defiled. And
 though it is said, *Who can bring a clean thing out
 of an unclean?* This hinders not, but that the
 Lord can and doth make *clean* those, who have
 been *unclean*; and so out of them, who are made
clean, bring forth *clean things*. And though e-
 very one, in whom the Work of *Sanctification* is
 begun, be not wholly cleansed, but that there
 may be an *unclean Part in them* for a time; yet
 there is also a *clean Part in them*, who are in the
least Measure sanctified: And so these, who work
 with the Spirit of Christ, work with him accord-
 ing to this *clean Part*; and it is the *clean Part in
 them*, which he maketh use of, as his Instrument.
 And as for the *unclean Part*, it is not to work
 with Christ, but to be chained down, and fetter-
 ed and bound up from working, to the end it
 may be wrought upon, that it may be *cleansed*.
 And thus by Degrees the *clean Part* increaseth,
 and the *unclean* is diminished, till all the Un-
 cleanness be wrought out. And where the *unclean
 Part* is let loose to work, the pure Spirit of Christ
 doth never join in working with it, but judgeth

The Lord
 makes clean
 the unclean.

1670. and reproveth it; and therefore in so far as the *unclean Part* worketh in any, that Man, in whom it worketh, is not thoroughly justified and approved by the Lord: but there are, who witness the Cleansing from all Uncleanness; and so as clean Vessels and Instruments throughout, bring forth *clean things, clean Works.*

Thy Example, how that *clean Water* passing through an *unclean Pipe*, receives a *Tincture of Uncleanness*, hits not the Case: For the *Spiritual Water* is not like the common, gross, *outward Water*, which an *unclean Pipe* can defile; but like the *Fire* and the *Light*, which though it touch *unclean things*, cannot be defiled by them. Every thing of the Spirit is *undefilable*, as the Spirit is, which no *unclean thing* can defile: And if thou wert well skilled in the *outward Creation*, thou might'st find an *outward Water* so pure, that passing through an *unclean Pipe*, shall not be defiled with it. But if thou knowest not these *earthly things*, and believest them not, as Christ said, *John 3. 12. How shalt thou believe, if we tell thee heavenly Things.*

Page 25. Thou chargest us with *Erring grievously, in confounding Justification and Sanctification.* Answ, *Justification* is either taken for God his adjudging a Man, unto *Eternal Life*, and in that Sence it is not to be confounded with *Sanctification*; yet it is not to be separated therefrom: for God adjudgeth no Man, but the *Sanctified*, unto *Eternal Life* or *Happiness*. Or it is taken for the *making a Man righteous*; and then it is all one with *Sanctification*. And that thou say'st, *The Word is most frequently used in Scripture in that Sence of adjudging, being opposed to Condemnation*, Doth imply, thou hast not the Confidence to assert, That it is always so used, as indeed it is not.

And

And whereas thou citest *Philip. 3. 9.* to prove, 1670.
That the choicest Saints upon Earth have disclaimed
all Righteousness wrought in them, by which they
could be justified; I say, that Scripture proves no
 such thing, and thy Observation to prove it is
 insufficient; to wit, that the Apostle doth not
 speak of *his Righteousness*, whilst he was a *Phari-*
see, for that he disowned, *ver. 6, 7.* for admit-
 ting it, yet he was still to deny and disown the
 Work and *Righteousness*, which could proceed
 from his own Will and Spirit; even all the Wil-
 lings and Runnings, which can arise from a Man's
Self, though he be a Saint, without the immedi-
 ate Operation of the Spirit of Christ, the Saints
 have this to watch against, to keep down the
 active and working *Self-will*, and stop it from
 working the *Self-Righteousness*; which if it be
 not watched against, and stood against, will fall
 a working its Righteousness, which God accepts
 not, as being but the bare Righteousness of Man;
 And this is that Righteousness which *Paul* denied
 to have, which he even callieth the *Righteousness*
of the Law; but this, (*which is of the Law*) thou
 cunningly omittest, because it made against thee,
 it seems. Now what that Righteousness of God
 through Faith was, which he desires to have, he
 plainly expresseth, *vers. 10.* *That he might know*
him, and the Power of his Resurrection, and the
Fellowship of his Sufferings, in being made conform-
able unto his Death.

Self-Righteousness to be watched against.

Now, is not the Knowledge of him, and the
 Power of his Resurrection, a Work of the Spirit
 of Christ in the Saints, by which they are justi-
 fied? According to that, *By his Knowledge shall*
my righteous Servant justify many? And is not
 the Fellowship of his Suffering, or the Suffering
 with him, a Work of his Spirit? And lastly, Is
 not the Conformity unto his Death a Work of his
 Spirit

1670. Spirit in the Saints, comprehending the whole
 Work of *Mortification*?

Christ's
 Righteous-
 ness made by
 the Priest a
 strengthening
 of the wick-
 ed.

Page 26. Thy last Argument from 2 Cor. 5. 21. is most absurd and impious, for accordingly it would follow, that as Christ was made Sin for us, or suffered for *our Sins*, who himself had *no Sin*, no, not in the least; So we may be made *righteous* before God, tho' we have *no Righteousness, no Holiness, no Faith, no Repentance, no Mortification, no good Thing wrought in us*. And doth not this strengthen the Wicked, Ungodly and Profane in their Presumption, to have Title to Christ's *Righteousness*? And so, to return thy mis-applied Instance in another Case; Suppose, some of the Prophane, who plead a Right to *Christ's Righteousness*, having lost some of their Number, should happen to hear thee disputing against all *Good Works*, as being profitable to *Justification*, might they not say concerning thee and thy Brethren, who teach such Doctrine, *We have not only got the lost Sheep, but the lost Shepherds, and the chiefest of them too on our Side*, let us rejoyce, we have found them! We find, the Apostle makes a far better Inference from Christ his dying for us, 2 Cor. 6. 15. *He died for all, that they who live, might not any longer live to themselves, but to God; yea, and every where he holdeth forth Inward Holiness and Righteousness*, as that without which no Man can lay claim to Christ: *If any Man be in Christ, he is a New Creature*; but he doth not say, *God reputes him a New Creature*, though he be not really renewed. And though it be said, that *we are made righteous in him*; this hinders not (as thou vainly inferrest) *That we are not made righteous by an inward Righteousness*: For he is in the Saints, and fulfils the Righteousness of the Law in them; *That the Righteousness of the Law might be fulfilled in us*, Rom. 8. 4. Therefore that 2 Cor. 5. 21, is thus to be understood,

The Righteousness of the Law fulfilled in us.

that

that Jesus Christ, who knew no Sin, was made to be *Sin for us*, that is, suffered for our Sins; that we, who had really sinned, and so deserved Wrath, might partake of the Love and Grace by him, and through the Workings thereof be made the *Righteousness of God in him*. For that the Apostle understood here a really *being made righteous*, and not a being *esteemed* or held as *righteous*, while indeed impure, is very evident by the whole following Chapter, but especially towards the End; *What Fellowship hath Righteousness with Unrighteousness? Wherefore come out from among them, touch not the unclean thing, be ye separate, and I will receive you, and ye shall be unto me for Sons and Daughters.*

Now to be received of the Lord, is to be justified of him; and here we see plainly, that in order thereunto there is required a Righteousness, by which they must be separated from the Evil and Unclean, and must not touch it.

And whereas thou sayst, *That the holiest Actions of the Saints, because of the Sinfulness of these Actions, deserve Condemnation.* I ask thee, Whether did the Apostles sin in writing the Scriptures, in Preaching Christ, and Gathering the Churches? Whether their being the Instruments made these things *sinful*, which were done not only by the Command, but by the Power and Virtue of Christ *in them*? And seeing thou canst not deny, but the Scriptures (called by thee *the Word of God*) were brought forth by the Holy Spirit in the holy Men of God, and did flow as Waters from the Spirit of God, which gave them forth, through the very first Penmen of them, because of the Uncleanness which thou supposest to have been in them? If thou say'st, *Nay*, thou contradictest thy former Instance of *Clean Water*, receiving a Tincture of Uncleanness from the unclean Pipe, through which it passeth; If thou

Then writing the Scriptures was *Sin* in the holy Men of God? according to W. M's Position.

say'st,

1670. say'st, *Yea*, to wit, *That the Scriptures were defiled and corrupted by the Pen-men of them*, I leave it to all of any sound Judgment, whether you or we be most Esteemers of the Scriptures. We, who say, They were *Words pure as Gold*, without any Tincture of *Uncleanness or Corruption*, as they came forth from the Spirit of God through the Pen-men of them: Or *Tou*, if you say, That they were defiled with the *Uncleanness of the Men*, through which they were given forth? He who has any true Understanding, let him judge concerning these things.

Page 26. Thou blamest it, as an *unsuitable thing* for a *Quaker* to say, *That that People, to whom he is joined, are the most Christ-like Christians this Day upon the Earth*: And yet will any of you say less of your Way? For if yours be not the *best Way*, why do you plead so much for it? Why do ye preach it up? Why do you study to draw People to it, and complain of those who have left it? Now is not a *good Principle* a ready Way to lead People to *good Practices*? And are not these who are in the *right Way*, of the *Flock of Christ*? And is not Christ's Flock like unto him? Can it therefore be an *unsuitable thing* for one, who supposeth himself to be of Christ's Flock, to say, The Flock, with whom he is, is *likest* to Christ? Will any of you say less, except ye grant your selves not to be of Christ's Flock? We are not the *most-Christ-like People*, say'st thou, *by what we outwardly appear, because the Monks and Heremits therein excel us; nor yet by what we inwardly feel, because others different from us have felt as much*.

As to the *First*, thou hast shewed thy Ignorance of the very Appearance of Christianity: for the Appearance of Christianity is not in fleeing the Society of Men, or retiring the outward Man, making Vows of voluntary Poverty; for any one

one, that hath the least Knowledge in true *Mor-* 1670.
tification, may know, that where a Man's Meat
 and Provision is laid up for him, and that there
 is no Care of these things lying upon the Mind,
 but a full Liberty to live in *Idleness* (which is the
Monks Case) it is an easy thing, in *Self-Will* to
 take on a demure *Deportment*, or to wear *Hair-*
cloth, or go *barefoot*; which by Custom becomes
 familiar. And truly, many of the *Commons* in
Scotland are used to greater *Hardships*, than all
 that, and yet are far from having the *Appear-*
ance of Christianity. But the Matter is, for Peo-
 ple to be conversant in this World, to have their *Oc-*
casions and *Business* in it, and to have *Dealing*
 with the Spirit of it, and yet to keep to the meek,
 lowly, simple *Appearance*, using it as if they
 were not using it, by keeping out of its Spirit
 and Way in all Manner of *Conversation*: This is
 to be like unto Christ, who did not retire him-
 self unto an *Hermits Lodge*, but conversed a-
 mong *Publicans* and *Sinners*. Now let *Tour Flocks*
 and the *Quakers* be compared together in this
 Particular, and let the *Light* in all Consciences
 judge, who are likest to Christ.

Secondly, To evidence, that some different
 from us have had as much *Inward Feeling*, thou
 say'st, *Thou canst tell us of some, who have had*
so much of the Fear and Dread of God upon their
Hearts, that they durst not adventure upon Sin,
 By this thou seemest to grant, that there are *in-*
ward Feelings and *Enjoyments* among the *Quakers*,
 saying, *What Good is it, that you truly feel that*
Persons different from you have not felt? And
 how doth this consist with your judging the *Qua-*
kers fallen into *Apostacy* and *Delusion* of the De-
 vil, and that they are possessed with the Devil?
 Can such have *inward Feelings* and *Enjoyments* of
 God? For my Part I am glad to hear, that any such
 have been, *who have had so much of the Fear and*
Dread

1670. *Dread of God upon their Hearts, that they durst not adventure upon Sin; and I should be glad, and so I know, would any of the Quakers be glad to meet with them. But now such, who have so much of the Fear of God upon their Hearts, that they durst not adventure upon Sin, would they not love to be perfect? Would they dispute against Perfection, and conclude it impossible? Would such, who dare not sin for a World, sin every Day, yea, every Moment, as you say ye do? If they dare not sin, would they not refrain from Sin, and cease from it? And would they make use of that poor Evasion, which thou addest, that therefore they would not willingly sin for a World? As long as the Dread and Fear of God remains and stands over the Heart, Sin is shut out, and the Mind's Will is to fear God, and not to sin.*

Immediate
Teachings of
the Spirit.

Thou canst tell us of others (thou say'st) who many Years lived in the sweet Sense of God's Favour, and have gone most triumphantly out of the World, with strong Perswasions of their Eternal Well-being. But would such have pleaded for Continuance in Sin? Doth not Continuance in Sin eclipse and take away the Sense of God's Favour? And further, would such have denied Fellowship with God by immediate Revelation, as you do? Would they have denied the immediate Teachings of the Spirit, as you do? Do not some now living remember some of them, who had these Feelings, and did bear an express Testimony to the immediate Teachings of the Spirit, and immediate Fellowship with God, and plainly declared, That no Preaching was profitable, but that which came immediately from the Spirit? And found fault with the Ministers, that they preached from their Study and their Books, and wished them to put away or burn their Books, for that they were a Hurt to them? And some of those saw over and

and beyond, and unto the End of your so called 1670.
 Ordinance of outward *Bread and Wine*, and laid *W*
 plainly, It was but a *Shadow* or *Figure*, and that *Bread and Wine*
 those who witnessed the *Substance*, had no need of
 the other. And though those and some others,
 who witnessed such *inward Feelings* and *Enjoy-*
ments of God, who were not called *Quakers*, nor
 had their Understandings so clearly opened as to
 many things, as the People called *Quakers* have;
 yet with the same *Life* in some Measure they
 have been acquainted, which is the *Quakers Way*,
 even *Jesus Christ*, who is *the Way, the Truth and*
the Life. And so as to those Examples thou giv-
 est, which were witnessed (thou say'st) some *Twen-*
ty Years ago, We deny not, but that the Lord
 did appear, and was near the Simple-hearted in
 that Day: And some who are now among the *Former Feel-*
ings and Enjoyments
Quakers, remember that Day, and have a Share
 in those *Feelings* and *Enjoyments*, which are now;
 and in the Experience and Enjoyment of them
 can bear a true Testimony, that the *Feelings* and
Enjoyments of this Day, unto those who follow
 the Lord in his Leadings, do far exceed, what
 was in that Day. And now the Sun is set upon
 that Day; for the Lord is calling his People *fur-*
ther: And those among us, who had those *former*
Feelings, can witness, that while they would
 have been tasting of that Sweetness, and remain-
 ed still with you, the Lord *would not*; but suf-
 fered Driness and Barrenness to come over them:
 And that which some time had been as a *fruitful*
Field, to become a *barren Wilderness*, till they
 saw, that they were not to limit him to *invented*
Forms, but were to forsake those things in his
 Will, in which through his Indulgence and Com-
 passion he had sometimes appeared unto them,
 and to be found following the *Footsteps of the*
Flock whom he is leading on to a further State,
 in which they find the Lord appearing *more glori-*
ously

1670. *ously than ever, to their Refreshment: Glory to Him for evermore!* But with you it is otherwise: For who among you witness these things at this Day? Yea, some of you are so ingenuous, as to confess, *That ye find not these things now; and that this is a cloudy and gloomy Day;* and it shall certainly so continue unto you, until ye come, and walk with us in the Light of the Lord. But because ye will not, but will confine the Lord in these Forms, whereunto ye have devoted your selves; therefore is Darkness over you, and your Prayers are become dry and barren, and full of Complaints of an *Absent God*. And what inward Joy from God any have felt among you, we cannot impute it to your Way, more than what some have felt of Refreshment in some other Professions and Forms, can be imputed to their Way.

Page 30. Thou say'st, *It is known, that we are Enemies to Singing of Psalms, Baptism and the Lord's Supper;* And because we say, that we are not against these things, therefore thou callest us *dis-ingenuous*, or such as *seek to delude People*: Which Challenge is false, and a Calunny. For we do indeed own these things in the true Acceptation and meaning of them, and in the Substance and Reality; and if we do so, are we *dis-ingenuous* and *deceitful*, because we deny them in your *Acceptation*, which only comprehends the *Shadow*, that passeth away? If *Baptism*, which is really and truly the *Baptism of Christ*, we own, and Participation of the Body and Blood of Christ, which is really so: I say, if these things be really owned by us, as they are indeed, can we be said to *deny* them, because we use not the *Shadow*, as ye do, while ye are ignorant of, and Strangers to the *Substance*? Nay, it may be retorted much more properly, and without Deceit upon your selves, that ye do but pretend in *Words*

Baptism and
the Lord's
Supper.

The shadow
for Sub-
stance com-
prehended
by Professors

Words own these things, while indeed ye deny them. So that herein ye are found to be the *Equivocators*, who are contending for the Husk, and will needs have it accounted the *Kernel*: and there can be no Error more dangerous, than to place the *Shadow* for the *Substance*; for such as so do, are those that trample upon the precious Ordinances of Jesus Christ, in which the Work of Grace is begun and increased. 1670.

Page 32. To prove thy Assertions particularly thou beginnest saying, *That Singing of Psalms is an Ordinance of Jesus Christ*; Whereby if thou understandest, that Singing of Psalms was used by the Saints, that it is a Part of God's Worship when performed in his Will, and by his Spirit, and that yet it may be, and is warrantably performed among the Saints, it is a thing denied by no *Quaker* (so called) and it is not unusual among them; whereof I have my self been a Witness, and have felt of the Sweetness and quickning Virtue of the Spirit therein, and at such Occasions ministred. And that at times *David's* Words may also be used, as the Spirit leads thereunto, and as they sute the Condition of the Party, is acknowledged without Dispute: but that without the Spirit in Self-will, not regarding how the thing sutes their Condition, for a mixt Multitude to use and sing the Expressions of blessed *David*, we deny. For that was not the Method the Apostle spoke of 1 Cor. 14. 15. when he said, *I will sing with the Spirit, and I will sing with the Understanding also*. Therefore, though Singing of Psalms in the true Use of them be allowable; yet as used by you, it is *abominable*, and is a *Mock Worship*; because ye cannot deny, but that the Persons using it are a *mixt Multitude*, known to be *Drunkards, Swearers, Whoremongers, &c.* Now such cannot praise God, for they are dead in their Sins; and it is the Living that praise

Singing of Psalms, as used by the Saints allowed.

The Dead cannot praise God,

1670. *W* praise him, and not the Dead. Next, All Lying is Abomination: but many times it falls out, that by Singing of *Psalms* the People come to lye in the Presence of God, instead of worshipping him, by saying, *I am not puffed up in Mind, I have no deceitful Heart, I water my Couch with Tears;* and much more of this Nature, which were the particular Experiences of *David*, and may be safely said by those that witness the same thing: but as to you that use them, are false and untrue. I say, as thou dost, *That though every Psalm does not suite our Condition, yet in every Psalm there may be Meditation for Edification.* But this no ways meets the Case; for there is a great Difference betwixt *meditating* upon a Psalm, and *singing* one, whereby we apply our selves to the Lord in the Words of *David*; which unless they suite our Condition, cannot be done without a Lye.

Page 33 and 34. Thou comest to prove, That *Baptism with Water is an Ordinance of Jesus Christ*; for which thou givest as a Reason; *First, Because John baptized with Water, and was really sent of God*; which thing is not denied, because *John's* Baptism was a Baptism with *Water*: But that that was the Baptism, which was to continue, is the Matter in Question. To prove which thou bringest in thy

Second Reason, That the Baptism of Christ and the Baptism of John differed only in Circumstance, and not in Substance, because they agree in the Author, in the Matter, and in the End. To which

I Answer, That though they agreed in the Author, that will not conclude them to be one; because by the same Reason it might be said, that the Old Testament and the New are one, or that Circumcision and Baptism are one, for that God was the Author of both. As to the Matter, they are not one neither; for the one was a Baptism with *Water*, and the other a Baptism with the Spirit

Spirit and with *Fire*, as *John* himself distinguisheth them, *Mark* 1. 8. Now in respect Baptism with *Water* can be administred, where the other (to wit, with the *Spirit*) is not, therefore they are not one in Substance. They also agree not in the *End*; for the *End* of the one, to wit, Baptism with *Water*, is but to point or shew forth the other. So that as the *Shadow* and the *Substance* differ in their *Ends*, in like manner do these two: for the *End* of the *Shadow* is but to point to the *Substance*; the *End* of the *Substance* in this thing being to cleanse and purify the *Heart*, producing that *Effect* to such as it is truly administred unto; but the *Shadow* is frequently administred, and the *Heart* not cleansed; therefore they differ in their *Ends*. Now to shew, that they differ in Substance; it is written, *Acts* 19. 2, 4, 5. that there were of the Baptism of *John*, who had not so much as heard of the *Holy Ghost*, far less received it: Now had the Baptism of *John*, and the Baptism of *Christ* been one, they could not have had the one, and been altogether ignorant of the other.

1670.
The Baptism of *John* and of *Christ*, differ as the *Shadow* and the *Substance*.

For a *Third Reason* thou say'st, That *Jesus Christ* commanded and enjoined the *Disciples* to baptize, and that Baptizing they used *Water*. But where he commands them to Baptize, (*Matth.* 28.) there is no Command to baptize them with *Water*, or into *Water*, but into the *Name* of the *Father*, *Son* and *Holy Spirit*: So here is the Baptism into the *Spirit*, but not into outward *Water*. And the *Apostles* were Ministers of the *Spirit*, and ministred the *Spirit* unto those who believed: And though they used the *Water Baptism* at times, yet it rests to be proved, that they did it in Obedience to that general Command, *Matth.* 28. and not in Condescendence to the *People*, who had received a great Esteem of *John*, and were so nursed up with outward Ceremonies, that it was hard sud-

Water-Baptism used in Condescendence on to the Weak.

1670. denly to wean them from such ; as they did the like in other Cases.

Which also serves for Answer to thy *Fourth Reason*, where thou instances *Peter* his baptizing *Cornelius*, after he received the Spirit ; for *Peter's* Words imply no Command, but only that at that Occasion the thing might be done : Can any Man, said he, forbid Water, that they may not be baptized? Acts 10. 47. And though it be said, (Verse 48.) That he commanded them to be baptized in the Name of Christ ; yet it holds forth no Command from Christ ; only the thing being agreed upon, that it might be done, he did do it. But that the Apostles received no Commission to baptize with Water is clear, from that of *Paul*, where he saith, *I thank God, I baptized none of you, but Crispus and Gaius, and the Household of Stephanus, &c.* For, said he, *I was not sent to baptize, but to preach the Gospel*, 1 Cor. 1. 16, 17. Now it is not questioned, but his Commission was as large, as any of the Rest ; for he himself said, that he was not inferior to the chiefest of the Apostles ; but that he thereby denied, he was sent to administer the Holy Spirit, which is the Baptism of Christ, is absurd to think.

Water. Baptism no Commission to the Apostles.

For a *Fifth Reason*, thou sayst, *It is the Will of Christ, that this Ordinance should continue and abide in the Church ; because he promised to be with his Ministers to the End of the World* : To which I Answer, That this Promise related to the Baptism of the Spirit, which is Christ's Baptism, is granted ; but that it related to the Baptism of Water, is denied ; for he was with *Paul*, who yet professed, he was not sent to baptize with Water. And whereas some give their Meaning to *Paul's* Words, that he was not sent only, or principally to baptize with Water, this is an Addition to the Scripture Words, for which they can shew no sufficient Ground : And if Men will take

take a Liberty to add to Scripture-Words from 1670. their Spirit, they may wrest the Scriptures to defend the worst of Opinions, as when it is said, *Thou shalt not bow down to them, nor Worship them*, one was to put this Meaning upon it; Thou shalt not bow down to them, nor Worship them principally; and therefore would aver, that *Graven Images may be Worshipped*: This were a most perverse abusing of Scripture.

Sixthly. Thou sayst, *These who cast off this Ordinance, do what in them lieth, to rob themselves of all the excellent Ends and Uses of it, which are held forth in these Scripture-Expressions.* *Ans.* That

such who cast off the Baptism of Christ by the Spirit, may incur that Hazard, it is granted; but that any such thing will follow from the *not using* of Water, is denied, as shall appear by examining the Scriptures cited. The First is, *Acts*

2. 28. Repent, and be baptized every one of you for the Remission of your Sins. *Ans.* Here is no

Mention made of outward Water; and Repentance and Remission of Sins may be, and are found without it; and where it is, both these are frequently wanting. But though it should be understood of outward Water, it is spoke but to Particulars, and is nouniversal Command. The Second is, *1 Pet. 3. 21. The like Figure whereunto*

even Baptism doth also save us: But the very following Words do give an Answer to that, and clear the Meaning not to be of Water-Baptism, saying, *Not the putting away the Filth of the Flesh, but the Answer of a good Conscience towards God, by the Resurrection of Jesus Christ.* The Third is, *Acts*

22. 16. Arise and be baptized, and wash away thy Sins. But that a *being baptized with Water*, is a *washing away of Sin*, thou canst not from hence prove, seeing the contrary is abundantly witnessed. And suppose Water-Baptism were here to be understood; being but spoke to One, it infers no

Water Baptism no universal Command, but to Particulars.

1670. universal Command. The *Fourth* is, Ephes. 5. Verse 26. *That he might sanctify and cleanse it with the washing of Water.* But by Water cannot here be understood outward Water, but that of the Word and Spirit; for the next Verse speaks of *presenting it without Spot or Wrinkle*, which the outward Water cannot do: See the like Place, John 3. 5. *Unless a Man be born of the Water and of the Spirit, he cannot enter into the Kingdom of God.* Now, if by Water here were to be understood outward Water, it would infer, that *Water-Baptism* is absolutely *Necessary* to *Salvation*, which thou sayst, thou canst not affirm with *Papists*. Lastly, thou citest Gal. 3. 7. *For as many as have been baptized into Christ, have put on Christ.* But Water-Baptism cannot be here understood, because many, who are baptized with Water, never put on Christ, nor bear his Image, but the Devil's, and are found doing the Devil's Works. So that none of these Scriptures prove the Water-Baptism to be of *continual* Necessity in the Church; for it being but a Figure, it was to give Place to that *One Baptism*, Ephes. 4. 5. And whereas it is said by some, *That the Water-Baptism and the Baptism by the Spirit is but One; because of that Agreement betwixt the Signification of the Water and the Spirit thereby signified.* This is a wresting of this Scripture, as much as if one should say, That all the Types, Figures and Shadows of the *Old-Testament* were One with the Substance signified by them, and consequently, that these *Types* are all now to be upheld and us'd: Whereas indeed the Coming of the *Substance* ends the *Figures*; among which are the *divers Baptisms*; for so should the Place be translated, Heb. 9. 10. *which were imposed until the time of Reformation*, but are no longer binding, since the Reformation is come.

Thou

Thou endest this Matter with Asserting, That 1670.
thou canst safely say, That the Spirit of God con-
curring with, and blessing his Ordinance, it is a
profitable Means to further our Salvation. But if
 so be it be no Ordinance of Christ, as heretofore
 is proved, then we cannot expect, that the Spirit
 will concur with it; but indeed that he is pro-
 voked by it, considering the Abuses in your Ad-
 ministration of it. As First, in administering it
 to Infants, for which ye have no Command nor
 Example in Scripture. Next, In causing igno-
 rant People to promise and ingage before God,
 that the Children shall forsake the Devil, the
 World and the Flesh, while they themselves be
 Slaves to all the Three. And many more Abuses;
 as that whereby ye pretend to Inrol Children, as
 Members of the Church of God, which is pure
 and Holy; it being oftentimes an Occasion of
 Excess and Drunkenness; and is indeed rather
 like an Inrolling under the Devil's Banner, seeing
 it is for most Part accompanied with doing his
 Work. Therefore, it is so far from being ha-
 zardous to condemn such an Ordinance of Man,
 that it cannot be but hurtful to continue in it.

Sprinkling
of Infants.

In the Third Place, (Page 39.) thou comest to
 prove, *That the Lord's Supper* (so called) is an
 Ordinance of Jesus Christ: For which thou bring-
 est as a First Reason, That Jesus Christ was the
 Author and Ordainer of it: But that proves not,
 That it was to be of perpetual Continuance. Nor
 thy Second Reason; for though the Disciples
 were bid do it in Remembrance of him; they
 were not bid do it always. Neither will Acts 2.
 Verse 42. (which thou bringest as a Third Proof)
 serve thy Turn; for by comparing it with Verse
 46. it is evident, that their breaking of Bread
 was their ordinary Eating; for it is said, *They*
continued daily with one Accord in the Temple, and
breaking of Bread from House to House, did eat
their

The Lord's
Supper (so
called) not
perpetual.

The break-
ing of Bread
from House
to House.

1670. *their Meat with Gladness and Singleness of Heart.*

So that this was a daily eating from House to House, and not at all such an Eating as yours is, which you have but *once*, or *twice* or *thrice* in a Year, or at such set times, as you appoint to your selves; whereas theirs was an Eating from House to House, wherein they received Food sufficient to their bodily Nourishment. Your eating is not so; you will not have your sacramental Bread and Wine (so called) to be used in private Houses or Families, and your Eating is rather a Mock-Eating, wherein you do not eat that which is sufficient to the bodily Nourishment; as these did (*Acts 2. 42. 46.*) every one of you taking a little Bread, about the Quantity of a Bean, wherein ye have no Example from the *Saints*, but rather from the *Papists*, who have their *Wafers*.

Again, This Eating mentioned, *Acts 2. ver. 42.* 46. is conjoyned with this, *That they sold their Possessions, and had all things in Common*, and so they did eat together daily in Common, which is not like your Eating. Now if you would make their Example and Practice your Rule, Why do ye not sell your Possessions, as they did, and have things in Common? Also, Why do ye not abstain from eating *Blood*, and things strangled, as they did? And why do ye not wash one anothers Feet, which they were as solemnly commanded to do, as to take and eat? &c. *John 13. 14, 15.* If you say, *These things were but to continue for a time*: What Ground have ye to affirm, that these were not always to continue? And those of *Water-Baptism* and *breaking Bread* were to be always continued.

For a *Fourth Reason*, thou sayst, Paul recommended the Practice of this to the Church of Corinth, *1 Cor. 11. 23.* *Ans.* That he recommended it unto them by way of Command, we deny; for he delivered unto them no Command to practice

Having all
things in
Common.

practice it, but that which he delivered unto 1670. them was the Relation of the *Matter of Fact*, as what the Lord did in the Night, wherein he was betrayed. Thou sayest, *The Apostle doth not only here relate the Matter of Fact, but likewise warrants the frequent Use of this Ordinance.* It is one thing to warrant the Use of it, and far another, to command the Use of it. We do not deny, but the Use of it was lawful and warrantable at that time; but we say, it was not commanded unto them, but left or permitted to them, as these Words import; *As often as ye eat, &c.* And again, *Let a Man examine himself, and so let him eat.* The Words imply no Command, but only that they were in the Use or Practice of it; and being therein, he gives them Direction, how they might use it, so as not to receive Hurt thereby. Now that the *Corinthians* were weak in many things, and did many things by Permission, is clear by the whole Strain of that Epistle to them.

Its Institution intimates its Abolishing.

For a Fifth Reason thou sayst, *Thou readest not in Scripture, where Christ and his Apostles did abolish it.* Answer. If it were so, that then there was no absolute Need; for the very Institution intimates the abolishing thereof, at Christ his coming, as to any Necessity by way of Command; tho' afterwards it might have been used by way of Permission, being gradually to pass away as did other things. For Circumcision was abolished by the Coming of Christ; yet it was used after his Coming, together with divers other Jewish Ceremonies. But as concerning the Abolishing or Ending of it, see 1 Cor. 10. 15, 16, 17. *I speak as unto wise Men, judge ye what I say; the Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?* And then he proceeds to shew, what that Bread

1670. was: *For (saith he) we being many, are one Bread.* Now what is that one Bread? Is it the *Outward*, or is it the *inward* and *Spiritual*? If it be the outward, then there is no inward and Spiritual Bread: Or if it be the inward and Spiritual, which is that *One Bread*, then that outward Bread (as being but a *Figure*) is ceased from being of Use, as to any Necessity. And this he spoke unto the *Wife*, who saw beyond the Shadow and Figure unto the Substance, the End of it; which was that Heavenly Bread and Refreshment, which *Christ* himself giveth unto those Souls to feed upon, who know the Mystery of his *Indwelling* in them; which Bread is indeed his Body. So that now the Bread being *One*, which is the Body of *Christ*, the outward Bread hath no Place in the Supper of the Lord; for then there should be not *one* Bread, but *two*; for the outward Bread, and the inward are two, and not *One* Bread.

The One-
Bread, not
many.

And if any say, *The outward Bread, though it be not properly the Body of Christ and thing signified, yet it may be said to be one with it, because of that Agreement betwixt the Sign and the thing signified.* I Answer; That is not sufficient, why the outward Bread should be called the *One* Bread, or one with the thing signified; otherwise by the same Evasion one might plead for the Continuance of all the Sacrifices and Offerings of Rams, and Bulls and Goats; and say, they are *One* with that one Offering of *Christ*, mentioned *Heb. 10. 14.* because they signified that *One* Offering: Now were not this an abominable Wresting of the Apostle's Words, to say, All these outward Offerings were the *One* Offering, because they did signify it? For indeed, he does contra-distinguish them from this *One*-Offering, that because of its being come, he infers, they were to pass away. And so it is as plain, that the Apostle contra-distinguished betwixt that *One*-Bread, and the

the outward Bread, together with the other Figure and Shadows, according to which, writing to the *Colossians*, he saith, *Coloss. 2. 16, 17. Let no Man condemn you in Meat or Drink, or Holy-Day, or New-Moon, or Sabbath Days, which are a Shadow of things to come; but the Body is of Christ.* And he bids them seek the things above, and not the things, which the Apostle said, *did perish in the using; saying, Touch not, taste not, handle not, Coloss. 2. 10, 21, 22.* compared with *Coloss. 3. 1, 2.* which he spoke, because they began to lay too great a Weight upon these things, and to hold them up as perpetual, which were to pass away.

For a Sixth Reason thou sayst, *The Apostles and primitive Christians, who did partake of the Spirit in a large Measure, did use it.* Answ. That they used it for some time, is granted; but that they used it, as of Necessity or Command, is denied; nor did they use it for themselves, but for the Sake of the Weak, who could not be suddenly weaned from it.

Thy Seventh Reason is, *That it is the Mind and Will of God, that this Ordinance should be continued in his Church, until the Second Coming of Christ to Judgment.* By which Second Coming thou and you understand his outward Coming; for which you have no Ground to say, that he bid them observe it, till his outward Coming so many Hundred Years after: For the Scripture speaks nothing so, but thus;—*Ye shew forth my Death, till I come.* Now we say, he did come according to his Promise, in a Spiritual and Inward Way of Appearance in their Hearts, feeding them with the Heavenly Food and Refreshment of his own Life and Spirit, which is the Substance. And concerning his Coming he speak unto them in many Places, particularly *John 14, 18. I will not leave you Fatherless, I will come unto you. Yet*

Christ's second Coming is spiritual.

1670. *a little while, and the World seeth me not; but ye shall see me.* And Verse 23. *If any Man love me, he will keep my Word, and my Father will love him, and we will come unto him, and make our Abode with him: Which Coming was inward, according to Verse 20. You in me, and I in you.* And those that witnessed him thus come, needed not outward Bread and Wine to remember them of him; for his own Spirit would bring all things to their Remembrance: They need not look upon the Figure and Shadow, who have the Substance. Paul said, *We look not upon things, which are visible; neither* will God's Condescension to the Weak. *who were but newly redeemed from out of a Mass of Heathenish Superstitions, prove a Command or a Rule to the whole Church, or a Warrant for any now to be found in the Administration thereof; and to hold up the outward Figure, do cloak themselves, by shutting out and denying the Spiritual Appearance of Christ, as he doth immediately Reveal himself in his Children, in whom he has made manifest the Substance, which ends the Shadow.*

For an Eighth Reason thou sayst, *That Persons, who cast off this Ordinance, are their Soul's great Enemies; for they stand in the Way of their Soul's Spiritual Good, in that this is a Spiritual Nourishing, Strengthening Ordinance, where Spiritual Food is offered, and delicate Meat and Drink, for strengthening Believers in their Journey to Heaven.* To which I Answer; That those, who neglect and despise having Fellowship and Communion with God, and laugh and scoff at the useful and necessary Duty of Waiting upon the Lord in Silence, wherein his Children feel their Souls nourished with the Body and Blood of Christ, and with Spiritual Manna, which descends from Heaven, and is distilled into their Souls, not only once or twice a Year, (which are the Seasons, wherein

God's Con-
descension to
the Weak.

The true
Nourish-
ment of the
Soul.

wherein that which thou termest *Spiritual Food*, is administered among you) but daily and hourly, by the fresh Incomes of Life, such indeed are to their Souls great Enemies, though they be sticking to the Performance of some external Ceremonies, wherein, in former times, God (in Condescendence to some, because of the Simplicity of their Hearts) appeared, and yet even then frequently, and as much and more at other times. But now the Sun is set upon those, who will needs be upholding the Shadow in Opposition to the Substance; therefore their Table is become polluted, and may more truly be termed the Table of Devils, than the Communion of the Body of Christ, where a mix'd Multitude of all Sorts of wicked Persons, living out of God's Fear, sit down together, being seemingly in Words excommunicated from approaching by the Preacher, and yet presently admitted to it by the same. And to turn away from such an Ordinance, so called, is no *Sin* nor *Hurt*; but all who become obedient to the *Light* of Christ in them, will find it their Place to forsake it, as being such an Ordinance, which the Apostle said, *Touch not, taste not, handle not, which is all to perish with the Using.*

The polluted Table.

In the fourth Place, Page 41. thou wilt prove, That the Ministry of the Word is an Ordinance of Jesus Christ: because first Christ appointed Ministers and Pastors to be in his Church. But this cannot be asserted in Opposition to the *Quakers*, who grant the same. And why citest thou *Eph. 5. 11.* and *1. for 4. 8.* which if they prove the Continuance of Pastors and Teachers, prove also the Continuance of Prophets, Evangelists and Apostles; which ye deny. As to the second Reason, That the Ministry is not common to all, but that there be some Pastors and Teachers, is also owned by us: Yet that hinders not, but that any

1670. at a time may speak, when the Saints are met together, as the Lord moves by his Spirit: according to 1 Cor. 14. 31. For it is one thing to be particularly called to the Ministry; and another, to be moved to speak at a particular Time: Which Distinction that it was usual among the Apostles in the primitive Times, is easily observed in the fore-named Chapter. For a Third Reason thou say'st; *Whom God calleth to the Ministry, he doth it either immediately, without the Intervention of Men, or mediately by Men authorized for that Purpose:* But for this thou bring'st no Proof, neither art thou able to make out, that ever God called any under the New Covenant mediately to their Ministry by Men, as they were not to have an immediate Call in themselves: Though the Approbation of good and experienced Men in its Place is not denied by us, but dearly owned. Fourthly thou say'st; *Whoever pretends to an immediate Call, they ought for the Satisfaction of others to shew Signs and Tokens of their Apostleship.* To which I answer: That those who come preaching the Gospel, not in Speech only, but also in Power and in the Holy Ghost, and in the Evidence and Demonstration thereof, (as it is 1 Thess. 15. and 1 Cor. 2. 4.) give sufficient Proof, that they are Called of God, though they come not with outward Miracles. And though Paul came to some with Miracles, where he preached the Gospel, yet many believed, who saw no outward Miracle. Also many of the Prophets wrought no Miracle, nor John the Baptist: And though some miraculous things came to pass about his Conception and Birth, those do not of themselves prove him to be a Prophet; for miraculous Things and Miracles were wrought upon many, who were no Prophets. If Miracles be necessary to evince a Man sent of God, he must come with these Miracles before the People, which

True Ministry's Call is not of Man.

The Proof of the same Call.

Outward Miracles.

John

John did not. Nor did Jonas come with any ^{1670.} Miracle to convince the Ninevites, but simply declared his Message. And John Calvin asserteth, ^{Calv. 1. 4. c. 3. l. 10.} That there is no need of Miracles; and yet he maintaineth, that in his Day God raised up Apostles or Evangelists, saying, That it was needful such should be, to bring back the poor People that had gone astray after Antichrist. Neither did any Protestants pretend to any Miracles, they pleading against the Papists, That there was no absolute need of any, in respect they preached not a New Gospel, but that which was already confirmed with Miracles by Christ and his Apostles. And so thy Plea against us here is the same, that was urged by the Papists against the primitive Protestants. An evil and adulterous Generation, said Christ, seeketh after Miracles: And though Miracles should be given, they who will not believe the Testimony of the Spirit of God in their Consciences, bearing witness to the Truth, will not also believe, because of Miracles; as we see plainly in the Jews. And whereas thou say'st, John's Immediate Call is evident, by the special Predictions both of Malachy and Isaías concerning him. So are there many special Predictions concerning the Lord his pouring forth of his Spirit upon many in these latter Days, to prophesy or minister, as the Spirit should put Words into their Mouths. And as for these Scriptures, Tit. 1. 5. Acts 14. 23. which thou bring'st in the Fifth Place, they prove not, that those Elders had not the Authority and Call of the Spirit of God in themselves. And whereas in the Sixth Place thou say'st, Though Ministers be set a-part and ordained by Men, yet their Ministry is not from Men, but from God: I answer, Where the Inward Call and Authority of the Spirit of God is not witnessed, it cannot be said to be of God. And though Moses be said to consecrate Aaron, yet it doth not follow, that Aaron

1670. *Aaron* had no immediate Call from God. Seventhly, thou say'st, *The Ministry is so necessary, that it is the Will of Jesus Christ, that it should continue unto the End of the World*, Eph. 5. 12, 13.

Ministry
perfecting
the Saints.

But thy Proof from that Scripture is altogether impertinent as to you, who believe not, that the Saints can be perfected in this Life, seeing the Ministry is given for the Perfecting of them. And that this Perfection is on Earth, is clear from the following Verse; *That henceforth we be no more as Children tossed to and fro*. For in the other Life there is no Hazzard of being so tossed. And if the Ministry perfected not Men in this Life, it no-where perfecteth them; for in the other Life it hath no Operation upon them. The Law and Priesthood thereof was abolished, because it made nothing perfect; and if the Gospel-Ministry should not make perfect, it should also be abolished. And seeing your Ministry perfecteth not, it is not the true Ministry of the Gospel; as indeed it is not, for it standeth not in the Power of God, nor is it exercised in the Will and Motion of God; your Ministry being such, that the whole ESSE, or BEING of it may be without saving Grace, or true Holiness; you expressly affirming, That *Holiness* is not necessary to the Being of a Minister, but that a Man may be a Minister of the Gospel, who ought to be received and heard, though he have not the least Grain of Holiness. Eighthly, thou say'st, *They who cast off the Ministry of the Word, wrong their own Souls, &c.* Answ. If it be understood of the Ministry of Christ, it is granted; but if of yours, it is denied.

In the Fifth Place, Page 44. thou would'st prove, *That the Lord's People are under a Tye and Engagement, to keep the First Day of the Week for a Sabbath*. For a First Reason thou say'st, *The Fourth Commandment requires the keeping holy of one*

one Day in Seven. But as it requires the Observation of *one Day of Seven*, so it expressly instanceth that Day to be the *Seventh*, which Day ye keep not. Wherefore as to the second Reason, *If the Command be moral and perpetual*, as thou callest it, it ought to be kept in every Point of it; which ye not doing, therein condemn your selves. But the outward Sabbath, or the keeping one Day of the Week for a Sabbath, is not perpetual, but abolished, together with the *New-Moons* and other Feasts of the Jews. See *Coloss. 2. 16, 17.* Let no Man judge you in Meat or Drink, or Holy Day, or New-Moon, or Sabbath-Days, which are a Shadow of things to come: See also *Rom. 14.* which plainly holds forth all Days under the Gospel to be alike: And said Paul to the *Galatians*; *Ye observe Days, &c. I am afraid of you.* For a Third Reason thou say'st; *That Jesus Christ plainly intimates the Continuance of a Sabbath, because that speaking of the Desolation of Jerusalem, he said; Pray that your Flight be not in the Winter, nor on the Sabbath-Day.* Answ. But that Sabbath-Day is neither here nor elsewhere said to be the first Day of the Week. The Jews were to flee at that time; and Christ holds forth their Difficulties, that it should be grievous unto them, to be put to it to flee on their Sabbath-Day, or be killed; for they kept it in the Strictness of it. But as for any of your Sabbath-keepers, they are not so strait-laced, but they will do less necessary things, than to flee from a Danger on that Day. And as the outward Jew desireth, that he may not be put to flee on his outward Sabbath; so the inward Jew in Spirit desireth much more, that he may keep his Sabbath, which is his *Spiritual Rest* in Christ, that the Enemy oft seeketh to break, to cause him to flee on his Sabbath-Day; but this to you is a Mystery, viz. what the Sabbath of them who believe, is; *Heb. 4. 9, 10.* There remaineth

The outward Sabbath not perpetual

1670. *maineib therefore a Sabbatism to the People of God: And he that is entered into his Rest, hath ceased from his own Works, as God did from His.*

And that this Sabbath or Rest is not an outward Day, is plain, because in the next Verse he saith; *Let us labour therefore to enter into that Rest.* But if it were an outward Day, it might be easily entered into; but this is such a Rest, as none can enter into, who hearken not to the Voice of the Lord by believing and obeying it. For a *Fourth Reason* thou say'st; *Though ye keep not the same Day the Jews did, ye have the same Authority for keeping your Day, that they had for theirs.* Hence *this Day, that wee keep (say'st thou) is called the Lord's Day, Rev. 1. 10. it being set apart by the Lord for his Service, and as a special Memorial of his Resurrection.* *Ans.* But for all this here is no Probation at all, but meer Assertions: If ye have the same Authority, produce it, and let us see it. *John* was in the Spirit on the *Lord's Day*, therefore the first Day of the Week ought to be kept; how hangs this together? Prove, that *John* meant the first Day of the Week. We read much in Scripture of the Day of the Lord, which is the *Lord's Day*; but no where do find it called the first Day of the Week, or any other Natural Day; for it is Spiritual: And as God called the Natural Light, Day, so he calleth the Spiritual Light of his Appearance (where the Sun of Righteousness ariseth with Healing under his Wings) Day: And this is the Day of the Lord, wherein his People rejoyce, and are glad. And whereas thou say'st, *It is set apart by the Lord, as a special Memorial of his Resurrection.* This is thy naked Assertion, without any shadow of Proof: And if thou wilt say, that therefore it is to be a Holy Day, because he rose on it; Is not this a fair In-let to all the *Popish Holy Days*? If ye keep one Day for his Resurrection, why not one Day for

The Lord's
Day not the
first Day of
the Week.

Popish Ho-
ly Days.

for

for his Conception, another for his Birth, another 1671.
 for the Annunciation of the Angel, another for
 his being Crucified, another for his Ascension?
 And then we shall not want *Holy Days* in good
 store. *Fifthly* thou say'st; *Who oppose the Sab-*
bath-Day, sin against Mercy, and Equity, and Ju-
stice. *Ans.* It is granted: but who *oppose your*
Day, which ye have made or imagined to be the
Sabbath, do no Sin against any of the fore-said;
 if in other things they keep unto the Rule of
 Mercy and Justice. First, They sin not against
 Mercy, if through all the Days of the Week they
 be found in that, which is for the Good of them-
 selves, and their Neighbours; not laying too
 heavy Burthens upon their own Souls by excessive
 Care and Labour in outward Things, nor yet
 forcing their bodily Strength beyond the Rule of
 Mercy and Love, nor imposing any things upon
 either Servants or Cattle, contrary to Mercy.
 For if the Law required Mercy even in these
 things, much more the Gospel; so that we grant,
 Times of Rest are to be given unto Servants and
 Beasts, and Mercy is to be shewed unto them
 more than under the Law. And thus is the End
 of the *Sabbath* answered, which was made for ^{The true} Sabbath.
 Man; yea, this is indeed to keep the *Sabbath*,
To undo every Burden, and to let the Oppressed go
free, both as to the inward, and the outward.
 And the Lord's People have frequent Times, more
 than once a Week, wherein, laying aside their
 outward Affairs for a Season, they may and do
 meet together to wait upon the Lord, and be
 quickned, and refreshed and instructed by him,
 and worship him in his Spirit, and may be use-
 ful unto one another in Exhortation, or Admoni-
 tion, or any other way, as the Lord shall furnish.
 And such, who find any Distemper upon their
 Minds, through letting them go forth too much
 upon outward Things, may find the Lord allow-
 ing

0670. ing them any other Day or Time, no less than that, to get their Hearts reduced into a right Frame. And it were sad, if the Lord had only allowed but one Day of seven unto this Effect. The Lord inviteth and alloweth the weary and distempered, (who love to be cured of their Distempers) to come unto him *every Day*: And as for those, who abide not in a due Care every Day, to have their Hearts ordered aright, but let their Minds go forth excessively in outward Occasions all the Week, they provoke the Lord to shut them out from Access to him upon the *First Day*. And our Souls do oft bless the Lord, in allowing us many Times of Refreshment and Strengthening, to the Establishing and Confirming us in his Love and Life, and disburdening our Minds of earthly things much more frequently, than in one Day of seven. And as for sinning against *Justice*, they cannot be charged with it, who give up unto the Lord not only one Day of seven, but all the seven, even all the Days of their Life unto his Service: for *Equity* and *Justice* calleth upon us to spend all the seven in his Service, that our Hearts may continually be exercised in his Fear and Love; and whatever we do, we may do it to him, and in him. And as for the *First Day* of the Week, we meet together even on that Day, (as we do on other Days) according to the Practice of the primitive Christians, to wait upon the Lord and worship him; but to plead so obstinately as ye do, that the Fourth Commandment bindeth to a particular Observation of that Day, and yet to be found so slack in the Observation of it, as you generally are in such an Inconstancy, as the *Quakers* cannot own. And so whereas thou would'st confine the Lord his giving Rest and Comfort to the Souls of his People; and the Falling of Manna to the *First Days*, calling them *Spiritual Market-Days*, as if there were no other;

The first day
of the
Week.

other; we cannot own it: knowing, that the Lord giveth Rest and Comfort every Day, and causeth the Manna plentifully to fall every Day to those that walk in his Fear, and wait upon him: and he has no such circumscribed *Market-Day*, as thou dreamest of. But that ye (I mean the *Priests*) make a *Market-Day* of that Day (so that ye may call it *Tour Day*, as thou say'st Page 44. *Our Day*) we know, wherein ye sell and vend your *Babylonish Commodities*, and will be forcing and compelling all to come, and buy of them; or if not, to send you Money, whether they receive ought or not; or else ye will endeavour by the Help of the Magistrate to have them punished. So that it is made manifest, that it is only the Inventions of Men, that we disown, and not any of the Ordinances of Jesus Christ.

1670.
The Priest's
Market-day.

Page 49. Thou grantest, the Word [*Original Sin*] is not found in Scripture; and yet thou pleadest for it, because (say'st thou) the thing intended by it is contained and expressed in Scripture.

Answ. We deny, that the thing by you intended, is exprest in Scripture, to wit, That all Infants are Sinners before God, only for Adam's Sin; and that there are Reprobate Infants, who are sent to Hell only for Adam's first Sin: This we deny; nor do the Scriptures cited by thee prove it, *Psal. 51, Behold, I was conceived in Sin.* But first, if this Place should prove the Infant guilty of any Sin, it should be of the Sin of its own immediate Parents, *In Iniquity did my Mother bring me forth.*

Infants not
guilty of
Adam's Sin.

Now you say, the Infant is not guilty of the Sin of its own immediate Parents, but only of Adam's and Eve's first Sin, of which, this Scripture speaks nothing. 2. It doth not say, I was conceived and brought forth a Sinner, as you would have it; why make you Infants guilty of Adam's Sin, and not the Sins of their immediate Parents? Now it is granted, that there is a Seed

1670. of Sin derived unto *Adam's* Posterity; but we say, none become guilty of Sin before God, until they close with this Evil Seed: And in them who close with it, it becomes an Origin, or Fountain of Evil Thoughts, Desires, Words and Actions, which are their Sins who close with it. But that the Guilt of *Adam's* first Sin lies at the Door of Infants, who never actually sinned, we deny. For a second Proof thou citest, *Rom. 5. 12.* alledging, *It should be rendred, that in Adam all sinned.* But it is no such Matter: For the Words, however they be truly translated, can never be so rendred, *In Adam all Sinned*: The strictest Translation of the Words is thus, [*Upon which all have sinned, or, in which all have sinned.*] They hold forth, how that *Adam* by his Sin gave an Entrance to Sin in the World, and Death by Sin; and so upon this Occasion all others have sinned, to wit, actually in their own Person; so that all who ever sinned actually, it was upon the Occasion of *Adam's* Sin. For the Apostle is here speaking not of *Infants*, who are not capable of any Law, but of such, as have a Law, and act against it. Yea, from the Apostle's Words in the other following Verse it is plain, that Sin is not imputed to Infants. For saith he, *Sin is not imputed where there is no Law.* Now there is no Law given to Infants as such, for they are not capable of it. What the Law saith, it saith to them, who have in more or less some Exercise of Understanding, which Infants new born have not. Or, if the Words be translated [*In which all have sinned*] that Word **WHICH** hath a nearer Relative than *Adam*, to wit, *Death*; for the Seed of Sin is justly called *Death*, because where it is joined unto and obeyed, it killeth: And so in this Seed all have sinned, who ever did actually sin. And as for the 18th Verse of *Rom. 5.* which is commonly used to prove Infants guilty and under Condemnation, it is not rightly translated,

The Seed of Sin.

No Law,
no Transgression.

lated; for the Word *Judgment*, or *Condemnation*, 1670.
 or *Guilt*, is not at all in the *Greek*; but those, who
 have drunk in this Imagination, have added this
 Word to the Scripture: so bending and bowing
 the Scripture to their false Opinion. And where-
 as thou say'st, *We were all in the Loins of Adam*;
 and therefore wouldest infer, *That Infants are Sin-
 ners in him, or guilty of his Sin*. I say, it fol-
 lows not more than to say, *We are guilty of all
 the Sins of our Fore-fathers*, because we have
 been in their Loins. Again, thou labourest to
 prove, that Infants are Sinners, because they are
 subject to Pains, and Diseases and Death. But
 this proveth them not to be Sinners, as it proveth
 not, that the *Earth* is a Sinner, or that the *Herbs
 and Trees* of the Field are Sinners; for even these
 things have suffered by *Adam's Fall* a great Decay.
 And as for the *outward Death* of those that are
 saved from *Eternal Death*, it is rather a *Sleep*, than
 a *Death*, as Christ said concerning *Lazarus*, *He
 sleepeth*: And concerning the *Maid*; *She is not
 dead, but sleepeth*. And therefore that Scripture
Rom 6. 23. cannot be applied to them, who die
 not or perish not *eternally*: for though the Saints
 lay down the outward Man, is not as the Punish-
 ment or Reward of their Sins, which are forgiven,
 and from which they are delivered: And so the
 Sting of *Death* being taken away in those who
 are saved, it is not *that Death, which is the Wages
 of Sin*. And seeing the Apostle said unto the
 Saints, that all things were theirs, even *Death*, it
 cannot be, that their Death should be reckoned
 the *Wages of their Sin*. How many of the blessed
 Martyrs have looked upon their Suffering a most
 violent Death for Truth and Righteousness as a
Gift of God? How then could it be said to be the
 Wages of their Sins; which implies, as if their
 Sins were not all *freely forgiven*?

The out-
ward and
eternal
Death.

1670.

Infants dying, how saved.

Page 48. *From this Doctrine (thou say'st) it will follow, First, That all Infants, that die in their Infancy, are saved; and though Charity may be pleaded for this Opinion, (thou say'st) yet what Scripture can be alledged for it? Answ. If I should bring that Scripture, Suffer little Children to come unto me, for of such is the Kingdom of Heaven; It will much more naturally flow from the Words, than that they ought to be sprinkled, which is the Meaning ye put upon them. And whereas some object; it is not said of them, but of such. I answer; but that such includeth them and all others, who are like them in Harmlesness: otherwise if they had been excluded, he would not have given it as a Reason, why he bid suffer them to come unto him. But besides the 18th Chapt. Verse 20. of Ezekiel is a plain Proof, The Soul that sinneth, shall die; the Son shall not bear the Father's Iniquity: unless that the Son be found acting the same Iniquity, and continuing in it; for then he visits the Iniquities of the Fathers upon the Children. Now thou hast produced no Scripture to prove, That any Infants do perish; and indeed, there is nothing in Scripture for it, but against it. Secondly, thou say'st, It would follow; that Infants dying in their Infancy, stood not in need of Christ, as a Saviour; for he is a Saviour to save his People from their Sins. Answ. He is a Saviour not only to save from Sins, but also from the Consequences of Sin, and not only from the Fruits and Branches of it, but from the Seed; And they are saved from Sin, who are not suffered to fall into it. And so these Infants, whom the Lord takes away in their Infancy, that they might not sin, are saved from it. It is Salvation, to be kept from falling into a Pit as truly, as to be taken out of it after the falling in. And as for that Scripture, it maketh against you, Mat. 1. 12. For it speaketh of a Salvation from Sin, whereas you*

Infants saved from Sin.

you dream of a Salvation *in your Sins*: Nor doth 1670.
Rom. 7. 24. speak of Infants; so thy citing it
 here is impertinent. And though there be a time,
 wherein there is a Crying out for Deliverance
 from *the Body of Sin and Death*; yet there is also
 a Time of Deliverance from it; even before the
 laying down of the outward Body, as is plain
 from *Rom. 6. 6, 7.* *Knowing this, that the Old Man*
is crucified, and he that is dead, is freed from Sin:
 Yet we acknowledge, there is great Occasion
 to be low, and to be in great Fear and Care,
 lest Sin, which is once crucified, revive again.

Page 48. Thou chargest us, *As holding a*
falling away from Regeneration, and as agreeing
therein with Arminians. But if the *Armini-*
ans hold a falling away from Regeneration, we
 hold no such Matter. For those who fall away,
 never attained unto the Regeneration, and so
 were never the Children of God, but only were
 in the Way to it, by having attained to some
 Beginnings of *Faith*, from which some may and
 have fallen away. For that it is expressly said The falling
away from
Faith is of
themselves.
 by Christ; some *believe*, and afterwards *fall a*
way: and some *depart from the Faith, and make*
Shipwrack of it: and some, *who have tasted the*
good Word of God, and the Powers of the World to
come, Fall away. These and many such Instances
 are in Scripture; nor do the Scriptures cited by
 thee prove the contrary? as *Philip. 1. 6.* which is
 to be understood no otherwise, than as the Condi-
 tion is performed upon their Part. As *Heb. 3. 14.*
We are made Partakers of Christ, if we hold fast
the Principle of our Establishment, (or whereby
 we are established) *firm unto the End*; and so these
 who hold fast this Principle, witness the Work,
 which God hath begun in them, to be carried on
 until the Day of Christ, even till he be compleat-
 ly formed in them, and they in him. It may be
 supposed, that *Paul* was as confident, that God

1670. would perfect the Work begun in himself, and yet he supposeth, it might be otherwise, where he saith, *Lest preaching the Gospel to others, I my self become a Cast-away.* And though some fall away, the Dishonour of the foolish Builder cannot be cast upon God, but upon them, who fall away: for it standeth very well with the Wisdom and Power of God, to suffer them to fall away, who knowingly and wilfully depart from the Lord, and will not concur with him in the Work, as subordinate Instruments; but resist him, tho' he invite and call, yea, draw them. The next thou citest, is 1 Pet. 15. *Ans.* Such as are so kept by the Power of God, it is through Faith; but as they abide not in that Power through Faith, but wander from it, they fall, and cannot but fall away. And as for *Jerem.* 32. 40. cited by thee, it should be translated thus; *I will put my Fear into their Hearts, that they may not depart from me:* So *Junius* and *Tremellius's* Version; or, *not to depart from me,* as the *Septuagint* hath it. Now to say, *That they may not depart,* is one thing; and to say, *They cannot depart,* is another. Yet where the Fear of God comes so to be raised and established in the Heart over all, we believe, such cannot depart: but every one is not attained to that State, where yet the Fear of God may have some Place. And as touching these other Scriptures, *John* 10. 27, 28, 29. and *John* 13. 1. and 1 *John* 1. 29. they speak of those, who are come to a thorough-Regeneration, who (we do believe) can never fall away; as being begot in the perfect Nature of the Elect Sheep and Children. Nor doth it follow from this, that one may be a Child of God to Day, and a Child of the Devil to Morrow; for these, who are once properly the Children of God through a true and thorough Regeneration, can never become the Children of the Devil, nor be cast out of God's special Love, that
he

he beareth to his own Children. For to end this 1670.
 Matter, thou say'st, *It is safer to question the Truth of the Graces of those that fall away, than the Doctrine of the Perseverance of the Saints.* But dost thou look upon the *Quakers*, as having fallen away? If thou dost, how comes it, that thou bespeakest them in thy Epistle, as those, who have had real Grace, saying to them; *Did ye attain to that Knowledge of, and Acquaintance with God, which ye have, in the Use of Ordinances?* And again, *Ye did run well, who did binder you?* And again; *Why should they asperse these Ordinances, which have been the Means of their Conversion?* Or are these Words only a *Joab's Kiss*, by which thou would'st kiss the *Quakers*, while in the mean time thou hast a Sword hid under thy Cloak to strike them through under the fifth Rib? But the *Quakers* are aware of thee, and having on the Armour of God, are out of thy Reach.

In the last Place, Page 50. thou undertakest to prove, That *our Errors* (as thou callest them) *tend to Irreligiousness and Atheism; because they tend to take away the Worship due to God.* But it hath been heretofore proved, that we deny not true Worship, but only your idolatrous superstitious Worships, which cannot truly be called the *Worship of God.* Our *Way* (thou say'st) *tends to Irreligiousness; because frequently we go to Meat,* Prayer before Meat. *and come from it without seeking a Blessing, or returning Thanks; which is to deny God a Part of that Worship, which is due to him, 1 Tim. 4. 4, 5.*
Answ. To receive the Gifts and Benefits of God with Thanksgiving, and to witness it blessed and sanctified to us by the Word and Prayer, is owned by us: and to know this so, without taking off the Hat, or using of formal speaking of Words (though it be a thing frequently used by us also) tends to no *Irreligiousness.* For it is a thing usual amongst

1670. amongst us, when we sit down to eat, to wait upon the Lord for some time, that we may feel his Presence, and know our selves stated in his Fear, to which the Blessing is: and as we there stand, if any outward Expressions be required of any, then in God's Fear they may utter them: And this is to know the Blessing indeed, and to be in the Place that is blessed. But for People, that are conversing out of God's Fear, stated in a light, airy Spirit, not only many times Laughing and Scoffing, but some times even Blaspheming, presently, so soon as the Meat cometh, to clap off their Hats, and speak a few Words in a Custom, and so soon as they have done, fall to their former Work again, Is not this *Atheism* and *Irreligiousness*? For if such did think of God aright, and knew, what it were to fear him, they would be far from addressing themselves in such Postures unto him: neither could they be so impudent, as to expect a Blessing from him, while they stand in that Condition, to which the Curse is annexed.

In the second Place, Page 51. thou say'st; *Doth not the taking Men off from Prayer, tend to Irreligiousness and Atheism?* Now you teach, we must not pray in private, nor in Families without an Impulse; Therefore— *Ans.* This is no sound Argument. To take Men off from Prayer, tends to *Irreligiousness*, is granted; but to say, That a Man cannot or ought not to pray without the Spirit's Drawing and Motion, which you commonly name by *Impulse* (a Word which common People do not understand) hath no such Tendency, or that it takes any off from Prayer, truly so called, is denied. For hath that a bad Tendency, which takes Men off from such Prayers, as are *Abomination*, and are not true Prayers, but *hypocritical* and *deceitful*? As all such Prayers are, that are performed without the Help of the Spirit.

Hypocritical
Prayers are
Abominations.

Spirit. We say, whosoever can pray to the Lord indeed, let them pray, we are not to forbid them; but that any can pray without the Spirit, that we deny; according to 1 Cor. 14. 15. *I will pray with the Spirit, &c.* And Rom. 8. 26. *Like-wise the Spirit also helpeth our Infirmities, for we know not, what we should pray for, as we ought.* Now if we know not what to pray for without the Spirit, how can we pray without it? Paul durst not adventure upon this Duty, without the Assistance of the Spirit (yea, he said, no Man could say, that Jesus is the Lord, but by the Holy Ghost) but here an arrogant Generation will needs be praying without it; which yet is not Prayer: and such Families, where this only is used, cannot be truly said to call upon God, while such truly may be said so to do, that wait upon the Lord, and stand in his Fear, and bring forth the Fruits of Righteousness; though they be not so much in the external Signification of Words; which also at times is found in our Families, as the Lord requireth it, and giveth Utterance. And whereas thou say'st; *That thou believest it will be found, that some of us for the Space of a whole Year, have not so much as once bowed a Knee, to call upon God in their Families.* What Ground hast thou for this thy Belief? May they not bow their Knees in their Families, though it be hid from the Observation of malicious Eyes, who may so asperse them? May they not pray in secret, and be seen of the Father to pray, according to *Matth. 6. 6.* Though they cannot be seen by the Eyes of malicious Spies? And where a publick Testimony in Words is required, it is also given; nor do we know any Friends of Truth, who have any, whom they can join with in Prayer in the Family, but do meet together in the Family, and wait together, breath together, and pray together; and that much oftner than thou

1670.

Prayers in secret, without Words.

in-

1670. insinuates, sometimes without, and sometimes with the outward Signification of Words: so that we return this thy Charge, as false and malicious. Thou say'st; *If this Impulse be denied for Tears, Men all that while (according to us) must not pray.* But here thou speakest as one wholly unacquainted with the Ways and Motions of the Spirit, to suppose such a Case which cannot be; for the Breathings and Motions of the Spirit, and especially unto Prayer, are very frequent unto those who wait for them, and are as necessary unto the Children of God, as their daily Bread, yea and more; which the Father withholdeth not, but giveth in due Season. But many times the Spirit of Prayer is felt to move, and is answered, when there is no Liberty given to speak Words in the hearing of others. Nor is thy other Supposition less vain and foolish; That *if a Man were at the Gates of Death, and in Danger of present Drowning, yet without an Impulse (as thou callest it) he must not adventure to cry to God for Mercy and Help.* For suppose he did cry without all Help of the Spirit, what would it avail him? Would it have any Acceptance with God? Shew us where-ever a *spiritless* Prayer was accepted of God or required? Nay, it is a vain Oblation, which is expressly forbidden; and it is expressly commanded, that praying be *always in the Spirit*, Eph. 6. 18. And as for the Saints, when they are dying, or in any Difficulty, we know, the Spirit of Prayer will never be wanting, to breath through them at such Occasions, and to give Words, as there is a Service for them.

Breathings
of the Spirit
frequent.

Prayer without the Spirit
it avails
not.

But further thou alledge'st; *That this Principle of ours leadeth to woful Security; for what need you be disquieted for refraining Prayer before God, (thou say'st) or any other Piece of Service, seeing you have Salve at Hand to heal this Spre, and that is, the Want of an Impulse.* *Ans.* If any fall
into

into *Security* and *refrain Prayer*, is it not, that 1670.
 our Principle leadeth into it; for our Principle
 leadeth out of all *Security* into continual *Watch-*
ing unto Prayer, and waiting upon the *Motions*
 of the Spirit of God: Now if any feel not these
Motions, they are nothing the less guilty, be-
 cause by their Neglect they provoke the Lord
 to with-hold them, and render themselves out of
 Frame to feel or entertain them; and thus, who
 neglect the Worship of God, are justly under
 Condemnation; and if they have Peace, it is
 but a false Peace, which will fail them. And as
 for our Peace, we have found it to be great Peace; True Peace
with God.
 but we have not come by it after such a Way, as
 thou dost falsely and rashly judge, as by neglecting
 the Worship of God, and stopping the Mouth of
Conscience; but by being turned to that *living Word*
 and *Law* of God in our Hearts, by loving it, and
 cleaving to it, yea, by receiving the Reproofs and
Chastisements of God through it, and submitting to
 the Judgment of it, when it hath been *as a Ham-*
mer and as a sword, and as a Fire in us, breaking
in Pieces and destroying all that false unsound Peace,
we had created to our selves in the Day of our A-
lienation from the Light of God in us. And unto
 Peace we are come through great Tribulation of
 Soul, even such, as thou art a Stranger unto,
 being ignorant both of the one, and the other:
 And so hast therein shewed thy Folly in judging,
 what thou knowest not. And as for *woful Secu-*
rity, we know not, where it more abounds, than The Whore's
Peace.
 among *hypocritical Professors*, who, with the
 Whore in the *Proverbs*, offer up their *Sacrifices of*
Morning and Evening Prayers, and thereby create
 a Peace to themselves, though they let their Hearts
 go a *Whoring* after their Lusts all the Day. Did not
 the *Pharisees* pray much *outwardly*, and were much
 in other outward Practices of Devotion, and so
 created a *false Peace* and *Esteem* to themselves?
 And

1670. And can you deny, but that there are many such among you, who make up a false Peace to themselves, by leaning upon their outward Performances? Now what if I should charge this upon your Principle, wouldst thou think it fair Dealing?

Thirdly, Page 52. thou sayst; Doth not that Opinion tend to Atheism, which rendreth Mortification of Sin (even in this Life) useless, &c. Ans. Here thou dealest dis-ingenuously. Is Mortification of Sin useless, where the End of it is attained? And is not *Perfection* the End of Mortification? Again thou sayst, *The Opinion of a Sinless Perfection wounds the very Vitals of Religion.*

The End of
true Religi-
on, to lead
out of Sin.

Ans. who could have expected, that one, that pretends to Religion, would have been so brazen-faced, as to put such an Expression in Print?

What is the End of true Religion, but to lead out of Sin? Do the *Vitals* of Religion consist in Sinning, or in not Sinning? If it consist in Sinning, then they that sin most, are most Religious: But if it consist in not Sinning, and keeping the Commandments of God without Sin, then to plead for such a thing as attainable, hurteth not the *Vitals* of Religion: What! cannot the Saints live better without Sin, than with it? Yea surely, they can live well without that, which is a Burthen, and as Death unto their Life: They whose Life is in Sin, cannot live but in Sin; but the Saints Life is not in Sin, but in Righteousness. And thy Consequences are vain and foolish? As
1. *That Men need not pray for Pardon of Sin;* 2. *That they need not the Blood of Christ, to cleanse them from Sin;* 3. *That they need not Repentance:* For we grant, that *All* have sinned, and so need those things, by which they may attain unto Perfection; and who witness Perfection, are come to witness the true Use of these things; and as the *Blood of Christ* cleanseth from all the Sin, so it preserveth clean, and such have received the

the Forgiveness of their Sins, being turned from them unto Righteousness, which is the fulfilling of Repentance. And whereas thou sayst; *Bring me to the particular Person, that is Sinless, and I shall apply to him that of the Apostle, 1 John 1. 8.* Thou shewest openly thy Confusion; for by thy applying to him that of the Apostle, wouldst thou infer a Sinless Man to be a Sinning Man? That is a Contradiction: But though we should bring a Man to thee, that is made free from Sin by the Power of God, thou couldst no more judge of him, than a blind Man of Colours. And as to 1 John 1. 8. it is a plain Case; *If we say, we have no Sin, and have Fellowship with him, and yet walk in Darkness, (as Verse 6.) then we deceive our selves.* So it is conditional, otherwise it would contradict what follows, Verse 9, and Chap. 2. 4. and Chap. 3. 6, 9. As to that of Sabbath, it is answered above.

Page 53. *Your Religion (sayst thou) will be welcome to the worst and wickedest of Men; for you will please them exceedingly, in crying down of Ordinances, the Observation of the Sabbath, and private and Family Prayers, &c.* *Ans.* We cry down no Ordinance of God, but your hypocritical Ways; and we know no worse Men, than those Hypocrites, whom we are so far from pleasing, in crying down their hypocritical Prayers and Performances, that they fret and gnash at us with their Teeth: And if they could get their Will, would tear us in Pieces, for witnessing against those things. And they are very blind, who see not, that the denying of those things in Shadow and bare Formality, and establishing them in the Power and Substance, can no ways be acceptable to the Wicked, but most displeasing to Hypocrites, who can perform the one, but not the other. But now let us examine, whether your Principles, or ours be most acceptable to the Wicked and Hypocrites. Wicked Men and Hypocrites love well to hear,

Crying down
Hypocrisy
pleases not
the Hypo-
crite.

Hypocrites
& wicked
Men's Prin-
ciples of the
that Priests.

1670. that they can never be free from their Sins in this Life, and that they must always Sin. 2. They love well to hear, to be justified by Christ without them, and his Righteousness without, but not by him, and his Righteousness *within* them. 3. They love well to hear, that the Words without them are the only Rule, which they can wrest according to their own corrupt Inclinations; but they love not to hear, that the Word and Light of God within, is to be their Rule, which they cannot wrest, nor bend. 4. They love well to hear, that they may use the Fashions and Customs of this World, *bow and cringe*, and give and receive the Honour of this World. 5. They love to hear, they may use Sports, and Games, and Plays. 6. To wear Laces, and Ribbons, and Gold Rings, and other Superfluity. 7. They love well to hear, that Men must not expect to hear God immediately, being such as those, who said, *Let not God speak unto us*. 8. They love well to hear, that Water-Baptism and giving of Bread and Wine, are the Ordinances of God, and the true Baptism and Supper; for then they think they are Christians, if they partake of these outward things; and they are mad against us, who call them Shadows. And as for their Observation of that called the *Sabbath*, we find none more plead for it, than profane, light Men and Women; for they can easily dispence to hear a Man talk for an Hour or two, and then have all the Rest of the Day to spend in Idleness, vain Communication, and frequenting the Ale-House, and decking themselves with vain Apparel. 10. They love to hear, that they may be Members of the Church, though they have no infallible Evidence of Holiness. 11. They love to hear of your Doctrine of Election and Reprobation. 12. And of your Doctrine, *Once in Grace,*

Grace, and ever in Grace, whereby they feed 1670. themselves in Presumption and Carelessness. Many other Particulars could be mentioned, but these may serve enough to shew, that your Principles are pleasing to the Wicked and Hypocrites, and ours displeasing. Next to come to Experience; where are the Drunkards, the Swearers, the Whore-mongers, the envious licentious Persons, the Scorers, the Mockers, Whether are they yours, or ours? If our Principles be so acceptable unto them, Why do they not inroll themselves among us? Why do they oppose us at our Meetings at *Aberdeen*, and else-where, and curse and rant, and use all manner of filthy Communication, and are ready to Stone us in the Streets? And none more found so doing, than that Young Fry and Spawn of the Priesthood, who are bred at your Nurseries of Learning. Now whose Church-Members are those, yours or ours? Is not the Proverb verified of you: *Fowls of one Feather flock together?*

Thou closest with addressing thy self to God with a notorious Lye, saying; *Follow with thy Blessing, that which W E have been about:* Meaning the *Quaker* and thy self, but it was none of the *Quaker's* Work; the *Dialogue* not being any real Conference: Is not this to deride, and take the Name of God in vain?

G

Some

1670.

Some Things of Weighty Concernment,
proposed in Meekness and Love by
Way of QUERIES to the Serious
Consideration of the Inhabitants of
Aberdeen; which also may be of
Use to such, as are of the same Mind
with them else-where in this Nati-
on. Added by Way of APPEN-
DIX to Truth Clear'd of Calum-
nies.

Question 1.

WHether it be any-wise warrantable in *Com-*
mon Equity, or true Christianity, for any
 Person or Persons to take Liberty, both in *Pulpit*
 and *Print*, to speak against a People as *Dangerous*
 and *Heretical*, and yet wholly debar that People
 from Vindicating themselves in either of these
 Ways, so far as they can? Or whether it can be
 supposed, that any Persons, except they wholly
 give up themselves *Implicitly* to believe, the Ac-
 cusers can make a *true Judgment* in that Case up-
 on the Accused, especially considering the Max-
 im of Law, *Quicumque inauditâ alterâ Parte*, &c.
 i. e. He that without hearing both Parties pro-
 nounceth Judgment, though he decide the Right
 upon the Matter, hath not done the Part of a
Just Judge. To which add the Consideration
 of these Passages of Scripture, *1 Thess. 5. 21.*
Prov. 18. 13. Isai. 40. 2.

Quest. 2. Whether then it was not contrary
 to the *Laws* both *divine* and *humane*, for the Priests
 in *Aberdeen* to importune the Magistrates, to make

Search

Search for that *Book* lately published in Vindication of the People called *Quakers*? Or whether such a Practice hath any Warrant, except what flows Originally from the *Spanish Inquisition*, as being directly contrary to *Equity*, and to the Scriptures above mentioned.

Quest. 3. Whether also it was not both *Anti-Scriptural* and *Popish* in *G. M.* to prohibit his Hearers from reading of that *Book*, by comparing it with *Poison*? Whether that was not to keep People in *Darkness*, and Dependence upon him? Or with how little Reason could he desire such a thing, considering, he asserted it to contain an ample Confession of all those Errors he had charged them with? And if so, Whether it be likely, that it could prove *dangerous*, the Errors being so *gross* and *monstrous*, which by him and his Brethren are charged upon that People, that their confessing them would rather *scare* People, than engage any to like them?

Quest. 4. And whether *G. M.* his bidding People *abstain from that Book as Poison*, without Tryal of what is in it, be not like unto the *Papists Way*, who bid their Neighbours *abstain from the Protestants Books as Poison*? And whether may not *Poison* be tryed (though not by eating it) in a Way that is not *bazazardous* to the Tryal, especially seeing, that which some may call *Poison*, may be afterward found by sound Tryal, to be *good and wholesom Food*, yea, *Medicine* to expel such *poisonable Doctrine* as your Priests infuse into People?

Quest. 5. And seeing *G. M.* bids his Hearers *abstain from the Quakers Words as Poison*, Doth he not endanger such to be poisoned, whom he sends or allows to come to our Meetings to hear what is spoke? And what knoweth *G. M.* but his Spies may be touched, so that it may be said, as it was then, *Is Saul also among the Prophets*?

1670. *Quest.* 6. And seeing G. M. counts our Words as Poison, Why doth he bring them forth so much among his Hearers, if he thinks, he gives strong *Antidotes* against them? I have heard some of his own Hearers say, That that which he calls the Poison, wrought more effectually to perswade even out of his own Mouth, than all his *Antidotes* could do to dissuade?

Quest. 7. Whether the latter Part of that Allegence of G. M. (viz. *That all they had charged on the Quakers, was confessed to in that Book*) be not a manifest Untruth, in Respect the greatest Charges alledged by him against the *Quakers*, are therein utterly denied. As for Instance, the Matter of *Pelagianism* in Page 25. the Matter of *Popery* in Page 34. and of *Arminianism* Page 65. &c.

Quest. 8. Whether the said G. M. hath not manifested very much Deceit, in saying also publickly, *That the said Book asserts it, not only to be a thing easie, but pleasant for wicked People, to keep Holy the Sabbath Day, and to perform the Spiritual Duties commanded to be performed thereon, unless he understands them to be simply the disposing to hear a Man talk for an Hour or two, and to have all the Rest of the Day to spend in Idleness, vain Communication, and frequenting the Ale House, &c. which are the Words mentioned Page 72.*

Quest. 9. Whether it be any way unfutable to the Law of Charity, or to the meek Spirit of Christ, to use plain and downright Dealing, calling a *Lye* a *Lye*? Or whether any be to be blamed for so doing, considering the Practice of all the Prophets, and of Christ's, and of his Apostles, how sharply they dealt with *False Teachers*; as may appear by the Scriptures? *Isai.* 56. 11. *Lev.* 23. to Verse 33. *Ezek.* 34. *Hos.* 4. from 6, to 10. *Ibid.* 5. 1. *Mich.* 3. 5. *Matt.* 3. 7. *John* 8.

Quest.

Quest. 10. Whether then they be not prejudiced, who accuse the *Quakers* for using the same Terms, seeing they are willing to make the Application manifest, by comparing the Fruits of the present pretended Preachers with those that were of Old? As for Instance, Whether it be a Breach of either Moral Civility, or Christian Meekness to say; *John Menzies* Lyed, in asserting *Robert Barclay* to have been Educated in a *Jesuites* Collodge; seeing it is utterly False? 1670.

Quest. 11. And whether *David Lyall* may not be judged more guilty of foolish Rashness and Envy, than any of us of the Breach of Civility to reprove him for it, who, that he might not want something to say against the *Quakers*, alledged a Notorious Untruth upon God, in saying; That the God of Heaven shut the Mouths of all the *Quakers*, that not one Word was spoken among them at their last Monthly-Meeting, the 3d of the 11th Month: Which divers of their own Church-Members can witness to be a LIE?

Quest. 12. Whether it be not a far greater Breach of Charity in the Priests of *Aberdeen*, not only to speak all manner of Evil falsely against that People in the Pulpit, but also there to stir up both Magistrates and People to Imprison and Persecute them? Whether that be not more like the Practice of the *Pharisees*, and of *Demetrius the Silver-Smith*, than the Ministers of Christ?

Quest. 13. Whether beating, striking, punching, pulling out of Hair, and that openly in the Streets, threatening to stone and pistol their sober innocent Neighbours, and boasting, that tho' they should do so, they should be under no Hazard of the Law, be like the Fruits of Christ's Flock? Or whether such Practices and Boastings be not more abusive of, and destructive to Magistracy, than Meeting together in Sobriety and God's Fear, to wait upon him, and edify one another,

167c. nother, which is expressly commanded, *Heb. 10.* Or if such Actions be not liker *John a Leyden*, and the Tumults and Cruelties of *Munster*, than any thing, that can be proved against the *Quakers*?

Quest. 14. Whether *singing, dancing, swearing, asking if the Spirit became, whistling, and saying, the Spirit's upon them, in the Quaker's Meeting,* be not barbarous and *Atheistical*, and Interruptions far of another Nature, than for honest Men in Seriousness to stand up in your Meeting-House, after your Preaching is ended, and preach *Repentance*; seeing these Practices above-mentioned evidence, how much ye stand in need of such an Advertisement: And both Reason and Christianity would say, it deserved more Civil and Christian Usage, than *Imprisonment*, or a Pair of *Stocks*?

Quest. 15. Whether *David Lyall* his Expressions, intimating his Fears of the Increase of Preachers, doth not shew him contrary to the Spirit of *Moses*, who wished, all the Lord's People might be Prophets; and to the Apostle *Paul*, *1 Cor. 14. 29. Ye may all prophesy one by one*; and to *Luther*, and many of the first Reformers and Martyrs, who held Preaching to be the common Priviledge of Christians, and so many of them being Trades-Men, did Preach, judging it no Inconsistence: Though this Generation of lofty Priests (who may well be compared in many things to those *idle Shavelings*, whom *Luther* reproves) are loath to admit of any such thing? Knowing, if it once should be supposed, that Trades-Men, or Plough-Men should Preach, it would also follow, that Preachers might be Trades-Men, and so win their Living with their Hands, as did the Apostle, *2 Cor. 4. 12, ibid. 9. 18.* Whether if so, it be not probable, fewer would be ambitious of that Office, than now are, and that there would be no such gaping for *Presentations*,

sentations, the desirable Baits of *Stipends* being 1670. removed; and as it would abate the Pride and Sumptuousness of the Priests, so it would clip shorter the striped-Silk-Petticoats of their Wives, and other gawdy Apparel of their Children?

Quest. 16. Whether it can then be pertinently objected as a Token of Pride against the *Quakers*, that they Preach *Repentance*, especially against their doing it without Study or Premeditation, as if trusted to the Spirit of God for Utterance were Pride; which is expressly allowed, commanded and practised in the Scripture, *Luc.* 21. 14, 15. *Acts* 2. 4. *1 Cor.* 2. 14. and *1 Cor.* 14. 29. *1 Pet.* 4. 11.

Quest. 17. Whether that doth not *Homologate* the *Popish* Argument for a *Liturgy*, alledging it to be Pride for Men to frame Prayers *ex tempore*, seeing there are Prayers framed by the Church, and by learned Men heretofore (as they say) better than private Men can make off-Hand, containing whatever is applicable to the Condition of any Soul? Or whether it may not by the same Argument be pressed upon *David Lyall*, as a Point of Pride, for him or his Brethren to use any Prayer, except the Exemplar left by Christ, commonly called the *Lord's Prayer*, seeing, they themselves make the Extent of it so large, as there can be no Condition of any particular Person, which they will not reduce to some of the Heads of it; and that Enlargements and Tautologies to God, are not only vain and needless, but also by himself prohibited?

Quest. 18. And whether it favours more of Price, to preach without Premeditation, which is but a Speaking unto Man, than to Pray without Premeditation, which is a Speaking unto God? And seeing *David Lyall* and his Brethren pray *ex tempore*, and without Premeditation of any conceived Form of Prayer, may it not be

1670. laid at his and their Door, first to clear themselves of Pride as to this Matter, especially, when they do not pretend to pray by the *immediate Teaching and Leading* of the Spirit, in which the only true Prayer is framed, that is acceptable unto God?

Quest. 19. Whether or no it did not as well express a Mind filled with Pride, as contain a manifest Impertinency, for the same David Lyall to alledge as a Token of the Quakers Pride, that a *little black Fellow* came into the Church (*such were his Expressions*) whether these Words, I say, favour not as little of Humility, as the thing it self is void of Reason, that either *Littleness* of Body, *Blackness* of Feature, or *Meanness* of outward Extract (for so I think he means by *Fellow*) are inconsistent with the *Esse*, or *Being* of a *Preacher*, which if they had, it's probable, himself could hardly have been admitted to be one?

Quest. 20. Whether if such Words and Expressions be the Fruits of Premeditation and Study, (*which these Men cry up so much, and judge so needful*) it deserves that Esteem they would have put upon it, or upon themselves because thereof; especially considering many more *Impertinencies* and *Inconsistencies* used by them in their *Pulpits*: Witness that one mentioned upon the same Occasion by the aforesaid D. L. to wit, that its better to be an *Humble Devil*, than a *Proud Saint*: Which if used by a School-Boy, would have deserved *Hissing*, if not *Whips*, as being *Repugnantia in adjecto*?

Let David Lyall, George Mildrum, John Menzies, *Three Priests in Aberdeen, who have lately most appeared in Pulpit against them called Quakers, and among all their Fellow-Priests are herein mostly concerned,* Answer these Queries, if they can, without using those Shifts and Tergiversations, which the Papists used against the Primitive Reformers.

Given forth the 11th Month, 1670. By R. B.

William Mitchell

UNMASK'D:

OR, THE

Staggering Instability

Of the Pretended

Stable CHRISTIAN,

DISCOVERED,

His Omissions Observed, and Weakness Unvail'd,
in his late faint and feeble *Animadversions*,
by way of Reply to a Book, intituled,

Truth Clear'd of Calumnies.

WHEREIN

The Integrity of the *Quakers Doctrine* is the *Second Time* Justified, and Cleared from the Re-
iterate, Clamorous, but Causeless Calumnies of
this Cavilling Catechist.

By ROBERT BARCLAY.

John 16. 2. *They will put you out of their Synagogues, yea, the
time cometh, that whosoever killeth you, will think he doth
God good Service.*

1 John 4. 4. *Ye are of God, little Children, because greater is
he that is in you, than he that is in the World.*

3 John 10. *Wherefore if I come, I will remember his Deeds
(which he doth) praying against us with malicious Words.*

L O N D O N: Printed by the Assigns of
J. Sowle, in the Year, 1717.

William Mitchell

UNMARRIED

OR THE
Staggering Instability

Of the Married

State CHASTITY

AND CONJUGALITY

As Observed and Exposed in his late and
by way of Reply to a Book entitled

YOUTH, CHASTITY, & CONJUGALITY

BY THE AUTHOR

The Author of the "State of the Nation"
and "The State of the Nation"
and "The State of the Nation"

BY ROBERT BARCLAY

John is a man of a very different mind from
the man of a very different mind from
the man of a very different mind from

JOHN BARCLAY

THE PREFACE TO THE READER.

READER,

HAVING seriously perused W. M. his late Animadversions upon my Book, I find, my Judgment of it, though a Party concerned, to jump with that which is the Sense of several Judicious Persons, who neither own nor walk in that Profession I am in; and therefore can the less be suspected of Partiality; viz. That they contain nothing of a solid or satisfactory Reply. For though he seems to take Notice of all the Particulars mentioned, yet he omits in many more than the Half, of what is said by me concerning them; and against that which he doth mention in my Name, his most frequent Arguments are without any Proof; having no other Bottom, but his own
Judg-

Judgment, Thoughts and Conjectures, whereby it seems (forgetting, or mistaking his Work) he plays the Catechist, rather than the Disputant. This put me to some Stand, Whether it was fit to give him any Reply? Though truly, such as will be at the Pains to compare his with my last, will need little further. Yet knowing, how many are apt to take Things upon Trust, and to receive Mis-representations concerning us, who are a People so generally Reproached; I found it expedient to write this succinct Reply, which may lead the Reader to a narrow Observation of the Invalidity of W. M. his Work against us; and may present in short his most obvious Omissions, his most manifest Contradictions, unvail his Dis-ingenuity, lay open his Weakness, and shew his Unstability (especially so far as he has deserved) in most of these Arguments he used in his Dialogue, as not being able further to maintain them; and discover, how faintly such New Ones, as he doth now bring forth, militate against us. Let it not startle thee, that so small a Bulk as this is, should answer his; for thou may'st perceive, several Pages of his taken up in the Capital Letters of the Contents of his many Heads and subdivided Sections; which makes it not unlike the City Mindus (whereof the Antients spoke) whose Gates were so

So disproportionable in Greatness to the Quantity of the Town, that a certain Philosopher is said to have advised the Citizens To shut them, lest the City should flee out of them. We may very well so far extend the Parallel, as to aver, That the Contained in no ways answers to the Contents; there is a deal of more Heads, than either Heart or Horns: several Sections, but small Substance, and a great Shew of Method, but very little Matter. I confess, I might have far more enlarged this Duply, had I taken Notice of all the Imperinences, which herein come under my Observation; but that the more Judicious and Intelligent would ascribe these things not so much to the Cause, as his Weakness, who managed it. I desire to contend for Truth, and not for Victory; knowing, though I were so minded, the Triumph should be but Small, that I could gain from so Inconsiderable an Antagonist. Therefore, Reader, I shall wish thee for the Truth's sake, (that thou may be found truly owning it, and not something else instead of it) seriously to Read and Peruse these Papers, with such as relate unto them; and may that Spirit of Truth, which teacheth all things, so direct thy Understanding, as thou may'st discern, what Doctrine is truly and really most according

according to the Holy Scriptures! Which thou
art heartily invited in this Matter to search and
peruse,

By a Well-wisher of

Thy Soul, and of all Men.

R. B.

Urie, the 24th of the 10th
Month, commonly called
December, 1671.

William

William Mitchell

UNMASK'D:

OR,

The Staggering Instability of the pretended Stable Christian Discovered, his Omissions Observed, and Weakness Unvailed, &c.

THAT which first presents it self to my View, is *W. M.* his Epistle directed to me and the *Quakers* in and about *Aberdeen*, which he prefixes as his Considerations upon my Preface; but that which is the substantial Part of it he hath left unanswered. For my Preface was, to shew the Method of the Priests of *Aberdeen's* Procedure against the *Quakers*, giving Account of most, if not all the Papers had pass betwixt them, and also how by their Instigation some of us had been imprisoned; particularly the Falseness of *G. Mildrum* his Way with us, first in Pulpit to accuse us as *Hereticks*, and then in private to desire to know of us our *Principles*: but all this he hath wholly waved, it seems he either could not, or would not defend his own, nor his Brethrens *double Dealing* with us. As to what he mentions I take Notice —

First, Of his denying, *That any in or about Aberdeen hath reproached the Quakers, as Demented, Distracted, or bodily Possessed*; checking me, for taking things upon Trust. Well, it sufficeth me, that they are ashamed of such Falshoods; though

1672. though if need be, I can instance, that I had Ground to say so.

Secondly, I take Notice, how that not being willing wholly to clear us, he saith; *Some of us in England have given Ground to be so charged, by their extraordinarily Trembling, &c.* But it is strange *W. M.* should so far forget himself, as to account this a Ground to charge People as *Demented, &c.* seeing there was a Season, wherein himself acknowledged, *He seldom or never went to the Pulpit without sensible Trembling: Which if he dare to deny, I offer to prove by undeniable Testimonies.* As to what he adds of *Women going naked in the Streets*, and some offering to *raise the Dead*; alledging for Proof *Samuel Clark, the Newcastle Ministers, Paget's Herefiography,* I answer; as these Calumnies have been particularly answered by our Friends in *England*, so they signify no more against us (being writ by our declared Enemies) than *Cochleus Lyes* against *Luther*, particularly that he assayed to *Cast out Devils*; or what the *Popish Authors* write of *Calvin*, *That he made a Living Man counterfeite himself dead, that so he might raise him*; and that *Beza* was stigmatized for *Sodomy*: and much more of this kind.

John of
Leyden.

Thirdly, The thing I observe is his *Comparing us to John of Leyden, and Ignatius Loyola*, and that, because they *Preached in the Streets, cried down wearing of Rings, and other Superfluities as we do, were against needless Salutations, spoke much of Mortification, and pretended to or expected Immediate Revelation.* But our resembling them in these things, which the Apostles of Christ commanded and practised, will not prove the *Jesuites* our *Grandfathers* (as *W. M.* terms) it more than their being found in them, will prove them the *Grand Children* of the Apostles. We must not forsake doing good, because Hypocrites seem to do

1672.

do so, nor forbear to preach the Gospel, because *Judas* did it; but as for the other Practises of *John a Leyden*, and *Ignatius Loyola's* Followers the *Jesuites*, to wit, their cutting down all that would not be of their way, their assuming outward Power, their seeking to overturn Kingdoms, their preaching up War and Blood: The Principles and Practices of *W. M.* his Brethren do declare, how much more they resemble them, than the *Quakers*; who from the Pulpit blew the Trumpet of all the late Troubles, Seditions and Civil Dissentions, which have proved so bloody and monstrous to the Inhabitants of this poor Island! And many of them have now turned their Backs upon that Cause, which they hunted out others to fight for; and some (to wit, *W. N.* and his Brethren at *Aberdaen*) can find out *Jesuitical Distinctions* and *Mental Reservations*, whereby (notwithstanding they swore against all detestable *Neutrality*) they can make a shift to preach under *Bishop*, dispense with the *Doxology*, forbear *Lecturing*, and several other Parts of the *Directorian Discipline*, as *W. M.* has done at the *Bishops Order*, and yet keep a Reserve for *Presbytery*, in case it come again in Fashion.

Fourthly, I take Notice of the Impertinency of *W. M.* his bringing in this Story of *Ignatius Loyola*, upon my Saying; *Some Professors in Aberdeen found that Savour of Life in the Quakers Testimony, which formerly had stirred among others, who were come to a great Decay.* Now because it was obvious, I intended by these Professors who were come to a Decay. *W. M.* and some others of his Brethren, who pretended to be for *Independency* in that Day; but now were turned with the Times, knowing, how much it would reflect upon him to harp on this String, he runs away and says; These others are *Ignatius Loyola*, and thereupon makes the Comparison above-mentioned: which impertinent Digression is abundantly manifest.

H

Fifthly,

1670.

The plain
Language
used in the
Scriptures.

Fifthly, I take Notice of his charging us, as rather *Reproachers* of others, than *reproached*, because of the plain Language we use against him and his Brethren; alledging, *We will not find Christ and his Apostles use the like to such, as professed Christianity*. For a Reproof of his Ignorance in the Scriptures let him read *Rom. 16. 18. Phil. 3. 2. 1 Tim. 1. 19, 20. ib. chap. 4. 1, 2, 3, &c. ib. chap. 6. vers. 3, 4. 2 Tim. 2. 17. Tit. 1. 10, 11. 2 Pet. 2. 1, 2, 3. 1 Joh. 2. 18, 19, &c.* His adding, *That they shew Earnestness of Desire, that Souls may be saved, and Willingness to promote that Design*, saith nothing; except this Desire and Willingness proceed from the right Ground. *Papists* are as zealous in their Earnestness and Willingness as they, and do no less profess Subjection to the Gospel, owning Christ to be the *Messiah*, and yet *Calvin* spared not to term them *Impure Canes*, filthy *Dogs*. Innumerable are the Expressions of this Kind used by the zealous *Luther* against them.

Burying-
Grounds se-
parate.

Sixthly, I take Notice of his Cautions to me, wherein he chargeth me of *Pride*, *Passion*, *Censoriousness*, *Folly*, *Contrariety* to the Word of God, *Ignorance*, and endeavouring to *promote the Popish Interest*: but had he truly minded my Good in his Cautions, he should have produced some Reasons to prove me guilty of these Crimes. He concludes us *Proud*, for separating from them in *Burying-Places*; and so condemns the *French Protestants*, for doing the like from *Papists*. He falsely chargeth us with placing Religion in forbearing *Ribands*, keeping on the *Hat*, and saying *Thou* and *Thee*; and therefore concludes me *Ignorant* of true Conversion: While his *Ignorance* of us hath made him thus calumnious. He concludes us *Advancers* of the *Popish Interest*, because we decry their Ministry and Churches: While he borrows this very Argument from the *Papists*,

Papists, who used it against the first Reformers, alledging, that their crying down the *Church of Rome*, was a joining Hand with the *Turks*, who did the same; though then the first Reformers were no *Turks*, though they agreed with them in denying the *Church of Rome*. Neither are we *Romanists*, though with those of *Rome* we condemn them; especially considering, that it is, because of their too great Affinity with *Papists*, that we do so.

Seventhly, I take notice of his confessing, *He never intends to tell the World the Scriptures we use*; alledging, *we abuse them*. But if he could have proved we did so, it would have tended more to our Disadvantage. And whereas he says, *he resolves to write no more*: I confess it will be his Wisdom; except he speak to better Purpose: It is a very apparent Subterfuge, to cover his Resolutions of not prosecuting further this *Debate*, by alledging, it will prove *endless*; and comparing us to *Scolds*, who will have the *Last Word*; Which in Reason can have no Place in this Matter, seeing being challenged by me of many great Omissions, he freely acknowledged, he had not, nor did not intend to answer me fully; and what he had writ, was but some *Animadversions*: Which I have indeed found true, having allowed some Time, as he desired, to read them; though it very hardly deserves, to be so much regarded.

As to his *Epistle*, if he had as really affected *Retirement*, as he pretends he does, he should have done well to have appeared in Publick with some more *solid Stuff*: He hath herein almost *only* shewed his *Ingenuity*, in that he acknowledgeth himself amongst the Weakest of our Opposers, comparing his Work but to a *small Quantity of Water*, brought to quench an House on Fire: We have indeed found it of less Force, than many,

1672. that have come before it, to smother or drown that *Truth*, which God has revealed among us. In the End of his *Epistle* he would willingly have the Reader believe, he is an *Upholder* of the *Protestant Interest*, against our Endeavours to overthrow it; but to how little Purpose, may, as it occurs, be manifested.

Truth is the
strongest, and
will prevail.

After he has made an intire Omission of what is particularly directed by me to him in my 1st 2d and 3d Pages, (as not being able to vindicate himself) he enters upon the Matter of *Salutation*, undertaking in his first Section, to prove such as are used by *Gestures*, wherein I observe—

First, His most manifest Omission of the first Part of mine concerning this thing, page 3. and 4. where I charge with *Dis-ingenuity* in wrong subsuming of our Words; which he shufflETH over with this General, *That after the Quakers Rate I have saluted him with Reproach.*

All worship
belongs to
God alone.

Luke 14. 10.
wrong Trans-
lated.

It is not
Gloria.

Secondly, He having expressed my Argument against their Manner of *Salutations*, viz. That being it is the Expression or Signification of our *Worship to God*, it ought not, nor cannot be given to the *Creature* without *Idolatry*; He maketh thereunto no direct Answer, but instead of one frames a Distinction of *Worship* in *Civil* and *Sacred*: The first (he saith) may be given to *Men*, but the second to *God only*; alledging, this Distinction to be founded on Scripture, *Luke 14. 10.* *Then shalt thou have Worship in the Presence of them that sit at Meat with thee.* Now these Words ought to be translated; *Thou shalt have Glory, Praise or Renown*; and therefore in the *Latin* it is, *Et erit tibi Gloria*: for so the *Greek* Word *Doxa* signifies, which *W. M.* will not shew me to signify *Adoratio* or *Worship*. It's therefore but a poor Argument, that has no better Bottom than this manifest Mistake of the Translation. For other

other Proof he hath none, neither for his Distinction, nor former Assertion. 1672.

Thirdly, I observe his instancing of the Practices of *Abraham, Lot, Joseph, Jacob*, adding, *That tho' they be not to be followed in all things, yet in such they may, as are not elsewhere reprehended nor prohibited.* For Answer; Let him look unto *Rev. 22. 9.* where the Angel refused it: And seeing, I suppose, he may have so much Charity for this beloved Disciple, as to judge, he was not tempted with *Idolatry*, especially in a Season, wherein God was revealing such pretious Things unto him; he may observe now, this holy Man was a Stranger to this unscriptural Distinction of *Civil and Religious Worship.*

Fourthly, I observe his Endeavours to shift Affinity with Popery; but he hath no way disproved the Parity in that, wherein I compared them, viz. The *Papists* distinguish the Worship they give to God, and that they give to their Images only in the *Intention*, and not in the outward Signification: And ye distinguish the Worship ye give to Men, and that ye give to God, only in the *Intention*, and not in the outward Signification. For ye bow and take off your Hats to the worst of Men, as well as to God; and therefore ye agree in so far, as both have nothing but their simple *Intention* to plead the Difference, whereunto nothing is answered. He concludes his Section, saying; *I seem to justify Moses his doing Obedience to his Father-in-Law*; adding, *What is Obedience, but civil Reverence by bowing the Body?* This is a fit Conclusion to close up such a silly Section; for after he has laboured long in vain, he concludes thus *begging the thing in Question.* And if *Moses* bowed himself, as I said in my last, that makes nothing against us.

His second Section is to prove *Salutations* by Words; which might have been spared until he

1672. had proved, how and where we deny them. But because he had something to say from Scripture for this (which we deny not, but own as much as himself) he would have it, in that he might seem with some Credit to bring in his Inference, which is, *That bowing of the Body, and expressing our Affections by Words, is agreeable to Scripture.* The latter Part of this concerns not us, as being not denied: and for the first, of *Bowing*, it signifies nothing, until it be brought in with some more pressing Premises. In this Section he acknowledges, *That taking off the Hat is without any Scripture Warrant:* And from Argument passes here to Entreaties, *begging*, that it may not be quarrelled at. But seeing, the taking of it off, or uncovering of our Heads is that which the Apostle requires, as a Sign of Subjection in our Worship towards God, 1 Cor. 11. 4, 7. we resolve to keep it to *Him*, and not to give it to *Man*: wherein if he will solve our Scruple according to Scripture, we may be the more easily induced to answer his Desire. It is to be observed, that notwithstanding of this, we are not against outward Signification of *Honour*; though in the End of this Section he falsely would be insinuating the contrary.

Hat-honour
to Man not
warranted
by Scrip-
ture; but so
G²⁴.

He hath here subjoined a *Third Section*, which he termeth an *Answer* to my *Objection*, and which in Reason should have some Relation to *Salutations*, as being under this Head; though indeed it hath none at all, but is a meer Cavil at some of my Words upon another Subject, concerning the *Single Language*. Where, Page 11. I confess with him, that *the Kingdom of God consists not in Words*, adding, that it seems inconsistent with his Principles, seeing the Gospel according to him is but *Words*, yea, the *Scripture* it self (I mean, that which ye have of it, to wit, the *Letter*;) Now this *Parentthesis* he hath dis-ingenuously

ously omitted; and thereupon goes about to explain their meaning of the Scripture, and the Gospel, alledging, *If we be for another, we may justly be accounted Subverters of the Christian Religion*: But such shallow Criticisms brought in beside the Purpose, whereas other things more Material, are either wholly omitted, or scurvily shifted over) will easily appear to the impartial and judicious Reader.

In his *Second Head*, concerning our using *Thou* and *Thee*, which is the Singular Number to one Person, I observe—

First, How he hath given away his own Cause, by confessing, that *Luke 22. 31.* is not understood of one exclusively of others, and therefore no Wonder, if Christ used the plural Number, seeing as *W. M.* confesses, he intended to speak to all the Apostles. As for that Expression of *Bildad's*, *Job's Friend* (granting both the Transcription and Translation to be true) shall this one Expression overturn the universal Practice of Christ and the whole Saints in Scripture? Or let him tell us plainly, whether these Words and Practices of *Job's Friends*, which are recorded, be for to be our Rule, so as we ought to imitate and follow them? Especially, where they contradict or differ from the Practice of Christ and his Apostles? But to follow this so frequent Practice of the Saints, is with *W. M.* to be proud, knowing nothing, but doting about Questions and Strife of Words; for so he mis-applies *1 Tim. 6. 4.* and to his own Confusion, uses it himself in the end of his Epistle to the Reader, where he has these Words; *I am thy Servant*: and thereby hath Condemned himself as one of those Ignorant, Proud Boasters he speaks of, &c.

Secondly, The second thing I observe, that he produceth not one Argument against our Practice in this thing, but his own groundless, yea, ly-

1672. ing Imaginations and Conjectures, alledging; *He is of the mind, that if the Translators had not kept to the Rigor of Construction, but Translated Atach, and so not Thou (which is the true signification) but You, we had kept our old tone:* Though his disdainful Insinuation of our *Ignorance* be here apparent, yet Experience might have taught him and his Brethren, that even where the *Translators* have favoured them with their Escapes, the *Quakers* have both had *Hebrew* and *Greek* enough to find them out. It is also here to be observed, how easily *W. M.* can dispense with Mistakes (even wilful ones) in the *Translators*, when they make for his Purpose; thereby in effect (for all his Pretences of Exalting the *Scripture* and making it his *Rule*) he signifies his Desire not so much to Square his *Practices* to the *Scripture*, as by twining it like a *Nose of Wax*, to make it Square to them.

He Subscribeth his *Third Head*; An Undertaking to prove, *That our Departing from them is not to be Justified by their departing from Papists:* Wherein is to be observed his manifest Omissions, which the Reader will see, by comparing the 7, 8, 9, and 10th Pages of my last, with this his *Third Head*.

Next, I Observe the Weakness of his Arguing in what he hath mentioned, wherein he Concludes; That because we Grant, we had a *Measure of Integrity* while among them, that therefore it was begot by their *Ordinances* so called, But doth not the same recur in the Case of the *Primitive Protestants*? Or will he say, That all of them were void of any Measure of *Integrity*, while they were among the *Papists*? Moreover, whereas he Objects, that tho' God visited some among *Papists*, it was not by *Popish Traditions*; alledging, *Luther* had the Benefit of the Copy of a *Latin Bible*, whereby he was Instructed. For

Answer;

Papists not converted by Popish Traditions, &c.

Answer; The same recurs in our Case; for 1672. whatever Advantages *Luther* had, either by the Use of the *Bible*, or otherways, had not we the same?

And therefore in the *Third Place* it is to be Observed, that he hath altered the State of the Question, alledging it to be Incumbent upon me, to prove, that they were *Converted* by the *Popish Traditions*. Which is a wilful Mistake; for the Question (as may be seen in the Pages above-mentioned) was, Whether God might not Countenance us with a regard to that *Measure of Integrity* he hath begot in our Hearts, though we are indeed wrong, as to our walking with them in their Way. And this I did Illustrate by the Example of the Disciples of *Cornelius*, and of *Luther*, who though he came but Gradually to his Discoveries, yet was Countenanced in the first as well as last Steps; yea, notwithstanding of his erring Grossly in the Matter of *Transubstantiation*. All this he hath wholly omitted, closing up this Head, by endeavouring to draw from my Words a Reflection upon *P. L.* as if I accounted an Objection coming from him Weak; but it is ill infered, to conclude *P. L.* from thence a Feeble Person. For though *P. L.* as well as I, might reckon it Weak Comparatively, in respect of others more Strong; yet he might judge it Strong enough for such Faint Disputers, as *W. M.* or his Brethren at *Aberdeen* to Answer: As that which he reckoned would put the *Quakers* to a great *Nonplus*, he proposed in his Dialogue upon this Occasion, a *Query*, viz. Whether it was safe to lean to the Guidance of that *Light*, which one while says, *This is the Way of God, walk in it*; another while, *Come out of it*, for it is *Babylon*? To which, beside the general Answer above mentioned, I shew him, how easily it might be Retorted upon most of all the National Ministry

of

1672. of Scotland, who now are gainsaying and contradicting that, which they had formerly pleaded for as the Cause and Work of God: even then as this their Changeableness cannot be ascribed to the Scripture, which they pretend to be their Rule, neither will any Man's Instability, who pretends to be guided by the Light, prove, the Light ought not to be followed. This, because he felt might touch him and his Brethren too near, therefore he hath wholly omitted it.

His *Fourth* Head is concerning the *Light*, containing five Sections, from Page 9. to the 25. wherein is to be observed,

First, How he has gone from the State of the Question, as it is in his Dialogue, Page 5. where he denies Christ to be in the Wicked or Unconverted in any other manner, than as he is in the very Brutes and unsensible Creatures: But now he grants Christ to be in such as to *common Operations*: and Page 22. he says, *That the Light is in all Men*, and that *Christ is in all Men, in so far as his Light is in all Men*. And thus he overthrows his chief Argument, used against us in his Dialogue, page 5. where he says; *That Christ is in none, but in such with whom He is in Union*: For here he grants Christ's Light to be in *all Men*, even such as are *not in Union* with him; adding, that *Where the Light of Christ is, there is Christ the Donator of it*. Which is all we say; so then the Controversy is no more, if Christ or his *Light* be in *all Men*.

But after what Manner He is in them, and whether this *Light* be *saving*, yea or nay?

And here in the *second* Place I observe his shameless Dis-ingenuity and Omission, in saying, *It remains for me to prove, that this Light in all is saving*: Whereby he would make the Reader believe, that I had never offered to prove this. For clearing of which I desire he may look into

Page

Page 21. of my last, where from *Rom. 5. 8. Job. 16. 19. Heb. 2. Tit. 2. 11. Col. 1. 23.* I did prove, that the Universal Grace of God given to all Men is *saving* in its Nature, and in order to *save*. And now, though no Rules of strict Debate could require me to proceed further, yet I shall go on to examine the Question, as he hath now stated it, *viz. That such, as are not in Union with Christ, have not saving Grace.* To prove this he produceth some Scriptures, where such as have *saving Grace* and *Light*, are said to be in Union with Christ, which is not in the least denied: But the Question is; *Whether all, that have Saving Light, are in Union with Christ:* which he hath not so much as offered to prove. And therefore it is here to be observed, how he hath not so much as mentioned, far less medled with my Arguments, proving *saving Light* and *Grace* to be in Men, before they be converted or in Union with Christ; shewing, He must needs be in them, before He be in Union with them, that he may work the *Faith*, by which He may be united unto them: seeing, *without him* (the Scripture saith) *we can do nothing*, Joh. 15. 5. as it is more amply contained in page 15. of my Last. Page 14. he seems to take some notice of an Example brought by me to shew, That saving Grace presupposes not *Conversion*. It is from the Instance of a *Plaister*, and a *Wound*; the being healed of a Wound, presupposeth a *Plaister*; but the Application of the *Plaister* presupposeth not the being healed: This he rejects as not to the Purpose, because, as he saith, *Who have Saving Grace, are in part healed, cured of the reigning Power of Sin:* but for this he brings no Proof, nor hath not shewn us, wherein the Comparison answereth not after the like manner. In the same Page he addeth, *That the Difference betwixt having of Saving Grace, and being in a State of Grace, is but the Figment of*
the

1672. *the Quaker's own Brain*; Without giving any Cause for it, either from Scripture or Reason, but only *he saith so*. These are his most frequent and enforcing Arguments against us. Of this nature is his Arguing, Page 11. Reckoning it as a great *Absurdity* flowing from our Doctrine, that it would import Christ in some Measure to be in the *Americans*, because He bears Testimony in them against Iniquity. But to prove this to be absurd, he produceth no Reason; and if we may believe the *Apostle Paul*, he tells us; *That a Manifestation of the Spirit is given every one to profit withal*, 1 Cor. 12. 7. So this every one includes the *Americans*.

Christ in the
Americans
in some
Measure.

The second *Absurdity*, which he seeks to infer from this, hath no better Bottom; *That then it might be said, that Christ is revealed to Devils, and that we do the Heathens small Favour, in putting them but in the same Case with such*. For the Revelation of Christ to Man, before the Day of their Visitation be expired, and to such after they have sin'd it out, is far different, as may appear by *Luke 17*. Likewise *W. M.* hath forgot, how easily this Argument may be retorted upon himself; for it is not questioned, but Devils have enough of outward Knowledge, even such as is gathered from Scripture, and that which *W. M.* accounts the great *Privilege of Christians*, doth it therefore follow, that *Christians* are in no better Condition than Devils?

And thus is answered another of his profuse Assertions, Page 12. *That if Pagans have saving Light, their State should be as good, as the State of real Christians*: For it is one thing to have saving Light, and another, to hearken to and receive it; else according to his own Argument, the State of Devils should be as good as the State of real Christians.

He

He adds; *Where Saving Illumination is, there is Saving Faith, because there is a Concatination betwixt these Graces of the Spirit.* 1672.

Ans. There is Grace given in Order to save, where Faith doth not follow upon it; which is evident by the Parable of the Seeds, *Mat. 13.* 3. it was the same Seed was sown in the Stony and Thorny Ground, that was sown in the Good Ground, and yet it only brought forth Fruit there. *The light enlighteneth every Man; He came unto His Own, and they received Him not: But it was only To as many as received Him, that He gave Power to become the Sons of God.*

And whereas he Objecteth, *That where we are desired to believe in the Light, it is understood of Christ's Person, else it would import a Belief in a Creature.*

I Answer, He that believeth in the Light, believeth in Christ; for where the Light of Christ is, as saith *W. M.* himself (Page 22) *there is Christ himself.*

In the same Page he further adds, *That if Pagans have Saving Light, then there is no Spiritual Benefits accrues to Christians by the Scriptures and Gospel.* But he hath not heard us contra-distinguish this Light from the Gospel. We say expressly, it is the Gospel, according to *Col. 1. 23.* where the Apostle saith, *That the Gospel, whereof he was a Minister, was preached to every Creature:* This Scripture mentioned by me in my last, he hath wholly omitted. Nor is this Arguing of his concerning the bad Tendency of our Principle, but a reiterate Clamour of what is already answered in Page 22. of my last; where I shew him, we distinguish betwixt things *absolutely needful* and things *very profitable*; and how they Admit of this Distinction themselves. As also, how these bad Consequences of rendring the Gospel and Preaching useless, doth far more follow

1672. low from their Doctrine of *absolute Predestination*; all which he hath also Omitted. Now such are far likelier than we, to prove *David* his praying for more *Understanding*, and that he might keep the Precepts of God; for being *Predestinate to Life*, he could not miss of it: And how can such but reckon it Folly for him to Pray, that he might keep the Precepts, whose Principles obliges them to believe, they can never be made able to keep them.

Predestinati-
on made
void.

Brutish Pa-
stors.

Page 13. To say, *That Men are Brutish in their Knowledge, because they turn their Backs upon the Light*, he reckons a *Begging of the Question*, as having no Proof at all: Whereas it is particularly intimated, 1 *John* 1. 5, 6, 7. where the Cause of Men's walking in *Darkness*, is said to be their *not walking in the Light*; though it be *Pastors*, mentioned in that 10th of *Jer.* 19. that are said to be *brutish*; yet he can't be induc'd to name them. It is easie to prove (though he insinuate the Contrary) that what in Scripture is called *Darkness*, hath *Saving Light*; seeing it is expressly mentioned, that *the Light shineth in the Darkness, but the Darkness comprehended it not*. And this was *Saving*, being *Christ*, who is the *Saviour*, *Joh.* 1. 5.

Nor doth his supposed Contradiction follow this, as if Men could be *Spiritually Dead*, and not *Spiritually Dead*, in Respect they have this in them, which is *Saving*: For though it be *in them*, yet it is not *of them*; *he that believeth in me*, saith *Christ*, *though he be dead, yet shall he live*, *Joh.* 11. 25. If *Life* be not in them, as their permanent Condition, yet they may have some Touches of it; and the Principle of *Life* is *Permanent* even in those that are *Spiritually dead*: though many times as a *Spark* cover'd under the *Ashes*. He addeth further; *That according to us, such who are the Children of Darkness, may be called the Children of Light, because a Child of Light is as much, as one, in whom there is Saving Light*

Light and Grace, citing for Proof *Luk. 16. 8.* 1672. the Words are; *For the Children of this World are wiser in their Generation, than the Children of Light.* But he offereth from this to infer, That such who are indeed the Children of Darknes, because of their Disobedience to the saving Light and Grace of Truth, that is in them: He has not offered so much as to mention.

Page 13. He confesseth with me, *That the Light in some may be Darknes*; but speaks not one Word, of what Light I mention, may be so; Page 14. of mine, only adds, *That we will do well, to exhort our Disciples, to take heed of our Light, not to it.* But we desire not People to take heed to *our* Light, or *their* Light, as he Terms it, but to the Light, *wherewith Christ Jesus hath Enlightned* them; and in this there is no Danger. He greatly declares his Ignorance, in alledging, *Our Way of bidding People heed the Light within is* *God is Light* *not warranted by Scripture; For God is Light,* 1 Joh. 1. 3. Is he not in us? Acts 17. 27, 28. Must we not then there take heed unto him? Or is not that Light to be taken heed unto, which *shineth in our Hearts, to give us the Knowledge of the Glory of God?* 2 Cor. 4. 6. And is not the Word of God Light, which the Apostle saith expressly, *is not far off, neither above us, below us, nor without us, but Nigh, even in our Mouths and in our Hearts,* Rom. 10. 8. Deut. 30. 14. Moreover *W. M.* himself confesseth, *That the Light of Christ is in Wicked Men*; and if so, let him tell us plainly, if Men ought not to take heed to the Light of Christ, where it is? How hath Darknes blinded him in this Matter!

Page 14. He repeats my Words falsely, alledging I say; *The Light is Darknes to them that reject it*; instead of, *is as Darknes.* For I said plainly, *The Light of Christ is not nor cannot be Darknes* otherways, than as the Day of the Lord

1672. Lord in Scripture is called Darkneſs: This he hath omitted.

Page 15. Having ſought (but ineffectually) to overturn my Aſſertion, where I ſay ; " Some may have Saving Light and Grace, who after a certain Manner may be ſaid not to have the Spirit, *Viz.* as not bringing forth the Fruits of it : Averring ; *That unleſs I can prove, that the Spirit calls upon all in Order to Conversion, I cannot conclude, that all have the Spirit.* Anſw. As the one is eaſily proved, ſo is the other ſafely concluded : Theſe are the plain Words of the Apoſtle, 1 Cor. 12. 7. *A Manifeſtation of the Spirit is given to every Man to profit withal :* Now it were not profitable unto them, if it did not ſtrive with them in Order to Convert them. That other Scripture, *John* 16. 8. he paſſes over, alledging ; I ſhould prove, the World there to be underſtood of *All and every One* : Though in Reason it might ſuffice for Anſwer, that there is nothing brought by him to ſhew, why the Word *World* here is not taken in it's Genuine and common Acceptation ; yet the Apoſtle ſolves this Scruple in the following Verſe ; — *Of Sin, becauſe they believe not in me.* Then if there, *All Believers* be included, Is not that *all and every one* in the *World* ? for of the Saints there is not here any Queſtion.

In his *Second Section*, Page 16. He beginneth with *Omitting my Conceſſion of the Benefit and Advantages, that accrue to thoſe that believe, by the outward Knowledge of Chriſt :* And mentioneth nothing of the State of the Queſtion, which was ; *Whether any might be ſaved without this outward Knowledge ?* And to ſhew, that ſome might, I gave him the Inſtance of Deaf People and Children. To which he returneth nothing ; but takes up the Paper to prove, *That the Greek Prepoſition is ſometimes Tranſlated [among] ;* Which

Which is not denied: Yet I shall find him Twenty to one, where it is rendred [*in*] and can no ways be said to be [*among*.] The Question is; Whether in this Place 1 Cor. 2. 2. it be *In* or *Among*? The Reason alledged by him proves it no ways to be *Among*, to wit, *That it would have been the Apostle's Grief, not his Joy, to know, that the Light of Truth was born down Among them;* This was the Apostle's Joy, that the *Corinthians* came to be sensible, how they had *Crucified Christ in them*; that so looking upon, and taking heed to Him, whom they had *Pierced*, they might come to be healed by him.

1672.
The Preposition *in* signifies [*in*] in this Place more properly.

Page 17. He slightly passes over that Expression of *Paul*, 2 Cor. 5. 16. where he saith, *Henceforth know we Christ no more after the Flesh, but after the Spirit.* (Adduced by me to shew, that *Paul* preferred a Spiritual Knowledge of Christ to all other.) As if the Apostle were here only condemning earthly Thoughts of Christ, as if, as King of *Israel*, he should begin a temporal Kingdom: But for this Exposition we have only the bare Authority of his own naked Assertion.

Page 18. For want of a true Spiritual Understanding concerning what I mean by the Inward Blood of Christ, he bringeth forth his own malicious Guessings.

The First is, *That I seem to incline to justify, that which hath been charged upon some of my Brethren,* to wit, *That we are not such Fools, as to hope to be Saved by that Jesus, that died at Jerusalem:* As he hath no Ground to suspect such a thing from my Words; so there was never any Ground for such a Charge against any, owned of that People.

The Second is, *That perhaps I intend, that Christ, as Man, dwells in us.* There can none truly charge us with such Grossness, as to assert, The *Manhood*, or *Vessel*, that walked at *Jerusalem*, is in us; but

1672. if any of us have said, that *Christ, as Man, dwells in us*, they have said no more than the express Words of Scripture, 1 Pet. 3. 3, 4. *Let your Adorning be the hidden Man of the Heart*, Eph. 4. 24. *That ye put on the New-Man*. Now what is this New-Man, but Christ Jesus? And therefore saith the Scripture, Rom. 13. 14. *Put on the Lord Jesus Christ*. Gal. 3. 27. *As many as are baptized into Christ, have put on Christ*. And this is Christ, which the Apostle travelled, that He might be *formed in the Galatians*, Gal. 4. 19. And whereof he admonisheth the *Corinthians*, that they should know Him *in them*, else they were *Reprobates*, 2 Cor. 13. 5. If it be hard for *W. M.* to take up the Meaning of these things, let him acknowledge his Ignorance in the Holy Scriptures, whose Language this is.

The Light
no Introdu-
ction of Pa-
ganism.

In his *Third Section*, Page 19. he begins by offering to prove, *Our Principles have a Tendency to introduce Paganism*; and to contradict him, he reckons an Impertinency: But his ridiculous Vanity herein will appear, by looking upon Page 24. of my last. Neither bringeth he any Arguments to prove this, but such, whereby he might conclude the same against the Apostle *Paul*. The *Quakers*, saith he; *speaks of a Light within, to which who take heed, need no Teacher*: And the Apostle speaks of a Knowledge or Light under the New-Covenant, where there is no need of a Teacher, Heb. 8. 10, 11. So if the Tendency of the Apostle's Words be not to introduce *Paganism*, neither are ours. And because that *W. M.* finds, that notwithstanding of this we dispise not Teaching, but are led even by that Light, to hear and to receive the Ministry of them whom God sends; he concludes, that herein we are Inconsistent: adding, *That some of us have been heard to say, That we only taught to bring People off from other Teachers to mind the Light within, that*

that then they will need none; which he concludes, 1672.
*would quickly make them like such, among whom
 the Name of Christ is not in Remembrance.* But he
 might as well seek to infer the like Hazard and
 Contradiction from the plain Words of the Apo-
 stle, 1 Joh. 2. 27. *Ye have an Anointing, and ye
 need not, that any Man teach you; but as the same
 Anointing teacheth you of all things: And yet in
 the mean time was teaching them.*

As for that Story mention'd by him, Of a cer-
 tain Dying Man in Aberdeen, whom two Quakers
 pressed so much to mind Christ within: It inferreth
 nothing for his Purpose; for that Dying Person
 had abundance of the outward Knowledge of
 Christ, and they needed not Preach that to him,
 which he knew; therefore was he sensible of the
 Seasonableness of their Advice, saying, (as I
 am certainly informed by one of the two) *How
 good a thing would it be for an old dying-Man like
 me, to know that Christ within, which ye speak of!*

The inward
 Knowledge
 of Christ pre-
 ferred before
 the outward.

He bringeth not any thing of weight in his
 Fourth Section, as Reply to that which is contain-
 ed in the 20th Page of my last, where I shew,
 "We do no ways confound the Light-Giver with
 "the Light, or Enlightning given: The Reason
 alledged here is, because we call that Light Jesus
 Christ, *wherewith all Men are enlightened*; which
 implyeth no more his Consequence, than that
 usual Expression, that *it is the Sun, by which we
 are outwardly enlightened*, implies any confounding
 of the Sun with the Beams.

Whereas in his last he said; *There was a cer-
 tain Light in all Men, and that as the Reminders
 of God's Image in him, since the Fall*; in the End
 of Page 24. he explains it to be the Light of
 Reason and Understanding, and thereby makes
 the Reason of Man all one with Christ and the
 Spirit; which Page 10. and 22. he granted to be
in Wicked Men, as to common Operations.

1672.

After that he laboureth much in his *Fifth Session* to prove, *That Man retaineth some Good since the Fall*; he instanceth nothing but the *Soul*, which he saith, *is good and precious, and of great Excellency and Worth, and retains a Similitude to the Image of God, as being Spiritual and Immortal*. Where it is observable, That he grants, the Souls of wicked and unconverted Men to be of great Worth and Excellency; and yet he denies the Works of the pure Spirit of God to be of any Worth or Excellency, and that because the Soul has a Share in them. If so be, the Souls of wicked Men are conform'd to the Image of God, because they are Spiritual and Immortal; then are *Devils* also conform to the Image of God, for they are also Spiritual and Immortal in the same Sense, that the Souls of wicked Men are.

W. M's
Confusion.

Lastly, I desire the Reader may here observe, how he hath entirely omitted that Part of Page 21. of mine, where I shew, "How and in what Sense the Light is to be understood, or called the Light of Nature, and of what Nature? Therein clearing us from the Aspersions of *Pelagianism*. By which Omission it may appear, how willing these Men are to *Calumniate* us, and apt to pass by that which tends to our Vindication.

Page 25. *Head 5. Sect. 1.* He alledgeth, *We vilify the Scriptures*, and that because we confess, *That the End of our Meeting is not to Read them, but to wait on God*; adding, that therefore we *make an Opposition betwixt Reading the Scriptures, and Waiting on God*. But as this Conclusion hath no Proof, so it is most Inconsequential: As if nothing could be distinguished, except it were opposite. According to which he might Argue, that *because preaching and praying are not all one, therefore they are opposite*. That some have been countenanced of God in Reading the Scriptures, is not denied by us; and therefore the bringing of it

Reading the
Scriptures is
owned.

it forth against us, is wholly Impertinent. 1672.

And whereas he avers, *That the Reading of the Scripture is the Means of having the Word of God to dwell richly in us*, alluding to Col. 3. 16. He should have first prov'd the Word there mentioned to be the Scripture, before he had been so hasty to draw his Conclusion.

His alledging some Passages, where *Christ and others spake upon some Words of Scripture*, saith nothing to the Purpose: For as I confessed, is was sometimes used by them; so I told him, it was also frequent among us. But the Question is, Whether their settled Custom of speaking upon a Text be according to Scripture? And thereupon I shew him, how Christ and his Apostles did preach without it; as Christ, *Matt. 5.* and in many other Places; And *Paul to the Athenians*: But this of *Paul* mentioned by me in my last, he hath left unanswered.

And in Answer to 1 Cor. 14. 29, 30, 31, *For ye may all Prophesy one by one, &c.* He saith, *This will not conduce to keep up the successive Talking of Quakers*, alledging it to be restricted to the Prophets, which (he says) it will be hard to prove our Preachers to be: Adding, *That it maketh not against their Way, because Ministers speak among them two or three.* Here though in Relation to us he restricts this Place to the Prophets, yet in Relation to himself he doth it not; else he must prove their Ministers, that so speak, to be Prophets, as he desires me to do our Preachers: Now this he cannot, since he says peremptorily Page 97. *That such a thing is ceased.* And therefore this may shew, how he twines and wrests the Scripture, to make it answer his corrupt Ends. It is a manifest Shift, to avert the Strength of this Place, where the Order of the Church, which is quite contrary to theirs, is expressly mentioned, To run to the Matter of Women's Speaking, thereby to

Propheying
restricted on-
ly to Pro-
phets by W.
M. fally.

1672. make a Degression to a new Debate; (which hath been largely defended by us, and particularly by *Margaret Fell* in a Book never yet answered) And as to the place alledged, we have often shewn, how it cannot be understood in a rigid literal Sense, else it would contradict the same Apostle, 1 Cor. 11. 5. where he proposeth to *Women* the Method and Manner of their Behaviour in their publick *Preaching* and *Praying*: The Promise was, that the *Daughters* as well as the *Sons* should Prophecy, *Joel* 2. 28. *Acts* 2. 17.

The Law of
God is our
Master's
Letter.

As a *Second Reason* of our vilifying the Scriptures, he adds, and that by way of Derision, *They will not have the Scripture called their Master's Letter* (No farsooth) *their Master's Letter is writ in their Hearts*, &c. *Answ.* Here his Malice hath not only led him foolishly to deride us, but the Apostle, yea, God himself. For the Law of God is our Master's Letter, and this is in our Hearts, if we be under the New-Covenant, *Heb.* 8. 10. *I will put my Laws into their Minds, and write them in their Hearts*; and Verse 11. *They shall not need every Man to teach their Neighbour, for they shall all know me*, &c. His Argument taken from *Christ's writing to the Seven Churches of Asia*, makes nothing against us, except he will be so ridiculous to aver, that these Churches had no Rule, nor Knowledge of their Master's Will, before they received that writing; which if they had, it was not there only. And this was that Incumbent to be proved, for which that Example was brought; for the Testimony of Christ through his Servants, whether by Word or Writ, is dearly owned by us, as hath often been declared.

With the like Impudence he concludes, *That we bend our Strength to evacuate the Authority of the Scriptures, and confirm negligent Atheists in their contemptuous slighting of them*; because we speak

1672.
 speak of walking, or doing our Work by the immediate Counsel of God. But he might as well babble against the beloved Disciple, 1 *Joh.* 2. 24. *Te have received an Anointing, and ye need not that any Man should teach you*; and yet was then teaching them himself without Contradiction. As for that Scripture, *Joh.* 12. 24, 48. which he desires us to read, we find not, how in the least they strike against our Principle: for as it is without Doubt to us, that the Words which Christ spake, will stand in Judgment against him and his Brethren, because while in Words they pretend to exalt it, both in Principle and Practice they vilify and deny it.

The Anointing is no confirming of *Atbelists*.

As a *third* Reason he alledges, *We prefer our silent Waiting to the Reading of Scriptures, as if we must first come to this, ere we can know the Scripture aright*; adding, *that this Waiting is defined by us, To be a silent Posture of the Heart, without thinking Good or Evil.*

Ans. These Thoughts, which we say ought to be excluded from Waiting, are Man's own Thoughts; not such as the Spirit of God furnishes him with: And it is great Ignorance to say, That without this we can use the Scriptures aright; seeing *the Things of God knoweth no Man, save the Spirit of God*, 1 *Cor.* 2. 11. As for his own Imaginations, which he subjoins concerning our Waiting, they signify nothing; because alledged without any Proof: We deny not, but that *Faith, Hope and Charity* is exercised in waiting, yet not without such Thoughts, as proceed from the Spirit of God. And whereas he finds, we clear our selves of this Calumny of being *Vilifiers of the Scripture*, by shewing, how much it is our Desire to try Doctrines by them; he alledgeth: *We have herein been suspected of Juggling*; the Proof is, *R. Farmer saith so*. But *R. Farmer's* saying and *W. M's* saying is all one in this Matter;

Waiting excludes Man's own Thoughts.

1672. Matter; neither of them are to be trusted without Proof. Now the Reason, because we say, that the Scriptures are not the Saints Rule of *knowing God and living to Him*: But this is just to beg the thing in Question.

That Story mentioned by him, of a *Quaker's* telling a certain *Woman in Aberdeen*, that *she might as well read a Latin Book, as the Bible*, doth no ways prove, that we are against trying of Doctrines by the Scripture; seeing the *Quaker* he speaks of, might have had good Reason, to look upon that supposed Religious Woman, as one alienated from that Spiritual Key of *David*, which can alone truly open the Scriptures, and so might well tell her; she would do well first to come to that, else her Reading might be so far from profiting her, that she might come to wrest them to her own *Destruction*, 2 Pet. 3. 16.

Sect. 2. Page 30. He begins with acknowledging, *That something may be accounted the Declaration of ones Mind, which is not his Word*: Tho' Page 12. of his Dialogue, he *could not but smile at it, as Irrational*.

The outward and inward Word distinguished.

To prove the Scriptures to be truly and properly called the Word of God, he subjoineth, *That the Precepts of the Scriptures were uttered and spoke of God*. But in answer to this I shew him Page 26. of my last, that the Properties peculiar to the *Word*, cannot be spoken of the *Scripture*, but of the *Inward and Living Word*. To which he replies nothing, only tells; *There is a twofold Word, a Co-essential, Co-eternal Word, and a Spiritual Word; the Temporal expressed Word, or the Word written in Time*. But seeing he pretends to be pleading for the Scripture, he should have used the Language of it, and not such strange Anti-scriptural Expressions, which are not to be found in all the Bible. Where doth he read of a *Spiritual Temporal, expressed Word*? A Part of my

my Arguments shewing, that these Scriptures, 1672.
Hos. 1. 1. Joel 1. 1. Isai. 38. 4. are understood
 of that *Word*, from which the Scriptures are gi-
 ven forth; he hath but mentioned, not answer-
 ed: For I told him, Page 26. of my last, that
 where it is said, *The Spirit of God came upon such
 a one, or to such a one*, that therefore the Scrip-
 ture is the Spirit: And so as do the Socinians, call
 the Writings of the Prophets and Apostles the
Spirit, denying the Necessity of any other Spi-
 rit? This he hath wholly omitted. And indeed,
 he seems pretty much to incline to the Socinians
 in this Matter, for he says; *That the Scripture is*
the Sword of the Spirit, and that, *because Christ in*
his conflict with Satan said, It was written. But
 had this been Christ's only Sword, we must con-
 clude, the Devil to have had the same; for he
 said also, *It is written*: And according to this
 Doctrine, who hath a Bible in his Pocket, want-
 eth not the Sword of the Spirit: which favour-
 eth of that *Popish Foppery*, *That the Sign of the*
Cross puts away Devils; but Experience teacheth
 us, both these Opinions to be alike ridiculous.

Upon this Occasion in his Dialogue, Page 13.
 he asserted; *That it is all one to say, The Scrip-
 ture saith, and God saith.* And whereas in An-
 swer to this I told him, that they might be said
 to be one, because of their Agreement; yet were
 no more one, than the Sun-Beam and the Shadow
 is one, though they agree together. Because he
 knew not, what to reply to this, he mentions a
 Part of these Words of mine, and subjoins by
 way of Answer to them, *That they tend to ad-
 vance Humane Writings, and equal them with the*
Scripture, when they agree with what God saith.
 Which as it is a manifest Shift, and no Reply, so
 it is a notable Impertinency to say; There is a
 ny Hazzard of Advancing such Writings, as tru-
 ly

1672. ly agree with what God saith; for upon what other Account are the Scriptures to be esteemed?

Page 32. to prove, That *Word* mentioned *Mark 7.* which he fancies is said to be made void, is not the *Living Word*, but the outward Pecept of the Scripture; he says, *It is plainly held forth to be so*, without any further Probation.

He addeth, Page 34. *That it seems we think, they set up the Scriptures as an Idol, instead of that from which they come; asking, If we did ever hear them call it the Eternal Son of God, that Saviour who died, &c.*

Ans. Though we have not heard you term the Scripture, yet it is not without Reason, we say, ye set them up in Christ's stead. For I have a Letter under one of the present National Teacher's Hand, wherein he says, *The Scriptures are the alone Means of Salvation; yea, the alone Way, Truth and Life, and that none can be saved without them.*

A National
Teacher's
Belief of the
Scriptures.

And I have heard another call the *Greek Testament, The only Foundation.* Now being these are the peculiar Properties of Christ, have we not Reason to say, that such as ascribe them to the Scriptures, put the Scriptures in Christ's stead? Though *W. M.* be pleased to term it *unworthy Dealing.*

The Law and
Testimony
inward.

Sect. 2. Page 35. he says; *It is not difficult to prove, that the Law and Testimony, mentioned Deut. 8. 20. was not an inward Law: The Reason alledged is, Because the Prophet opposes, what is written, as no Light, if it agree not to the Law and Testimony.* But what then? Doth this prove the Testimony here not to be inward? He adds; *That let People pretend what they will to a Law within, if it agree not with the Scripture-Word, there is no Light in them; and that the outward Law gets the Name of the Testimony.* But granting him all this, it doth not in the least follow, that

that the Law and Testimony there mentioned, ¹⁶⁷² was not inward. It is more observably strange here, than in any other Place, with what shameless Confidence he asserts his own bare Assertions instead of Arguments.

After the like Manner, without answering a Word of what I infer, Page 27. of mine against him and his Brethren from *John* 7. 49. he concludes, *That Scripture fits us better than them, because of our known, rash censuring.* Upon which Supposition of his own he condemns us, as like to *Pharisees* without more ado: still also by way of Reply to me, he says, *It is not propable, that Christ checked the Lawyer, in saying, How readeest thou? Luke* 10. 26. not offering to add any further Probation. And as for what he subjoineth, Page 7. *That Christ used the Scripture about Divorcement, and in the Matter of the Sabbath;* it doth no ways prove them to be the only Rule; for as is said, we are willing to try Doctrines by them.

Page 37. He saith; *It is false to affirm, that the Divine Authority of the Scriptures cannot be prov'd other ways, than by the Spirit's inward Testimony:* adding, *There are other Arguments, whereby it can solidly and convincingly be proved;* and for this he instanceth one which he says, *is excellently approv'd by R. Baxter.* What then? because *W. M.* thinks, that Argument of *R. Baxter* will prove the Scriptures Authority without the Spirit; must we therefore be of the same Mind? I doubt very much, if *R. Baxter* think so much himself. Now *W. M.* his Deceit is very remarkable, in quoting some Words of *John Calvin*, where he says, *If he were to deal with Arguments, he could produce many to prove the Law came from God; for that I never imagined, these Arguments could convincingly prove the Scriptures Authority without the Spirit,* (which is the thing in debate) it appears in

John Calvin's
Testimony
concerning
the Scrip-
tures.

the

1672.

the very following Words, *Lib. Inst. 1. c. 7. Sect. 4.*
 “But if we will well look to our Consciences,
 “that they be not troubled with Doubts, and
 “stick not at every Scruple, it is requisite, the
 “Perswasion, whereof we have spoken, be taken
 “higher than Humane Judgment or Conjecture,
viz. the secret *Testimony* of the Holy Spirit. And
 a little after in direct Opposition, to wit, his
 Words, he adds; *This Word shall not obtain Faith*
in the Hearts of Men, if it be not sealed by the
Inward Testimony of the Spirit. It is necessary
then, saith he, that the Saints Spirit, which spake
by the Mouth of the Prophets, enter in our Hearts,
and touch them livingly, to perswade us, that the
Prophets have faithfully delivered that, which was
commanded them from on High; and a little
 after, *This then is a Perswasion which requires no*
Reasons: And again, *This is a Perswasion, which*
cannot be Begotten, but by a heavenly Revelation.

And in the Beginning of the next Chapter he
 adds, *If we have not this certainly higher, and*
more firm than all humane Judgment, in vain is the
Authority of the Scriptures proved by Arguments.
 This doth abundantly shew, how contrary *W. M.*
 is to Calvin in this Matter; and not to him alone,
 but to the whole Reformed Churches of *France*,
 who in their Confession of *Faith*, agreed upon by
 the first National Synod they ever had at *Paris*
 (*Anno 1559.*) say thus, *Art. 4. We know these*
Books to be Canonique, not so much by the common
Consent of the Church, as by the Inward Testimo-
ny and Perswasion of the Holy Spirit. And where-
 as he adviseth me to read Calvin his 6th Chapter,
 but that it would prove too long a Digression, I
 could easily shew, that we are no such Contem-
 ners of the Scripture, as those he there speaks to.
 And what, if he contradict the Truth, which we
 and himself elsewhere acknowledge? I make use
 of his Testimony against *W. M.* and his Bre-
 thren,

The Synod
 at Paris con-
 cerning the
 Canonical
 Books in
 Scripture.

thren, even as he did the Testimony of *Augustine*, 1672.
Gregory and others of the Fathers against those of
Rome, whom nevertheless he spared not to reject
 some times : Read *Inst. lib. 1. cap. 11. Sect. 5. lib.*
cap. Sect. 4. and in many other Places. Thus al-
 so is added that, which he adds about *Pasor*,
 whose *Translation*, he says, *We follow in one thing,*
but not in another ; for we are not bound to fol-
 low him further, than he follows the Truth. Nor
 doth *W. M.* here produce any Argument to prove,
 that these Words, *Joh. 5. 39.* should be, *Search the*
Scriptures, and not, *Ye search the Scriptures*, but
 his own bare Assertion ; adding, *That Christ did*
not check them, when he said ; In them ye think to
have Eternal Life : Whereas the very following
 Words clearly import a Reproof, *Ye will not come*
to me that ye might have Life. He says not, *Seek*
for Life in the Scriptures, ye do well to think to
 find it there ; but thus, *Ye think to have Eternal*
Life in the Scriptures, but will not come to me that
ye might have Life.

*Ye search
 the Scrip-
 tures, &c.
 a pl. pref.
 Ind. See
 Pasor.*

He ends this Section, asking ; *Seeing I grant*
the Scriptures are Profitable for Doctrine, Correc-
tion, Reproof, &c. Why I deny them to be a per-
fect Rule ? But I never denied them ; and I told
 him also, they were thus profitable, not to every
 Man, but to the *Man of God*, i. e. he that's led
 by the Spirit of God. Now to this he replies no-
 thing ; only tells me, *The Man of God is most*
commonly understood of the Ministers of Christ Je-
sus ; which though I should grant him, what he
 either can or would infer from it against my Ar-
 gument, he hath left unmentioned.

*The Scrip-
 tures profit-
 able to the
 Man of God.*

Sect. 3. Page 40. He alledgeth ; *The Voice and*
Testimony of the Father, which Christ speaks of
to the Jews, not to have been inward, desiring the
Reader to look to the Place : And thereupon he
 cites *Joh. 5. 36.* where Christ speaks of his
 Miracles, as a greater Witness, than that of *John*.

*Christ speaks
 of the Father
 to the Jews
 not to have
 been inward
 desiring the
 Reader to
 look to the
 Place*

But

1672. But his Deceit is abundantly manifest, for the Place mentioned by me was, 1 *Joh.* 5. 10. *For this is the Witness of God, which he testified of his Son, he that believeth in the Son of God, hath the Witness in himself.* Now, this he hath wholly omitted; and mentioned another in the stead of it, which makes nothing to the Purpose. I deny not, but the Miracles were a greater Witness, than that of *John*; but then will it therefore follow, that the inward Testimony of the Father is not greater also? This was the Matter in Question. After the like Manner he concludeth the Voice spoken of *Joh.* 5. 37. *Is not inward, but outward*; citing for Proof *Matt.* 3. 27. 2 *Pet.* 1. 17, 18. the one is the Voice heard at Christ's being Baptized; the other at his being Transfigured: But what Way he seeks to infer from thence, That the Voice of the Father here spoken of by Christ to the *Jews*, was not inward, but outward, he hath left unmentioned.

Likewise the Exposition he adds unto this Place, as if Christ were only here reproving the Ignorance of the *Jews*, whose Predecessors had heard so much of God; It would be the better received, that it had some other Bottom, than his own meer Assertion.

Page 14. He confesseth; *That where we are desired to try the Spirits, there is no mention of trying them by the Scripture: And to my Question, asking, If there be any surer way of trying of Spirits, than by the Spirit of God? He returneth no Reply, but another Question, viz.*

Whether there be any surer Way, than that for which the Bereans were commended?

Ananias and Sapphira were discerned by the Spirit.

I Answer, *Yes*, by the Spirit: Peter could never have discerned *Ananias* and *Sapphira* by the Scripture, and yet did it by the Spirit. To say (as he does) *That this was a Matter of Fact, and not of Doctrine, and that it was Extraordinary, is*
a meer

a meer silly shift; for it was only by the Spirit 1672
 of God; which is so ordinary to Christians, that none can be truly *one without it*, Rom. 8. 9. If any Man have not the Spirit of Christ, he is none of his. And if this Spirit can discern the secret Hypocrisy of the Heart in matters of Fact, far more the Errors and Mistake of the Understanding, in matters of Judgment, which all grant to be more Obvious.

And though I never averr'd, that John excluded all External Rules, by pointing to the Anointing; so his Assertion to say, That the Anointing directeth us to the Law and to the Testimony, as supposing it to be outward; is but to beg the thing in question already refuted.

Page 43. As he affirmeth; That Man's being deluded proceeds not from the Scripture, but their own Blindness; so he acknowledges, That falling in Delusion, proceeds not from the Spirit, but from the Tricks and Deceits of Satan; and thereby he hath clearly confessed, what is asserted by me page 30. and not answered. And whereas he adds, That leaning to the Spirit, and forsaking the Scripture, provokes God to give Men up to strong Delusions: which he illustrateth by the Example of one J. Gilpin, once a Quaker, who by hearkening to a Voice within, was put upon Mischievous and Detestable Practices.

I Answer; He hath not proved, that we forsake the Scripture; nor will one Man's being deceived, by hearkening to a Voice within, prove the Spirit not to be a certain Rule; more than (as himself acknowledges) The Pharisees having the Scripture in such high Esteem, and accounting them their Rule, will prove, their Delusion proceeded from them. That Story of Gilpin's was J. Gilpin's
Story answered.
 largely answered about five Years ago by E. B. and G. A. who have laid open his Deceit and Wickedness; neither can any of these Ridiculous Pranks

1672. Pranks (granting the Matter to be true) which he pretended to do by a *Voice within*, while appearing to be among us, prove the *Insufficiency* of that *Light* we Preach, or the Hazard of following it, more than his beastly *Drunkenness*, and open *Prophanity* (naturally known in the Garrison of *Carlisle*, where he was a Soldier) proves, he was led by the *Scripture* (which it is like he then pretended, was his *Rule*) unto these wicked Practices, which were the best Fruits of that Repentance *W. M.* seems so much to congratulate in him. Such filthy Dross, whom God purgeth out from among us, are fittest Persons to be Profelyted by him and his Brethren: And truly we are well rid of them, and can heartily spare such unto them; *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us,* 1 Joh. 2. 16.

Page 43. He says, *That though the Scripture be sufficient for discovering of Delusions, and ending of Differences in genere Objecti, yet the Spirit is necessary, in genere Causa Effectiva.* Now this Necessity of the Spirit, he saith himself, is, *That we may be right Discerners for removing our natural Depravedness:* And now granting, the *Scripture* were sufficient in this Manner; will it therefore follow, that the *Spirit within* is not the *Rule*? Which was the Thing to prove in this Section. In so far as he acknowledges this Necessity of the Spirit's Work, he hath yielded to the Truth; yet it is observable, how in Contradiction to the Truth, he overturns it all again.

Page 47, 48. Where he expressly Pleads, *For Preaching upon, and using the Scriptures, without the joint Concurrence of the Spirit;* alledging, *I have no ground to say, they ought not so to do.* Then Consider; First, he said, *The Spirit was necessary*

necessary to remove the Depravity of our Nature, that we might be Discerners, But now he says, *We ought to use the Scripture without the Spirit, though our Nature be depraved; yea, tho' we be in no Capacity to make a right Discerning.* And here he hath notably manifested his Affinity with the Jesuites, Arminians, Socinians, Pelagians, and Semipelagians, in saying, *How many cold Hearts have been rubbed and chased unto spiritual Heat, by reading and talking of the Scripture?* For is not this to set Nature a work, and to grant a Capacity in Man to beget Spiritual Heat without the joint Concurrence of the Spirit? And this is altogether agreeable to that known Maxim of the Semipelagians; *Faciendi quod in se est, Deus non denegat Gratiam*: i. e. God will not deny him Grace, that doth what in him lies. And hereby the intelligent Reader may perceive, how much nearer a kin our Adversaries are to these Errors than we, notwithstanding they so falsely and frequently brand us with them in their Pulpits, and elsewhere; as also, that it is merely Constraint, when they are hardly put to it, that they now and then, and that in Contradiction to themselves, let a Word or two drop concerning a necessary Work of the Spirit.

Sect. 4. Page 45. He alledgeth; *There is no convincing People by this Rule of the Spirit within, because each Way may pretend to the Guidance of his Spirit, and so both remain obstinate: adding, That according to them the Scripture is the Rule, which lieth patent to both Parties; and though it do not actually convince the Stubborn, yet there is enough in it to satisfy any Inquisitive Adversary.*

Ans. And is not that Spirit sufficient to satisfy any inquisitive Adversary, that's willing to be undeceived, which searcheth all things, even the deep things of God? There is no Inconvenience can be pressed from making the Spirit a Rule

1672. or Guide, but the same recurs by making the Scripture one. For is it not laid Claim unto by Persons quite different in Judgment, yea, both sometimes to one Verse, and will have it speak opposite to the other? If it be said, That *Scripture being compared, explains it self*: Has not such, as have so compared, been found incessantly to jangle even in their comparing of it? And this *W. M.* cannot deny; but this hath been, because one or both Parties have been estranged from the true Testimony of the Spirit. What is then the *Ultimate Recourse*, that can only resolve all Doubts even concerning the Meaning of the Scripture, but the certain Testimony of the Spirit? For if the Scriptures be only certain, because they came from the Spirit of God; then the Testimony of the Spirit must be more certain than they; according to the received Maxim of the Schools, *Propter quod unumquodque est tale, id ipsum magis est tale*: That which makes a thing certain, must be more certain than it. And this arguing against the Certainty of the Spirit, checks not only at the Certainty of the Saints *Faith* now from the Light within, and the Assurance of Knowledge, but at the Faith and Knowledge, which all the Saints and Holy Prophets had, not only before the Scripture was writ, but even in their Writing of them. We are in no greater Hazzard to be deceived now, than they were then; therefore the Apostle notably reproves such Pratlers against this Certainty, 1 Joh. 4. 6. *We are of God, he that knoweth God, beareth us; he that is not of God, beareth not us: hereby know we the Spirit of Truth, and the Spirit of Error.*

Men of different Judgments claiming the Scriptures without the Spirit falsely.

The certainty of the Testimony of the Spirit.

Page 48. He asks, *Why I complain for his improving Isa. 59. 21.* but mentions not one Word of that part of Page 33. of mine, wherein I shew him how this Scripture made against him,

as

as holding forth God's putting Words in Mens 1672.
Mouths; which they deny, as a thing ceased: ~~~~~
This the Reader, by looking to the Place may
observe, that the Lord there promises, his Spirit
and Word shall continue to direct his People, is
not denied.

In his Dialogue Page 16. he says, *That the
Scriptures cannot be said to be a dead Letter, be-
cause they are called killing*: And whereas I told
him Page 33. of my Answer, "That as dead How the
Letter kills.
"Things do kill, if fed upon; so if Men feed
"upon the Letter of the Scripture without the
"Spirit, which is the Life, they will kill: He
shifts a Reply to this, telling me, *The Scripture
is called killing, as being the Ministrations of the
Law, which threatens Death against the Sinner.*
What then? doth it therefore follow, that they
are not dead, and deadly to such as feed upon
them without the Spirit, which giveth Life? It
is an apparent malicious Passion, to add, *That
the drinking in of the Lifeless, Poysonous Opini-
ons of the Quakers, will prove hurtful to the Soul.*
Seeing he bringeth not the least Shadow of Proof
for it. I observe, that he intitleth this Section,
*The Quakers Way ineffectual to convince an Op-
poser*: And yet how is it, that he and his Bre-
thren, are so afraid, that it spread, and are dai-
ly so much crying out and clamouring against it
as dangerous, intreating and beseeching People
to beware of us, and comparing our Words and
Writings to *Poyson*, as that which is so ready to
gain Ground? I say, how comes it, that they
are so pressing in their importunate, and often
reiterate Pulpit-Exhortations to the Magistrates,
to suppress, imprison us, and break up our Meer-
ings, as such, against whom their Labours will
prove altogether fruitless and ineffectual, if not
assisted by the external Sword.

Priests call
for the Ma-
gistrates
Sword to de-
fend their
Doctrine a-
gainst the
Quakers.

1672.

Sect. 5. P. 49. He undertakes to compare us
 with *Papists*, as having learned our Language a-
 bout Scripture from them: but herein he hath
 notably manifested both his Self Contradiction
 and Ignorance. He alledgeth; *We agree with Pa-
 pists, in that we say, If the Delusion be strong in
 the Heart, it will twine the Scriptures to make
 them seem for it; and in that we say, they are dead,
 and occasion Sects and Fanglings; whereunto we
 always add, because the Spirit is wanting: And
 yet in this Sence he fully grants it himself, Page
 43. saying, It is granted, that deluded Souls do
 wrest the Scriptures, &c.* He concludes us one
 with *Papists*, for saying, *There was a Rule before
 the Scriptures; And yet grants it himself, p. 46.*
 in confessing, *The Scripture was not a Rule to such
 Saints, as lived, before it was writ; Such then had
 some Rule before the Scriptures.* Thus far as to
 his Self-Contradictions. As to his Ignorance;
 Can there be any thing more sottish, to compare
 us with *Papists*, for our preferring and calling the
 Light *within*, as that which only makes the out-
 ward Dispensation of the Gospel profitable; and
 for our saying, that the Scripture is both our
 Teacher, and our Copy, according to which if
 we walk, we may profit without going forth for
 a Copy; seeing it is known, none to be more E-
 nemies to these Doctrines, than *Papists*? And if
 we deny the Scripture to be the principal and
 compleat Rule of Faith, that proves us no ways
 to agree with *Papists*; except we all agreed with
 them, concerning what is the Rule of Faith:
 wherein we differ wider from *Papists*, than our
 Opposers. Therefore that Sentence of *Tertullian*,
 viz. *That Christ is always Crucified betwixt two
 Thieves*, is impertinently objected by *W. M.* a-
 gainst us; and if the Lord will, it may in due
 Time be made appear to publick View, that it
 far better suits our Adversaries.

The Saints
 had a Rule
 before the
 Scriptures
 were writ.

He

He looks upon it as a great Absurdity, Pag. 51. 1672.
To deny, the more sure Word of Prophecy, mentioned 2 Pet. 1. 19. to be the Scripture : alledging, *I should have confuted the Apostle, who expounds it so, Vers. 20.* But before he had been so peremptory in his Conclusion, he should have first proved, that the Apostle mentions these Words by way of Exposition to the former. Seeing he thinks himself so secure here, why did he omit to answer that Part of Page 32. of mine, where I told him; that seeing the Scriptures have all their Sureness from the Spirit, they cannot be *more sure* than it? For to say, that Scripture is more sure as to us, being a standing Record, than a *transient Voice* from Heaven, which may be mistaken or forgotten, answers nothing; seeing that more sure Word we speak of, is not a transient Voice, but that Word of God, which is always with us, nigh us, in our Hearts, if we be willing to hear it and regard it; and can far less be either forgotten or 'mistaken, than Scripture; for it speaks plain, home and near, even to such some times, who would willingly both mistake and forget it, *Heb. 4. 12.*

Though I could freely refer his Sixth Head, concerning *Justification*, to be compared by the Judicious Reader with that which is contained from Page 34. of my last, to Page 48. as being a confused Mass, which needs no further Refutation; yet because he make a great Noise here, I shall subjoin these few Observations a little to unvail him in this Matter.

And in his first Section, from Page 52, to 58. I observe, how hastily he passes over the Charges laid by me to his Door, Page 43. Which because he cannot clear himself of, therefore he hath not Leisure to answer.

Secondly, I observe, how, after he repeats my Words of our Sense of *Justification* (which the

1677. Reader may see at length, Page 40. of my first) he can say nothing against them; but only I seem to insinuate, they had no need of *inward Righteousness*. It appears, his Guilt has made him so Jealous in this thing, as if I had been reproaching him; where I only give an Account of my own Belief. His accusing or suspecting me of Fraud or Cheating, signifies nothing, except he produce some Reason for it.

Justification before God is the Making a Man just by an inward Righteousness.

In order to discover this, he proposeth; what may be the Sence of the Word *justify* in Scripture, as it imports the Sinners *Justification* before God? Which he determinately affirms, only to be a *pronouncing*, or accounting a Man *righteous*, and not a making him so: citing for Proof Prov. 17. 15. Though [*justify*] in some Places may be so understood, as in this, which indeed hath no Relation to the Sinners *Justification* before God; yet where it hath such a Relation, it may be understood otherways, viz. A *making a Man just*: as in that notable Expression of the Apostle Paul, 1 Cor. 6. 11. *But ye are washed, ye are sanctified, ye are justified, &c.* For if [*justify*] here were not to make Men *righteous*, but only to impute them or account them so, then *Washing* and *Sanctifying* were not real, but only imputative also: And at this rate the *Corinthians* could not be esteemed truly washed of their Sins, which the Apostle mentions in the former Verse, such as *Stealing, Drunkenness, Covetousness*, but only thought or imputed so: And this were to make the Christian Religion a Cloak for all Wickedness, as if Men were not by it truly cleansed of these Evils, but on the contrary fostered in them. In these Places also Justification was taken in Relation to *inward Righteousness*, Rom. 8. 30. *Whom he called, them he also justified, and whom he justified, them he also glorified.* Rev. 22. 11. *Qui Justus est, Justificetur adhuc*, for so the Greek and Latin hath

Imputative Righteousness is a Cloak for Wickedness.

hath it, which being rightly translated, is, *He that is Just, let him be justified still.* It is to be observed, that I deny not, but the Word [*justify*] is sometimes taken in Scripture for pronouncing Men just; though he falsely seems to insinuate the contrary.

Thirdly, I observe his alledging, *That our speaking of being Justified by Christ revealed in us, is a falling in with the Popish Sence of Justification;* adding, *That our more full Agreement with them doth appear in that, wherein I say we differ from them.* But here his shameless Disingenuity is manifest, in that he hath not answered at all Page 34, 35, 36. of my Last, as to that wherein I shew our Dis-agreement with *Papists*; and how this manner of *Justification* by the Indwelling of Christ is denied by them, and particularly disputed against by *Bellarmino*. For to prove our supposed Affinity with *Papists*, and imagined Opposition to *Protestants*, he formeth a Question, viz.

What is that, which causeth a Man to stand pardoned and so Just before God, and for which he is pronounced Righteous? Adding, That the Papists have herein recourse to infused Righteousness, but Protestants to the imputed Righteousness of Christ, namely, the Satisfaction and Merit of his Death.

But here is to be observed, how confusedly he hath tumbled things together, that ought to be distinguished; whereby he may the more securely lurk under them. Tho' Originally the Cause of both be the infinite Love of God, in which Christ was given, who offered up himself a most sweet and satisfactory Sacrifice, as the Ransom, the Atonement, the Propitiation for our Sins; but as to our being *Justified*, it is by Christ and his Spirit, as he comes in our Hearts truly and really to make us righteous: which, because we

Our Justification is by Christ and his Spirit.

1672. are thus made, therefore are we accounted so of him, as the Apostle plainly intimates in 1 Cor. 6. 11. That it is by the Spirit of God we are justified: Nor is this any Connivance with Papists; who, as is abovesaid, deny *Justification* in this manner. And it is but to befool Children and simple Ignorants, that he covers himself so such with the general Term of *Protestants*, as if our Doctrine were generally denied by all such; seeing many, and that very famous *Protestants* have been of our Mind, and have eagerly pleaded for this *Real Righteousness*, as to *Justification*, against his Sense of it; particularly *Osiander*, one of the first and most renowned Reformers of Germany, who not without Ground averred, *Luther* to be of this Judgment.

The Testimony of some of the first Protestant Writers concerning our Justification in the Life of Christ.

And *Melanchthon*, in the Apology of the *Augustan Confession* saith, *To be Justified in Scripture not only signifieth to be pronounced just, but to be made just, or regenerate.* *Johannes Brentius* and *Chemnitius* admit also of the same Signification; so *Epinus* and *Bucenus* include in *Justification* not only *Forgiveness of Sins*, but *Regeneration* and *Righteousness* wrought in us. And *Borheus* (sive *Cellanus*) a German Protestant, and Professor of Theology at *Basil*; In the *Imputation*, saith he, by which Christ is ascribed and imputed to Believers for Righteousness, both the Merit of his Blood, and the Holy Spirit given unto us by the Virtue of his Merits, is equally included; and thus, saith he, we shall consider wholly Christ proposed to us unto Salvation, and not a Part of Him; Lib. in Gen. Page 162. Again pag. 169, he saith; In our Justification Christ is considered, who breatheth and liveth in us; viz. Put on by us through his Spirit. And page 181. he saith, The Form of our Justification is the Divine Righteousness, whereby we are formed Just and God; this is Jesus Christ, who is esteemed our Righteousness, partly by the

For.

Forgiveness of Sins, partly by the Restauration and Renovation to Integrity, lost by the Fall of the first Adam; He being put on by us, as the new and heavenly Adam, of which the Apostle, Ye have put on Christ, put him on, I say, as a Form, i. e. the Wisdom, Righteousness and Life of God. And Pareus de Just. Cont. Bellar. lib. 2. cap. 7. pag. 469. We, saith he, neither ever spoke nor thought the Righteousness of Christ to be imputed to us, that by it we were and might be named formally Righteous, as we have oft now shewed; for surely, that should no less fight with Reason, than if one quite absolved in Judgment, should say, he were formally Righteous by the Mercy of the Judge. These are the plain and positive Expressions of several famous Protestants; though W. M. reckons G. Kiebt's Words, mentioned by him Page 55. as Popish, which are nothing different from these. And of late R. Baxter (whom W. M. pag. 37. terms, A Judicious Servant of God) holdeth this Doctrine throughout, in his Book termed, Aphorisms of Justification; who pag. 80. saith; That some ignorant Wretches gnash their Teeth at this Doctrine, as if it were flat Popery, not understanding the Nature of the Righteousness of the New Covenant, which is all out of Christ in our selves, though wrought by the Power of the Spirit of Christ. Page 195. he saith; How this differeth from the Papist, he need not tell any Scholar, who have read their Writings. Hereby the Intelligent Reader may observe, how ridiculous, if not malicious W. M. is, in making such a Noise, as if we were in this Matter. either going with Papists or opposing Protestants.

In his second Section, pag. 58. tho' he would be making a great Bussle of our speaking of Justification by Works, yet in the very Entry he cannot deny, but he is for it, according to the true

1672. true Sence and Meaning of the Spirit: And therefore it remains to prove, that ours is not so.

His alledging from some Words of *Samuel Fisher*, where he speaks of *Works having Merit*, saith nothing; for the Question recurs concerning the Signification of the Word *Merit*, which we use in a qualified Sence: for we say, That *Works* are no otherways *Meritorious*, than as they are rewarded; *Merit* and *Reward* being relative Terms, as I told him in my last, to which he returneth no Answer. And thus is solved *Samuel Fisher's* Using of that Argument, mentioned by him Page 60. (to whom he foolishly supposes, I cannot reconcile my self, without being of a higher Strain, than for a Reward of *Merit*) to wit; That as *Condemnation* is the Reward of *Evil Works*, so *Eternal Salvation*, and consequently *Justification* is the Reward of *Good Works*. Now, *Merit* in a qualified Sence doth not import an absolute Desert, according to strict Justice, as on our Part; but a Suitableness, Agreeableness, or Congruity, according to these Scriptures, *Matt.* 3. 8. *Bring forth Fruits worthy of Repentance*; the Greek Word *ἀξίως* which signifieth *Meritorious*, or *Worthy*: And the same Greek Word is used in these other Scriptures; 1 *Thess.* 2. 12. *Walk worthy of God*, 2 *Thess.* 1. 5. *That ye may be counted Worthy of the Kingdom of God*. And thus *R. Baxter* speaketh of *Merit* in the Book above-mentioned, page 90. *In a large Sence*, saith he, *as Promise is an Obligation, and the Thing promised is called Debt, so the Performers of the Conditions are called Worthy, and their Performance, Merit; though properly it is all of Grace, and not of Debt*.

Works are Meritorious by the promised Reward upon Conditions.

Moreover, whereas *Augustine*, *Bernard* and others of the Fathers use the Word *Merit* in this qualified Sence, *W. M.* and his Brethren can give it the Right Hand; but where we use it (notwithstanding

standing we tell them the Simplicity of our Meaning) we must be upbraided with Popery. 1672.

It is here observable, how he turns it to my Reproach, *That I seem to draw near, in the least, to any of the moderate Sort of Papists: And yet as to things, wherein I charged him of Affinity with them, he returneth no solid Answer, but says, I must not be credited: Yea, he plainly not only draws near, but fully acknowledges his Agreement with them, saying; They hold some things common with the Orthodox.* *Papists and W. M. agree*

His Third and Fourth Section containeth not any thing of a solid Reply to that, which is writ from Page 36. to 44. of my last, which the Reader by comparing them may easily observe: He begins, alledging; *That Rom. 3. 28. Gal. 2. 19. must exclude all Works, even the Works of Christ in us; and that, because the Apostle must be supposed to exclude either Evil, or good Works: Not evil; therefore Good: And consequently the Works of Christ in us.* But as I told him in my last, some Works may be good materially, which proceeding not from the Spirit of God, but Man's own Spirit, are therefore excluded: And thus the Case of Abraham doth not answer, who though a godly Man, was capable sometimes, to have done Works from his own Spirit. *The Works of the Spirit of God and those of Man's own Spirit differ.*

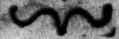
It is here observable, how he seeks to shift, that which I inforce upon Tit. 3. 5. alledging; *He mentioned it in Opposition to Justification by Works, as the Meritorious Cause thereof: But of this there was not one Word, where he cites in his Dialogue Page 20. Nor doth he answer any thing for that, which I infer from this Scripture, shewing Page 40. of my last, (to which I refer the Reader, he having wholly omitted it) that by this Scripture (where the Apostle saith, According to his Mercy he hath saved us, by the Washing of Regeneration) the Apostle includes good Works,*

1672. Works, as to Justification: Now all this he shuffles over, as *Insulting, Triumphant Words*; and yet notwithstanding he himself *insults* here, as though he had found us guilty of *Popery*: tho' what we say in this Matter, be no other, than what is clearly asserted by these famous *Protestants* above-mentioned; and more particularly by *R. Baxter* in his Book aforesaid, from Page 185 to the End, where he says, *That we are justified by Works in the same kind of Causality, as by Faith, viz. as Causæ sine quibus non, Conditions or Qualifications of the New-Covenant, requisite on our Part in Order to Justification*; shewing, how the Apostle *Paul*, in the Places above-mentioned, excludes only the Works of the Law from Justification, and never at all the Works of the Gospel, as they are the Conditions of the *New-Covenant*: And there he refutes *W. M's* Exposition upon *Isai. 2. 12. As if our Justification were only justified by Works, or we declared just by them before Men*. And seeing *W. M.* has declared, he hath so good an Esteem of *R. Baxter*, I refer him to read, how he is *Refuted* by him, as being too large to be here inserted.

The Works of the Law excluded from Justification; not the Works of the Gospel.

Little Faith is perfect in its Measure.

Page 65, 66. To overturn that, which is said by me concerning the *Faith, Knowledge and Obedience* of the Saints, Page 43, 44. of mine; but his Impertinency will be more than manifest, if the Reader does but look unto the Place: For I shew him, how *Faith* was not always attended with *doubting*, by the Example of *Abraham*; and therefore his Example of the Light and the Air is foolish: For Faith and Doubt are not only distinct, but opposite; and not mixt, as is Air and Light: And a little Gold may be perfect, and unmixed with Dross; so may little Faith be perfect in its Measure, without *Doubting*. And though the Knowledge and Obedience of the Saints be not such, as there can nothing be added

ed unto, or answerable to the *infinite Love* of God; 1672. yet that doth not prove them, in what they are,  to be defined.

His Answer to that Scripture brought by me, I. *John* 3. 9. *He that's born of God, sinneth not;* He that's born of God sinneth not; impiously explained by W. M. is most Impious and Antichristian; as if the Words imported only, *He maketh not a Trade of Sinning.* For accordingly he might argue, that where it is said, *Commit no Adultery, do not Steal, Murder, &c.* it is only understood, that we ought not to make a Trade of these Sins, but yet might practise them now and then.

Page 67. He addeth, *That* (as the Prophet, *Isa.* 64. 6. saith) *not All our Righteousness, which is of thy working in us, is as filthy Rags; so neither as we say, All our Righteousness, which we, even the best of Saints can perform of and from themselves, are as Filthy Rags:* From thence inferring; That because of this general Term *All*, even the *Righteousness* of *Christ* *In us* ought to be accounted as *filthy Rags*: But for this he bringeth no Proot; and as the Prophet saith *All*, so he saith *Our*, which implies it to be different from the *Righteousness* of *Christ*. As he proceeds in the same Page, he is highly confused. *First*, he says; *It ought not to make us ashamed, that our Righteousness (understanding that which Christ works in us) are as filthy Rags;* and then he saith, *That they are a special Ornament to the Soul, making it in Beauty to resemble God:* And again, to get Ground, he saith, *That as so, Imperfection cleaveth to the very Grace of God here:* Absolute **BLASPHEMY!** Can there be any thing more confused and contradictory, than to say; *That which is defiled, as filthy Rags, is a special Ornament to the Soul, or, makes it In Beauty to resemble God?* What Righteousness is as filthy Rags. W. M. Blasphemy.

In Answer to Page 45, 46. he replies nothing; only grants, *That the Saints in Heaven are cleansed,*

1670. ed, but not on Earth: Which instead of Reply, is a meer begging the thing in Question. He closeth up the Section to prove, *The Righteousness of the Saints is defiled*, with his old Instance of *Clean Water passing through an unclean Pipe*, alledging it; *By me not to be weakned*, though it do no ways answer, what I said against it Page 41. to wit, "That Spiritual Water is not like outward Water, which an unclean Pipe can defile; but is like the Fire and Light, which though it touch unclean things, cannot be defiled, because every thing of the Spirit is undefilable, as is the Spirit. And whereas he desires me *To instruct him of an outward Water, which is not capable of Defilement*; I refer him to a more diligent Study in his *Physicks*, of which, it seems, he is very ignorant: And that he may not have Reason to think this a Shift, let him read the *Essays of the Virtuosi in France*; and those termed the *Royal Society at London*: And he will find such a thing both practicable and practised.

An outward Water not capable of Defilement.

Men are made Righteous by an Inward Righteousness.

He begins his *Fourth Section*, Page 70. with a gross Piece of Dis-ingenuity, in mentioning a Part of my Words, where I say, "Justification is taken for making a Man Righteous, and then it is all one with Sanctification: Thereupon alledging; I confound Justification and Sanctification: Whereas he omits the very former Sentence, wherein I say; "Justification is also taken, as God's Judging Men unto Eternal Life: But this Deceit, the Reader may at more Length observe by looking to Page 41. of my last. And in that he adds: *Men are not made righteous by an Inward Righteousness*; he doth greatly declare his Ignorance: For if Men can really be made Righteous, without Righteousness be really in them, by that which is wholly in another, then they might as well be really made Holy, without any inward Holiness: And this were rather

to

to confound that, which God distinguisheth, 1672.
 and to alter the Scripture-Sense of the Word *justi-
 fy*. He alledgeth, *That Phil. 3. 8. disclaims the
 Righteousness of Christ*; but brings no Proof for
 it: And as to his *Commentaries*, he must advert,
 he is not in the *Pulpit*; and must bring nothing
 here without Probation. And whereas I shew,
 That this *Argument* from 2 Cor. 5. 12. is most
 absurd and impious, because accordingly it
 would follow, that as Christ was made *Sin* for us,
 who himself knew no Sin, no not in the least;
 so we may be made Righteous before God, tho'
 we have no Holiness, no Faith, no good thing
 wrought in us: He terms this an impudent Wres-
 tling of his Words, alledging; *That the Strength
 of his Argument lieth in that; As our Sins are in-
 herent in us, and imputed to Christ; so his Right-
 eousness is inherent in him, and imputed to us.*
 But he doth not shew me, how this in the least
 solves the Consequence above deduced, which fol-
 loweth as before. And as for that excellent
 Gloss, which he says, *A certain one put upon
 these Words*; it would appear the more such, that
 it had some Shadow of Proof for it. It is with
 a Fool's Consequence, that he calleth; This
 which I shew, was (deducible from his Words)
 my Inference, charging me with it, as if I
 were *Impious*, and absurd to imagine, that God
 should accept one as Righteous in his Sight, and yet
 his Person remain abhorred, as an *unholy Sinner*.
 Did I ever assert any such thing? Or can there
 be any thing more ridiculous, than for him to
 dream, I imagine that to be true, which I reprove
 in him as false, absurd and impious? In the like
 Manner he condemns me as *Impious*, for insinua-
 ating, *That they are against inward Holiness*, see-
 ing, as he says, *They profess that without Holiness
 none can see God*. It is true, they say so
 sometimes; and therein often contradict them-
 selves,

17 20.
 Gloss of Im-
 puted Right-
 eousness

1672. selves, as is above remarked: Yet seeing, they look not upon it, as any ways necessary to Justification, and term the best of it but as Filthy Rags; their seeming to plead for it, doth but bewray their Ignorance and Confusion. Now whereas to prove, that Works of the pure Spirit of God are not all as *filthy Rags*, I did inquire of him, If the Apostles did sin in writing the Scriptures?

He answers, *First, That it was a singular, extraordinary thing; and so supposeth, they might have been preserved.*

Secondly, He demands, What were the Hazzard to aver, that they were wanting in that, which they ought to have had?

As to the *First*, it is but an Evasion without Proof: What *singular and extraordinary thing* is in some of Paul's Epistles, which are concerning his outward Occasions? And if the *last* be admitted (as I find, he fears, he will be forced to do) it overturns his Example of *Clean Water passing through an unclean Pipe*; or else he must acknowledge the Scriptures are defiled, because they come through the Apostles, whom his Principles obliges him to believe, not to have been *perfect*.

In his *Seventh Head* Page 74. he summarily passes over, and that by large Omissions, what is contained in the 44, 45, 46, and 47. Pages of my last; which if the Reader do but reveiw, he may easily discover that *silly Shift* which he useth, to wit, *That he means to be thrifty of his Paper, in answering the Quakers Self-advancing Words.* Seeing he is such a good Manager of his Paper, he might have bestowed some of that, he has lavished in the large Capital Titles of his many *Heads and Sections*, to shew the Impertinency or Vanity of my Words; and then he might have been the better credited, after he has omitted my Answer, wherein I clear the *Quakers* from that

Calumny

Calumny of exalting themselves; shewing, they 1670.
do therein no more, than all other Professions
have done, and do do.

He adds with a great Exclamation, *Oh! it is intolerable Pride, to vilify all the Saints and Servants of God in the World, and to shut them out from being of Christ's Stock!* A strange Inference! according to which we must conclude, that because *Luke* called *Theophilus* *Kallist* or *most good*, that therefore there was none Good, but he. *W. M.* Luke called Theophilus most Good. will do well to go back to the Grammar-School, and there learn the Natures of Degrees of Comparison; and when he has instructed himself there, he may next look over his *Logicks*, and there he will find, that *Majus & Minus non variat Specium*, i. e. Less or more of a thing changeth not its Nature or Kind. I suppose, he will not deny, but there are several Sorts of Christians, who though they do all profess Christianity, yet are more or less pure in their Doctrine, Discipline or Practice. Is it not upon this Score, that the Calvinist hath separated from the Lutheran; and the Presbyterian from the Episcopalian? Certainly *W. M.* himself lookt upon Independency, as more pure than Presbytery, when he separated with the Congregationists at Aberdeen, and Communicated a-Part with them; and yet his Practice now sheweth, that he doth not exclude even Episcopacy from Christ's Stock, though his Independent and Presbyterian Brethren do look upon it, if not within the Walls, at least in the Suburbs of Rome. Neither is this Calumny against us, as if we trusted in our selves, that we were Righteous, and despised others, (for so he misapplieth the Parable, *Luke* 18. 9) any other than the same, which those of Rome used against the First Reformers, to wit, they were Proud, and Boasters, as if all the World had been in Darkness before them; or as if they were Wiser,

L

than

1672. than all the Doctors and Fathers of the Church, seeking to innovate the Order thereof, which had been Confirmed by the Unanimous Consent of so many Generations.

It is observeable, how here, as in other Places, he is so ready to lay Claim to the *Protestant Churches*, alledging; *That in Disdain I call them their Flocks*; which is utterly false: I speak of their Flocks as inferior to the People called *Quakers* in Point of Mortification; but that I intended thereby the *Protestant Churches*, is but his groundless Conjecture. I let him understand, I look not upon their Flocks, as deserving the Name of *Protestants*, and that because of their shameless Degenerating from such, as were First so called; among whom, as I freely confess, there were several of a Heavenly and Spiritual Conversation: So I look upon *W. M.* and his Brethren's laying Claim unto them, but as the *Jews*, boasting of *Abraham* as their Father. After the same disingenuous Manner he concludes, *That the Persons he spoke of in his Dialogue, as having such notable Enjoyments of, and Communion with God, were from Quakerism, &c.* But answers not a Word of Page 53. of mine, where I shew, that those Professors agreed with us in many of these things, wherein *W. M.* and his Brethren oppose us; but particularly in the Matter of the *Spirit's immediate Teaching*. It is then likely, they would have been far from us, especially considering, that several, who have received and own the *Quakers* Testimony at *Aberdeen*, are such, who were the most Intimate Friends even in spiritual Matters with these Professors; whereas *W. M.* and some other of his Brethren, who walked also among them, that are not come to own the *Quakers*, and degenerated, and gone back unto that, which all of them acknowledged to be Antichristian: For which their gross Backsliding and Degenerating,

Some Protestants degenerated in Time-Servers.

rating, (to use rightly his own mis-applied Instance) it is without Doubt, these Professors would have look'd upon him and his Brethren as Monstrous, and abhorred their treacherous, Time-Serving Turnings with the greatest Detestation. 1672.

Head 8. Page 77. He avers us to be guilty of *Equivocating*, and that, because we say, "We are for Baptism; and yet are against Baptism with Water." The Reason alledged is, because Baptism is commonly understood of Baptism with Water; and therefore to understand it otherways, he concludes, is to speak Lies in Hypocrisy. &c. But this Conclusion is founded upon a Supposition denied by us, and therefore it is a meer begging of the thing in Question. For since we deny that common (because corrupt) Acceptation of the Word *Baptism*, and give it the true one, (as in its Place shall be shewn) therefore we are not obliged to put another Meaning upon it, than we are perswaded it ought to be understood. But this Calumny against us, as *Equivocators* or *Liars*, *W. M.* hath also borrowed from the *Papist*, who used to upbraid the *Protestants*, for saying, They were *for*, or *of* the *Catholick Church*; because the *Papist* will have the Church of *Rome* only to be the *Catholick Church*: But the *Protestants* denied her to be so, and therefore would not call her so; even as we deny the Sprinkling with Water to be Baptism, and therefore will not account it that which it is not, but reserve the Name to that, which truly is the thing according to the Scriptures.

The corrupt
Acceptation
of the Word
Baptism de-
nied.

The like may be said of the *Lord's Supper*, I mean that, which is so called.

Head 9. Page 78. Because he can produce nothing against my Concession of *Singing of Psalms*, he suspects, *I mean not honestly*; and that because none of his Spies, whom he sends to our Meetings, have had Occasion to be Witnesses to our

1670. Practice in this thing: Which says just nothing Why might not *W. M.* his Intelligencers fail him in this, as well as his Brother's *David Lyall* did, in telling him, *That there was not one Word spoken among the Quakers at their Meeting, the 3d of the 11th Month, 1670.* Which though a manifest Untruth in Matter of Fact, he spared not to bring forth in his Chair of Verity, upbraiding the Magistrates, as if God had miraculously sent an Officer to stop or impede our Worship; tho' they had refused to do it. The Story of *J. Nailor*, which he subjoins, any may observe to be merely brought in to render us Odious, and fill up the *Paper*; though indeed it tends no ways to our Disadvantage, he being in that thing, and at that time altogether denied by us; and hath since in Print freely acknowledged his Fall in that Hour of Temptation: Of whose sincere Repentance and true Return to the Fellowship of the Truth we have had many evident Tokens: Whereas, were we to retort, we could find a Thousand to one among your Church-Members, many whereof are daily knit up for Thieving, Murder, &c. And some burnt for Witchcraft, without the least Sense of true Repentance.

*J. Nailor's
Sincere Re-
pentance.*

For to vindicate their Manner of Singing with a mix'd Multitude, he alledgeth; *That all Men, yea all the Earth are called to praise God.* And though all be called to do so, yet there are things absolutely needful previous to this Duty. And granting, their Want of Praising to be sinful; yet the Way to prevent this Evil is, to come *First* to that, wherein they may be in a Capacity to do it acceptably: Therefore saith the Apostle, *I will Sing with the Spirit, and I will Sing with the Understanding also,* 1 Cor. 14. 15. Where he speaks of Singing, he always subjoins the Instrument, wherewith it is altogether needful that we take it. And that the same may be urged in
the

*Singing by
what Instru-
ment it is ac-
ceptable.*

the Case of Praying, without any Absurdity, 1672. in its Place shall be shewn. He says, *It is no more a Lie to use Words in Singing, which suite not our Condition, such as (I water my Couch with Tears; my Heart is not haughty) than to read them*: But there is a great Difference betwixt Reading and Singing; in Reading we but relate the Conditions and Actions of others, as wholly distinct and extrinsick from our selves, but in Singing we do really address our selves to God as in Prayer: And it is no less a Lie, to sing to God Words, that suite not our Condition, than to Pray with them. The Saints in Scripture used such Expressions, as did suite the present Posture of their Hearts, in their Spiritual Songs, see *Luc. 1. 46. and 2. 29.* He shall not find me in the whole Bible, where they borrowed or sealed the Expressions of others *Experience*, which no ways suited with their own Condition: This is a meer humane Invention, which has its original from *Romish Vespers and Mattins*, and from no other Foundation.

Head 10. Concerning Baptism, Page 81. he alledgeth, *That John distinguisheth not the Matter of his Baptism from Christ, but only his Work*: But his Proof for this overthrows himself. For since, as he says truly, *John could only administer Baptism with Water, but Christ with the Spirit*; this sheweth them to have differed in the Matter: For without Doubt, *John* could administer the Matter of his own Baptism. And whereas I told him, they differed in the End, because the one pointed to the other, even as the Shadow pointed to the Substance; instead of replying to this, he tells me; *That the Scripture speaking of John's Baptism, calls it the Baptism of Repentance, intimating, its End was, to signify and seal Remission of Sins, which likewise is the End of Christ's Baptism.* As this no ways answers my Argument, so it makes nothing to the Purpose: For it is one

John's Baptism and Christ's differ in the Matter and End,

1672. thing, to signify Repentance and Remission of Sins, and far another, to know and possess it; which is the End and constant Fruit of Christ's Baptism, Gal. 3. 27. *As many of you (saith the Apostle) as have been baptized unto Christ, have put on Christ.* And therefore it may be observed; that without any proof he concludes, that *John's Baptism* and *Christ's* agree both in the *Matter* and *End*.

And Sub-
stance.

Page 82. As a Reply to *Acts* 19. 2. cited by me to shew, that they differed in Substance, he saith; *The Meaning is, not that they were ignorant of the Person of the Holy Ghost*: Contrary to the very express Scripture Words, viz. *We have not so much as heard, if there be any Holy Ghost.* He saith further; *That the Apostles did not a-new baptize such Persons, that had been baptized with the Baptism of John*: In direct Contradiction to the Scripture Words, Verse 5. *When they heard this they were baptized in the Name of the Lord Jesus: And when Paul had laid his Hands upon them, the Holy Ghost came upon them.* Now Verse 3. sheweth; That they were baptized unto *John's Baptism* before; so let him clear himself here of giving the Scripture the Lie, if he can.

W. M. con-
tradicts the
Scriptures.

Section 2. Page 83. To prove the Perpetuity of *Water-Baptism*, he begins with that often answered Argument of the *Apostle's Practice*, adding; *That tho' Christ (Matt. 28.) doth not mention Baptism with Water, so neither with the Spirit, alledging; That thus the one may be excluded as well as the other.*

Ans. Seeing *Christ* commanded them to baptize, it cannot be denied, but it was with his own *Baptism*; which is that of the *Spirit*. He adds, *That if Baptism of the Spirit were intended, it would infer a needless Tautology in the Command of Christ, as being all one with these Words; Go Teach.*

Water-Bap-
tism not com-
manded by
Christ.

Ans. Teaching, and making Men Holy and Righteous, are different things. For he will grant, that he and his Brethren have been Teach-
ing

ing People these several Years, and yet he will 1672.
 have much ado, to prove, all their Church-Mem-
 bers are really made righteous and holy; Why then
 doth he account these *two one*, reckning it a Tau-
 tology, to express them severally? A little af-
 ter he insinuates, (and that most fallly) That I
 deny *Peter's* commanding *Cornelius* to be bapti-
 zed, concealing my express Words Page 58.
 which are these; " And though it be said; Ver.
 " 48. that he commanded them to be baptized in
 " the Name of Christ, yet it holds forth no
 " Command from Christ; only the thing being
 " agreed upon, that it might be done, he did do
 " it: This he hath left unanswered. And where-
 as he adds, *That doing things in the Name of Christ,*
is as much as his Command. He bringeth no Proof
 for giving, but not granting, it did hold so. *Matt.*
18. 20. in the Case of Meeting, that will not
 prove, it is always so taken,

To evict my Objection against any determinate
 Commission the Apostles had of baptizing with
Water, because *Paul* said, he was not sent to bap-
 tize, but to Preach, he returns; *That if he had*
no Commission, he would have baptized none: But he
baptized some; which would have been of Self-Will.

*Paul was
 not sent to
 baptize.*

Ans. He might object the same as to *Circum-*
cision, that because the Apostle circumcised *Ti-*
mothy, therefore he had a Commission for it; he
 would not have done it of Self-Will. His Infe-
 rence from *Hof. 6. 6.* *For I desire Mercy, and not*
Sacrifice, as if from thence *Paul* were sent Principally
 to baptize, and not to Preach, as God there
 required only principally Mercy, not excluding
 Sacrifice; is most ridiculous and inconsequential.
 Nor is there any Reason produced to shew the
Party, the Apostles were commissioned to baptize,
 as principally as to Preach? Go *Preach* and *Bap-*
tize, are knit together: But the Question is, Whe-
 ther this be a *Baptism* with *Water*? Which remains

1672. yet unproved. And therefore his Additions to the *Scripture* is no ways justified; as if *Paul* had been sent to baptize with Water, but not Principally.

Page 86. He undertaketh to prove, that *Matt. 28. 19.* is meant of *Water-Baptism*, and not of the *Spirit's* Baptism: The Reason alledged there; *Because the Baptism there mentioned, is the Action of the Apostles, and that to baptize with the Spirit is peculiar to Christ*; adding, *That it would be a confounding of the Duty commanded with the Promise of the Blessing annexed to it*: from thence he concludes, *That Baptism with Water is to continue to the End of the World.*

Water-Baptism not perpetual.

Ans. The Reasons prove nothing, and might militate the same way against *Teaching*, which is also there commanded, as the Action of the Apostles: And though it be peculiar to Christ to Teach by the Spirit, that did not hinder them to do it. Further, the very Apostles by laying on of *Hands* did administer the Holy Spirit, and so baptize with the Spirit, *Acts 10. 44. 19. 6.* And this is no confounding of the Promise with the Duty; for therein was the Promise and Blessing fulfilled, that they did it effectually: And therefore from hence he had no Ground to conclude the Perpetuity of *Water-Baptism*. Moreover, whereas he cited in his *Dialogue* (Page 39.) *Acts 2. 28. 1 Pet. 3. 21. Acts 22. 16. Eph. 5. 26. Gal. 3. 27.* as holding forth the excellent Uses of *Water Baptism*, though I shew him Page 5. of mine, that these *Scripture* are only applicable to Baptism with the Spirit, and not to *Sprinkling* with Water: When Page 87. he comes to Reply again, he offers not in the least to prove, that they are applicable to Baptism with Water, which is the thing in Question; but tells me, *That those Scriptures strike against the Popish Opus Operatum. Quid inde? What then? Doth it therefore follow, that they are applicable to Sprinkling with Water?*

ter? Who is so blind as not to see through such silly Subterfuges? He addeth, *That I proceed upon a wrong Supposition, as if they thought, Baptism with Water were of its self effectual to cleanse the Soul.* 1672.

Answ. I never proceeded upon such a Supposition; that which I proceed upon is this, That they should call or account *Sprinkling with Water*, the Baptism of Christ; whereas the Scripture declares it not to be so: 2 Pet. 3. 21. Baptism is not the Putting away the Filth of the Flesh, &c. And also ascribe such Scriptures to sprinkling with Water, as are only applicable to the Baptism of the Spirit. Now this, as is said above, he hath left unanswered.

Page 88. He saith, *That the one Baptism spoken of Eph. 4. 5. cannot be called the Substance, and Baptism with Water the Shadow, because they are the same thing.* But this is pitifully to beg the thing in Question. And thus W. M.'s Arguments about Baptism run round; Baptism with Water is the one Baptism, because the one Baptism is commanded by Christ; and the one Baptism is Baptism with Water, because Baptism with Water is commanded by Christ. He wholly passes by that part of Page 60. of mine, where I shew, how absurd and Anti-scriptural their manner of Baptizing is; and thereby he comes the more easily to his Conclusion in this Matter.

Head 11. Concerning the Supper, Page 88, 89. he begins confessing, *That Christ's instituting of the Supper doth not prove its Continuance*; and here he carps at my speaking of it with this Addition (*The Lord's Supper, so called*) asking, *Why I give it not the Name the Scripture gives it?*

Answ. It is to be observed, that where I speak of it thus, Page 61. of my last, that it is in my Entry upon this Matter, addressing my self to him, my Words are, "Thou comest to prove, that the Lord's Supper (so called) &c. where I intended not that, which was instituted by Christ, and

1672. and had its Season in the Church; but that which they call so, but really is not so: though they seek from this to draw a Warrant for it. And whereas I shew him, that by *Breaking of Bread*, Acts 2. 42. is meant their *Ordinary Eating*: His Answer is, *That their Eating is not ordinary, but Sacramental; and the Text speaketh not of daily Eating, but a continuing daily in the Temple; and that the Syriack Exposition expounds it of the Eucharist.* But it is in vain: he thinks by his Imaginations to overturn the plain Words of Scripture, Acts 2. 46. *And they continuing daily in the Temple with one accord, and breaking Bread from House to House, did eat their Meat with Gladness and Singleness of Heart.* Can there be any thing more plain, than that their *Breaking of Bread* here, was their ordinary Eating? And as for his Talk of *Sacramental Eating*, where doth he read of such a Phrase in all the Bible? It is ill argued to say, I am ignorant of the Way of some Protestant Churches, who use breaking of Bread once a Fortnight, or once a Month, because I say, their doing of it once or twice a Year, is not according to the Example of such, as of Old used it. Page 90. he adds, *That though this Eating, Acts 2. 46. be conjoined with this, that they sold their Possessions, &c. yet we are to follow them in the one, and not in the other; because the one was to continue, and not the other:* But for this he bringeth no Proof, save his own bare Assertion. After the like manner, Page 91. he saith, *That though abstaining from Blood and things strangled be commanded, yet the Apostle Paul repeats it, extending Christian Liberty, to whatsoever is Sold in the Shambles.* But according to this he might argue; That though abstaining from Circumcision be there commanded, yet Paul's circumcizing of Timothy might now warrant it. And whereas he asketh, *If Paul circumcised any other?* what

The breaking of Bread from House to House.

Paul's Circumcizing, no warrant for its Continuance.

What if he had not? Church-History tells us, 1672. that many Years after several Bishops of *Jerusalem* were circumcised: it will not therefore follow, that was a Repealing of the Apostles Determination by the Holy Ghost; or that we should continue in the Use of Circumcision. He addeth, *That Washing of one another's Feet, which was expressly commanded, was not, that we might practise it, but only to teach us Humility*: For this he adds no Proof; it is only his own Conjecture. Upon all which I desire the Reader to observe, how *W. M.* can find Shifts, to evict those above-said, which are expressly commanded by Christ and his Apostles; and yet make such a great Noise of our forbearing Water-Baptism and the External Supper, which are not more particularly pressed. So Water-Baptism and the External Supper. As also, how we can say far more against the Perpetuity of these last, than they against the former; and yet they clamour against us, as if so much as to call the constant Use of them in question, were to despise the Ordinances of Christ, &c. He asketh, *What clearer Command there can be, than these Words; Let a Man examine himself, and so let him eat?* But this Question does not at all prove these Words to imply a Command. His Folly is observable, Page 92. where he desires, *It may be observed, That the Corinthians were to be often in the Use of it, because it is said, As often as ye eat, &c.* A rare Argument indeed, by which he might conclude, that to say, as often as a Man Sins, he offends God, did import, we should sin often.

It is badly inferred, That this thing ought to continue by Divine Authority, because the Apostle says, 1 Cor. 11. 23. *That which I received of the Lord, have I delivered unto you*; seeing the very following Words declare it, to have been the Account of the Matter of Fact, which he so received,

Sect.

1672.

Sect. 1. Page 93. He slimly passes, what is contained p. 63, 64. of mine, alledging, *I let off my great Guns, but make a Noise without any Spoil.* The Reader by comparing these Pages together, will easily observe his Lurking in this particular.

To my Question, What the one Bread is, spoken of 1 Cor. 10. 15, 16. If it be the outward or the inward?

He answers; *It is both the inward and the outward, and yet but one in respect of the Sacramental Union, which is between the Sign and the thing signified.* Now to this I answered in the End of Page 64. of my last, that it cannot be called one, because of the Agreement betwixt the Sign and the thing signified; else by the same Inference one might plead for the Continuance of all the Sacrifices and Offerings, and say, they are all one with the one Offering mentioned

Discontinued,
ed. as the
Offerings of
Old.

Heb. 10. 14. because they signified that one Offering. And whereas *W. M.* reckons this a pitiful Evasion, saying, *Any one may see a Non sequitur in it:* It would have become him better, to have proved this by Reason, than by his own bare Assertion; though any may observe this to be his constant Course, when other Arguments fail him. As he proceeds to prove the Continuance of this Practice, he says, *It cannot be denied, there was once a Command for it, and there is no Repeal of it.* But the same recurs in Washing one anothers Feet, and Anointing the Sick with Oyl, *Jam. 5. 14.* which were as expressly commanded, and never repealed. And yet *W. M.* can easily find a Gloss to evict these, reckoning it a small Matter to forbear them. He addeth, *That the Coming of Christ, till which, the Apostles were enjoined to be in the Use of the Outward Supper, must be meant of his Outward Coming so many Years after; because such to whom Christ was come in the Spirit, were found in the Practice*

of

of it. But this proves no more its Continuance, 1672. *Necessitate Præcepti* (as he wordeth it) than the Circumcising, and being circumcised under the Gospel, will prove Circumcision to be binding upon us. He concludes, saying, *That surely we are great Enemies to our Souls, that oppose this Ordinance*: But answereth not one Word of p. 65. where I shew, how great Reason we have to forsake it; as also the many Abuses, wherewith they have corrupted it: it sufficeth him to say, *That it is meet to pass it by, than to reply unto it*. For Part of it being about the Qualifications of Persons, W. M. is loth to tell his Judgment, lest he should harp upon the Old Independent Controversy; it is dangerous to touch this String, especially while he enjoys his Hire under the Shadow of *Episcopacy*.

Head 12. Concerning the Ministry, Page 96. he hath nothing to say against my affirming, that the *Quakers* own the Ministry of the Word. The Ministry of the Word owned. Page 97. speaking of Eph. 4. 11. where Paul saith, *Christ gave some Apostles, some Prophets, some Evangelists, some Pastors and Teachers*; He saith, *The first three are Extraordinary and Temporary; the last two Ordinary and Perpetual*: For this he brings no Proof at all, but that frequent Argument, his own bare Assertion. And whereas I told him, Page 69. of mine, That the former three were not ceased; citing for Proof Calvin, who *Inst. lib. 4. cap. 3.* avers, That in his Day God raised up Apostles and Evangelists; To this he answers not one Word. As he goes on, he repeats my Words, where I say, That though we own the Ministry not to be common, yet that doth not hinder, but that any may speak, as the Saints are met together; according to 1 Cor. 14. 31. Asking, *How I can make out, that in that Place is meant an ordinary Office?* Though it might suffice for Answer, to ask, What Reason

W. M.

1672. *W. M.* hath, to frame here his Distinction of Ordinary and Extraordinary? Yet it is obvious, that the Apostle is here presenting the Ordinary Order of the Church; he needed not present an Order to Extraordinary Offices: for such as are extraordinarily sent, are also instructed how to go about their Office, and not limited to set Rules, else it were not Extraordinary. Page 98. He goeth about to prove this Distinction of Mediate and Immediate, asking; *If the Prophets and Apostles were not called immediately? And if Timothy was not set apart to the Work immediately, by the Laying on of the Hands of the Presbytery?* What then? As the Apostles being called by the Lord, did not hinder them from receiving the Approbation and Testimony of the Brethren; yea, laying on of Hands, as did *Paul*, who without doubt was as immediately sent, as any of the rest, *Acts 9. 17.* So *Timothy's* having the Hands of the Presbytery laid on him, doth not prove, he wanted an inward, immediate Call in himself. It is without any Proof at all what he subjoins; That *Paul* saying, he was an Apostle *not by Man*, doth oppose himself to ordinary Ministers. He adds, *That seeing I say*, That those who come preaching the Gospel, not in Speech only, but also in Power, and in the Holy Ghost, and in the Evidence and Demonstration of the Spirit, give sufficient Proof, that they are called of God; he thinks, I should have favourable Thoughts of *Protestant Ministers*, who have given such Proofs of their Call.

The Call to
the Ministry
and laying on
of Hands.

Ans. He should have told me what these *Protestant Ministers* are, whom he says we *impiously* *censure*; or by what Rule he or his Brethren would be laying such Claim to be *Protestant Ministers*, so as to exclude the *Quakers* from being such.

Page 99. Though he quarrel with me for saying, That with *Papists* he pleads for Miracles: he

he is so far from vindicating himself from this Charge, that he giveth again new Ground for it, saying, *That such as assert an immediate Call, ought to give Tokens of it by Miracles, &c.* adding, *That though John did no Miracles, yet his Call was attended with extraordinary things, at his Conception and Birth.* Now this was the very Objection which the Papists made against the first Reformers, to whom Luther and Calvin replied, *That though they had an immediate Call, yet there was no need of Miracles.* And this Objection of W. M. is no other than that, which almost in totidem Verbis, in as many Words was objected to Beza, at the Conference of Poizy in France by Claudius Dispensus, Doctor of the Sorbone, who urged this very Argument of John the Baptist, confirming his Call by the Testimony of Malachy, &c. alledging, *That they ought to confirm their Call by Miracles.* To whom these are Beza his express Words (*Hist. Eccles. of France, p. 581.*) "And as
 "to what Dispense thou alledgest, that extraordinary Vocation is always approved by Miracles, or by the Testimony of the Prophets,
 "I deny, that it is always so verified. But if we
 "must come to Miracles, do you not think, that
 "the Changing of the Life, the Fruit, which is
 "seen to proceed from this Doctrine in our Time
 "by Persons so contemptible, and so much persecuted by the greatest of the World, are not
 "sufficient Miracles? As said the Apostle to the
 "Corinthians, that they were the Seals of his Apostleship." So the rational Reader may observe, that notwithstanding of W. M.'s so often laying Claim to the Protestant Churches, and Protestant Ministry, and crying out against us as Opposers of them, he so directly makes use of Popish Arguments against us, and how we defend our selves, by no other, but the very same Answers the Protestants gave unto the Papists. Yea
 of

1672.

Whether
 Miracles are
 necessary to
 prove a true
 Call.

1672. of late *W. Rett*, present Preacher of *Dandy*, in his Book against *Papists*, Printed but the last Year at *Aberdeen*, doth plead, *That Miracles are not needful*; instancing, that *John the Baptist* did none. And so *W. M.* though he compare us to the *Jesuites* in his Epistle, is so far one with them himself, that if his Evasion may be esteemed of Worth, whereby he seeks to overturn this Example of *John*, when brought by us, he will rather furnish the *Jesuites* with it, to fight against his Brother *W. Rett*, or rather borrow it out of their Artillery, whereby they fight against *Protestants*, than miss to have a hit at the *Quakers*. May we not truly apply the Instance in his Epistle to himself, that he is sailing in one Boat with *Papists*, though his Face seems to look averse from them?

The Immediate Call of the Ministry

Page 100. He saith, *Whatever inward Call the Elders mentioned*, Tit. 1. 5. Acts 14, 23. *had, yet they had not an immediate Call, which is by immediate Command and Voice of God without the Intervention of Men.* But for this he adds no Proof at all; nor is there any Inconsistency betwixt being immediately called by Command from God, and afterwards being approved of Men; or that being approved and set apart by Man, excludes having an Immediate Call from God.

The Ministry is for Perfection.

Sect. 1. Page 101. He says, *That Eph. 4. 13. is a pregnant and pertinent Proof for the Continuance of the Ministry*; which I never denied: But this doth not answer my Saying, that it is impertinent, as to them who deny Perfection; seeing that Place says, *The Ministry is for the perfecting of the Saints.* Now to this he answers nothing; but that it cannot be gathered, that this Perfection is on the Earth: which is but his own Assertion; yea, by himself there after overthrown, saying, *That the Ministry is given, that we may press after an absolute full Perfection, even of*

of *Degrees*: for it is a Folly to press after this, 1672.
 if there be no Hopes of attaining it. He wholly
 passes by my Objections against their Ministry,
 page 70. especially, in that they make not the
Grace of God a necessary Qualification to the *Esse*
 or Being of a Preacher, without so much as mak-
 ing any mention of it: where I also shew, how
 contrary it is to the Order delivered by the Apo-
 stles in Scripture. Therefore his Conclusion is
 false, to say, *We cast off such a Ministry*; seeing
 he was not able to prove theirs to be such, else
 he would not have wholly past in Silence my Rea-
 sons, shewing it not to be so.

His *Thirteenth Head*, page 107. is concerning ^{The Saba-}
 the *Sabbath*, or *First Day* of the Week's being so, ^{bath—}
 as to which I desire the Reader first to take No-
 tice, That as we believe, the Apostles and primi-
 tive Christians did meet this Day to worship God,
 so we, as following their Example, do the like,
 and forbear working, or using our lawful Occa-
 sions upon that Day, as much as our Adversaries.
 So that the Debate is only, Whether there be a-
 ny inherent Holiness in this Day more than in an
 other? Or if there be any positive Command
 for it from Scripture? particularly, If the fourth
 Command bind us to the Observation of it? And
 here *W. M.* notwithstanding of his great Preten-
 ces to the *Protestant Churches*, doth wholly dis-
 agree from them in this thing; who are of our
 Mind as to it: the Generality of all the *Prote-*
stants, both in *Germany*, *France* and elsewhere
 out of this Island, do look upon the supposed Mo-
 rality of the *First Day* of the Week as altogether
 ridiculous: which may be seen in *Calvin* upon
 the *Fourth Command*, *Lib. Inst. 2. c. 8. Sect. 34.*
 where he explains the Signification of it, as we
 do, viz. *Typifying a Spiritual Rest, wherein leav-*
ing our own Works, the Spirit of God may work in
us. He there refutes *W. M.*'s Notion as a Jewish
 Typifying a
 Spiritual
 Rest.

1672. Opinion, saying, *Some false Doctors have abused ignorant People with it: adding, as we do, That the Apostle Paul reproves such Superstitions: Like-*
wise he plainly asserts, That the keeping of the first Day is only for Conveniency, and to preserve Order in the Church, that the Saints might have a fit time set apart to meet together to worship: which we also say. Hence doth appear the Folly of that impertinent Story mentioned by him Page 105. seeking to infer, That we agree with Papists, in taking away the fourth Command, as they have done the second: for by this he might conclude the first and chiefest Reformers guilty of Popery, whereas himself agrees with Papists, both against the Protestants abroad, and us, in pleading for this imaginary Holiness of the first Day of the Week, which in his Dialogue he sought to prove, because Christ did rise upon it; but to my Answer, shewing, he might from thence infer the rest of the Popish Holy-Days, of his Birth, Ascension, Conception, &c. he replies not one Word. He summarily passes over, what is said by me concerning this thing, pag. 73, 74, 75. which the Reader by looking unto, may observe. He alledgeth; The Fourth Command speaketh not precisely of the Seventh Day in Order from the Creation, and that the Beginning and Ending of it mentions the Sabbath-Day and not the Seventh. Quid inde? &c. What then? Is not the middle of the Command as observable; which saith expressly, But the Seventh Day is the Sabbath of the Lord? There God himself expounds the Sabbath to be the Seventh Day: And W. M. must not think we will reject this Exposition to accept of his proofless Glosses. My Argument drawn from Col. 2. 16, 17. Let no Man judge you in respect of an Holy-Day or Sabbath-Days; and Rom. 14. 6. which sheweth all Days to be alike: and Gal. 4. 10, 11. Ye observe Days and Months, Times and

All Days
alike.

and Teart; He answereth, alledging, *These reprove 1672.*
not Moral Days, but Ceremonial: adding, *That the*
fourth Command binds to this, and therefore it
cannot be more abrogate, than any of the rest of the
Ten Commands. But this is no Proof at all, only
 a meer begging the Question; he should have more
 convincingly proved, that the fourth Command
 binds to the Observation of this Day. Now the
 Apostle in these Places saith not, *I am afraid of*
you, because ye observe Ceremonial Days: *W. M.*
hath no Bottom for this Distinction. He con-
 fesseth that Christ, *Matth. 24. 20.* speaketh no-
 thing of the first Day of the Week; and there-
 fore overthrows the Inference he makes in his Dia-
 logue from it. And what I further add, to shew
 the Folly of this Inference from the Scripture,
 he hath wholly omitted; which the Reader may
 see, pag. 74, 75. of my last.

Page 106. He says; *O! the conscientious Keep-*
ing of the Sabbath is a comfortable Evidence of those
that shall be admitted to this Rest, viz. the Rest of
the Lamb. But seeing these Words are without
 any Proof, they are only like to have Credit with
 such silly, superstitious Bigots, as *Calvin* in the
 Place above-mentioned reproves, and not with
 any solid serious Christians.

Sec. 2. Pag. 107. To prove, that the first Day
 of the Week is set apart for the Service of God,
 by Divine Authority, he citeth *Rev. 1. 10. I was*
in the Spirit on the Lord's Day; but whereas I
 told him, this did no way prove that Day to be
 the first Day of the Week, because the Day of the
 Lord, or the Lord's Day in Scripture is not limi-
 ted to any particular Day.

He answers, *That these two ought not to be con-*
founded; for all Days, wherein the Lord executeth
Judgment, are Days of the Lord: but the Lord's
Day mentioned Rev. 1. is but one; For this he
 bringeth no Proof, but his own meer Assertion.

1672. As *Ignatius* calling the First Day of the Week, *The Queen of Days*, doth not prove that *Lord's Day*, spoken of by *John*, to be the First Day; so if *Ignatius* had been of this Mind, and had esteemed of it above other Days, that makes nothing against us: we know, this Superstition was creeping into the Church before *Ignatius's* Time; therefore the Apostle *Paul* warned the *Galatians*, Gal. 4. 10, 11.

To prove this Day spoken of by *John* to be the First Day of the Week, he saith, *Christ appeared to his Disciples, declared himself to be the Son of God upon the First Day of the Week; That it is supposed, that was the Day the Spirit was poured forth: And that Beza in an antient Greek Manuscript did find the first Day of the Week called the Lord's Day.* But all this doth not in the least prove the Matter in Question; except this may suffice for Proof, *W. M. thinks*, this will infer the Day of the Lord spoken of by *John*, to be the first Day of the Week, *Therefore it is so.* There may be Superstition enough found in Old Greek Manuscripts: It is near Fourteen Hundred Years, since the Eastern and Western Churches were like to split about the Observation of *Easter*; and yet *Protestants* with good Reason look upon that Controversy, as both Superstitious and frivolous.

Superstitious
Observing of
Days, the
Inventions of
Men.

First Day
of the Week.

Now giving, but not granting this Day spoken of by *John*, were the First Day of the Week; How doth he prove from this, that the first Day of the Week is come to Christians, in Place of the *Jewish Sabbath*? Or that it stands as an Obligation upon them, as a Part of the Moral Law, whereunto we are bound by the fourth Command? Which though it be the chief Thing in Debate, remains yet unproved. Seeing then, he has had very few Proofs for these his supposed Ordinances, but such, as are only bottomed upon his

his own Affirmations; the Judicious Reader may judge, it is without Ground he concludes here, that we deny the Ordinances of Christ, and not the Inventions of Men. 1672.

His fourteenth Head, Page 109. is concerning *Original Sin* (so called) which the Reader by comparing with pag. 75, 76, 77, 78. of mine, will see, that he makes no real, but a meer Counterfeit shew of Answer. And I desire the Reader first to observe, That neither here, nor in his Dialogue he doth not so much as offer to prove, that this Phrase, *Original Sin*, is to be found in Scripture: And for all his Pretences to make the Scripture his Rule, he hath no Ground from this; but from *Papish Tradition*. *Original Sin not grounded in Scripture.*

Secondly, That we grant a real Seed of Sin, derived from Satan, which *Adam's* Posterity is liable to; But we say, None become guilty of this before God, until they close with this Evil Seed; and in them who close with it, it becomes an Origin or Fountain of Evil Thoughts, Desires, Words and Actions. *Our Sense of it.*

And as by granting all capable of receiving this real Seed of Sin, we differ from the *Socinians* and *Pelagians*; so by saying ["It is not the Childrens Sin, until they do close with it"] We agree with *Zuinglius*, a famous *Protestant*, who for this very Doctrine was condemned by the Council of *Trent*. in the *Art. of the Fifth Sess. Conf. Trent. lib. 2. pag. 208*. The Acts of which Council not only against us, but against this famous Founder of the *Protestant Churches* in *Zuiserland* is that, which *W. M.* is here vindicating.

Thirdly, I desire the Reader may observe, That the thing he pleads for, is, That *Infants* are really guilty before God; That *Infants* are guilty before God simply for *Adam's Sin*; and that some of them who die in their Infancy, and never actually sin in their own Persons, do for this Sin of *Adam* Eternally

1672. *nally perish.* Now whether this Doctrine be suitable either to the Justice or Mercy of God, I leave the Christian Reader to judge. I shall examine the Reasons he brings for it. His chief Argument for this in his Dialogue, pag. 76. was; That because *Children die*, citing *Rom. 23. The Wages of Sin is Death.* Now I shew him, p. 41. of mine, how that made nothing, because natural Death of the Saints is not the Wages of Sin; for their Sins are forgiven them, &c. This he hath not so much as mentioned, far less answered. And whereas he might as well argue, that the Earth, Trees and Herbs were Sinners, because they received great Decay by *Adam's Sin*; He slightly passes it over: alledging, *It will not therefore follow, that all Mankind, who suffer Death, are not Sinners.* Now this is no Answer, but a meer Shift; and the thing I intended against his Assertion, doth very naturally follow from my Argument thus; If (as *W. M.* says) Infants be guilty of *Adam's Sin*, because they are subject to Diseases and Death, then the Beasts, who are subject to the like, and the Earth, Herbs and Trees, who have received their Decay, are Sinners before God: But this is absurd; therefore the other. Let him answer this the next time more effectually.

Whether Infants are guilty before the Act of Sin.

The Saints natural Death is not the Wages of Sin.

Whether Infants are guilty of Adam's Sin.

The first Proof he brings here, is 1 *Job. 3. 6. That which is born of the Flesh, is Flesh*; adding, *This intimates, Man by his natural Birth to be corrupt and fleshly.* But for this his Gloss he bringeth no Proof: Though that which is *born of the Flesh*, be *Flesh*; he sheweth us not, how it followeth thence, that *Infants* are guilty of *Adam's Sin*. After the like manner he concludes this his Doctrine from *Job 14. 4. Psal. 5. 5.* But as the Words in these Places do not plainly express any such thing, so he brings no Reasons to make his Consequences deduceable from them. After the like proofless Manner he alledgeth, *Rom. 5. 14. By one Man's*

Man's Disobedience many were made Sinners: 1672.

Now, though the Matter in question be, Whether these many were made Sinners, before they actually sinned in their own Persons? He doth not so much as offer to prove it. In the like manner, though *David* said, his Mother conceived him in Sin; he sheweth us not how it followeth from thence, that *David* was guilty of Sin before he actually Sinned. And here I observe, how he asserts, *That Men are guilty of the Sin of their immoderate Parents;* contrary to the plain Testimony of the Scripture, *Ezek. 18. 20. The Son shall not bear the Iniquity of the Father.* To prove Infants thus guilty, he further addeth *Rom. 5. 12.* alledging these Words, *For that all have sinned;* includes Infants: But I shew him, this includes not Infants, because the Apostle clears it in the next Verse, saying, *Sin is not imputed, where there is no Law:* and that there being no Law to Infants, they cannot be guilty of Sin. To this he replies; *There was a Law to Adam, and that he represented Mankind, and stood as a publick Person; Therefore Children had a Law in him:* But for this Signification of his own he produceth no Proof; and it cannot be received, as being direct contrary to the Scripture above-mentioned, *The Son shall not bear the Father's Iniquity.* He alledgeth, *That those the Apostle speaks of, who sinned not after the Similitude of Adam's Transgression, are Infants:* But after his usual Manner bringeth not the least Proof for it. The *1 Cor. 15. 22.* cited by him, is so far from making any thing for his Purpose, that it maketh directly against him; which any, that have the least Grain of true Understanding, may perceive, The Words are, *As in Adam all died, even so in*

None die in Adam, until they actually join with his Unrighteousness.

1672. Christ, until they actually receive and join with his Righteousness; so none die in Adam, until they actually receive and join with his Unrighteousness, &c. He maketh a deal a do, pag. 110, 111. about the *Greek* *ἐάν*, wherein tho' it were easy to refute him, were it not needless to fill up Paper with *Grammatical Criticisms*. For giving, but not granting, the Words might be translated, *In Adam all have sinned*; it will not from thence follow, that Infants are guilty, before they actually Sin: Seeing *All* are said to die, or have sinned in *Adam*, even as *All* are said to be made alive in Christ; and yet none are said to be so, until they actually receive his Righteousness, as is above demonstrated.

W. M. con-
tradicting
himself.

Page 113. He alledgeth; *Though it be said, that the Kingdom of God is of little Children, yet some Infants are not saved, because they are not of the Kingdom of Grace*: But for this he bringeth no Proof at all. And I here take Notice, That he acknowledges, that God sanctifies and regenerates some Infants; and thereby he notably contradicts his second Section concerning the *Light*; and page 29. of his *Dialogue*, where he condemns it, as a *dangerous Error* in us, to say, *Any can be saved without the outward Knowledge of Christ, of which Infants are not capable*. To prove, *That some Infants perish, even Eternally*, he alledgeth, the Burning of Sodom and Gomorrah, citing *Jude* 7. But his wresting this Scripture is very manifest. For the Reason *Jude* gives of their suffering Vengeance, was, because they gave themselves up to Fornication, and went after strange Flesh: Now of this *Infants* were not capable; of whom therefore *Jude* speaks not one Word. He terms *Impudent*, or else *Ignorant*, for bringing *Matth. 1: 22.* against them, alledging, *It is an unjust Charge, to say, they plead for a Salvation in their Sins*: And yet he has the *Impudence*

pudence immediately to aver it himself, saying, 1672. *They are but in Part delivered or saved in this Life*. Do they not then dream of Salvation, while in Part they remain in their Sins? Compare *Matth. 1. 21.* with *1 Job. 1. 7.* Christ is said to cleanse us from *All Iniquity*, not a Part of it. It is a bad Inference drawn from my Assertion, that *Children are not guilty of Sin*, to say, *that therefore they need not a Saviour*: I told him in my last, Christ was truly a Saviour unto them, in that *he kept them from Sinning*; as one, that's kept from falling in a Ditch, is as truly saved, as he that's taken out of one. It is altogether inconsequential to infer from this, *That Christ died to save the holy Angels from Sin, because they are not suffered to fall into it*: For Christ is said only to have died for *Adam's Posterity*, of which Number Infants are, but not Angels. It is likewise without Reason, that he compares us to *Pelagians*; as if we took from Christ the Name *Jesus*, seeing it has been shewn, we own him to be *Jesus*, or *Saviour* to all, even to Infants.

How Christ
is a Saviour
to Children,

He beginneth his fifteenth Head, concerning the *Perseverance of the Saints*, Page 115. alledg- of Perseverance.
ing; *That in saying, the Quakers hold not a falling away from Regeneration, I seek to hide my self*; Because G. Keith says, *That Saints may fall away from Saving Grace*; asking, *if Saints be regenerate?*

Ans. Though all that be fully regenerate, are Saints; yet some may be called Saints, who are not fully regenerate.

Page 116. He alledgeth; *It is in vain to assert this falling away, because it is said, Some who believed afterwards fell away, and some make Shipwreck of the Faith; and some who tasted of the good Word of God, and the Powers of the Life to come, &c.* Because they use to distinguish betwixt seeming counterfeit Grace, and sound saving Grace.

Ans.

1672.

*W*ing of Scripture? For if so be, that Faith which they had, were not real, they were not to be blamed for falling away from it; it were their Mercy, to make Shipwreck of that which was counterfeit. The Apostle speaks positively, *Heb. 6. 4.* of the Capacity of such to fall away, *who were once enlightened, who have tasted of the heavenly Gift, yea, who were Partakers of the Holy Ghost, and have tasted of the good Word of God, and the Powers of the World to come;* he saith not, they seemed to be so: Nay, the very Context sheweth the contrary, saying, *It is impossible to renew such again to Repentance.* Now had this been all in Appearance, the Apostle needed not to speak of *Renewing them again to Repentance*, or say, *They crucify the Son of God afresh*; seeing if so, they had never been penitent, and been always Crucifiers of Christ. Whereas in Answer to *Phil. 1. 6.* I told him, "It might be supposed, that Paul was as confident, that God would perfect the Work in himself, as in any other: And yet he supposes the contrary, where he says, *Lest preaching the Gospel to others, I my self become a Cast-away.* To this he replieth nothing, but citeth another Scripture, *Jer. 32. 29.* *I will give them one Heart, that they may fear me for ever.* Though God give them this, that they may fear him, yet such may abuse the Gift of God, and so run out of his Fear: he gives to all his Grace, and yet it is said, that some *turn it unto Wantonness*, Jude 4. He jeereth at my Answer to Peter, saying; *A goodly Reply, forsooth: as if he had said, If the Saints fall from Faith, they must fall.* But he might spare his Insulting, until he had found some way to answer my Words, which are; "That those, that abide not in the Power of God through Faith, must fall away: For he might as well scoff at all the conditional

Who they
are that fell
away from
Faith.

Turning
Grace unto
Wantonness.

Pro-

Promises of the Gospel, such as, *He that continueth stedfast to the End, shall obtain the Crown.* To say, *That Faith, and the Power of God concurs, to prevent the Saints falling away,* answers nothing; for so long as these concur, we do not deny it: and though they be always willing to concur, yet it is clear, that some, who have believed not counterfeitley, but really, have departed from the Power, and so fallen away, as is above shewn.

Page 117. Upon the Words of *Jer. 32. 40.* he says; *It proves the Perseverance, or Impossibility of falling away, because it is said, God put his Fear in their Hearts for this End, that they might not depart from him.* What then? that doth not prove, that they cannot depart from him: Christ came to his own for this End, that he might save them; and yet it is said, *They received him not.* *Joh. 1. 11.* He says, *I make short Work of these Scriptures, Joh. 10. 27, 28. Joh. 13. 1. 1 Joh. 2. 19.* because I say, "They speak of those, who were come to a thorough Regeneration; which he says, Is without Proof. But the Reader by looking unto them, will find, they cannot be understood otherways, than of such, as are thoroughly Regenerate: and it appears, he was sensible of this, having produced nothing to the contrary. And whereas he adds, *That if those, who are thoroughly Regenerate, were only to persevere, then this were the Priviledge of Saints in Heaven, and not in Earth, who never come to be so.* There can be nothing more ridiculous, than this Manner of Arguing; seeing that Question, *Whether the Saints can be perfectly regenerate on Earth?* is as much in debate, as the other. That Objection of his, as if from this Doctrine it might follow, *One were a Child of God to Day, and a Child of the Devil to Morrow;* I answered in my last Page 80. to which he returneth no Answer:

1672. Answer: And therefore it is Dis-ingenuity in him, to bring it forth here again. And whereas in Page 80. aforesaid, I shew him, how he contradicted himself in this Matter, by granting some of the *Quakers* to have been truly converted, and yet now to condemn them as Apostates: He is so far from reconciling it, that he avers it anew, in plain Terms, saying, p. 118. *That some of them that have felt a gracious Operation on their Hearts; and Page 9. He cannot but think, That some of them were savingly wrought upon: and yet adds, That it is clear, that they have Apostatized from the Truth.* Now to reconcile this, he hath nothing to say, but he trusts, the Lord will convince them.

Ans. As some of them, to whom he and his Brethren were forced to give the Testimony of *gracious Persons*, have already departed this Life not only not shrinking from, but even Testifying to these Truths he calls Error; so others, whom they have also accounted *gracious*, having been at Death's Door, have asserted the same Truth, and rejoiced in it: which sufficeth to overturn his vain Confidence. And truly, such a groundless Hope is but a poor Shift to reconcile so palpable a Contradiction; whereby, while in Words they condemn this Doctrine of the Capacity of Man's Falling away from Grace, yet as to the Experience of some Particulars, they are forced to acknowledge it, for fear they should fall in greater Inconveniences, of granting, some among the *Quakers* to be Choice Saints.

His *Sixteenth Head*, Page 119. is to prove the Danger of *Quakerism*, as he terms it. But that his Folly may appear in this Particular, I desire the Reader first to observe our Principle, which he concludes so hazzardous, even as repeated by himself Page 121. viz. *That a Man cannot, nor ought*

ought not to Pray without the Spirit's Motion : And 1672.
 to say, none can pray without it, hath no bad Ten-
 dency ; because all such Prayers, as are performed
 without the Help of the Spirit, are Abomination,
 not true Prayers, but hypocritical and deceitful.

Praying with
 the Spirit
 granted by
 W. M.

Now he cannot deny this ; and therefore grants
 it to be true : Yea, saith plainly in the next
 Page ; That Prayer without the Spirit is Abomina-
 tion. And whereas he adds ; That forbearing of
 Prayer is also Abomination ; we do not deny it :
 But freely confess, that forbearing of Prayer in
 the Wicked is Sinful. But the Way to prevent
 this, is not to commit a Second Evil, viz. to pray
 without the Spirit : They ought first to come to
 the Spirit, that thereby they may pray accept-
 ably, according to that of Paul, Rom. 8. 26.

Likewise the Spirit also helpeth our Infirmities : Prayer with-
 out the Spi-
 rit availeth
 not.
 For we know not, what we should pray for as we
 ought ; but the Spirit it self maketh Intercession for
 us with Groans, that cannot be uttered. 1 Cor. 14.

15. I will pray with the Spirit ; which being
 brought by me in my last, he hath wholly omit-
 ted so much as to mention ; far less to answer.
 And though omitting of Prayer be sinful, yet to
 bid a Man pray without the Spirit, is as much as
 to desire a Man to see without opening his Eyes.
 This thing may appear by a familiar Exam-
 ple, thus : Suppose a Servant turn Sluggard, and
 sleep, while he should be about his Master's
 Work ; if when he is raised out of his Bed, he
 should run naked to it, without taking along
 those Tools or Instruments, which are absolutely
 needful for the doing of it, What will he profit
 either himself, or his Master ? Yea, he will but
 hinder the Work more : Even so the Wicked, as
 they ought to pray, so they ought first to come
 to the Spirit, whereby they may do it to the
 Glory of God, and their own Souls Good. Now
 though this be so undeniable, that he cannot
 gain-

1672 gainſay it; yet in Contradiſtion to the Truth and his own Conceſſions, he goes about to Cavil againſt it, alledging; *It might take off Men as well from their neceſſary Works, becauſe the plunging of the Wicked is Sin; and that alſo it might follow from this, that Children ſhould not honour their Parents, and Huſbands love their Wives, but when they have a Motion of the Spirit for it.*

The Wor-
ſhip of God
is Spiritual.

The Prayer
of the Wicked
is Sin.

Anſw. This Objection hath no Weight to overturn the Truth: For there is a great Difference betwixt theſe things, that relate to the Worſhip of God; and what relates to outward things, either concerning our ſelves or our Neighbours. The Worſhip of God is a Spiritual thing relating to himſelf, which we are commanded to perform in the Spirit; and God doth offer us his Spirit for the Performance of it: And becauſe it is that, which is meetly relative betwixt God and the Soul, he doth not accept of it, but as ſo offered, we cannot pray, as we ought, ſaith the Apoſtle, *But the Spirit helpeth, &c.* Now, though theſe other things would, no doubt, be the more acceptable to God, and more frequently accompanied with his Bleſſing, that they were done in the Senſe of his Fear, and in the Drawings of his Spirit; yet they are materially good in themſelves, answering really their End to them, unto whom they immediately relate without it: But it is not ſo of Prayer, which as it immediately Relates to God, ſo *W. M.* himſelf confeſſeth, without the Spirit to be Abomination. Thus is alſo ſolved his Suppoſition Page 124. *That if a Wicked Man contract Guilt, he may provoke the Lord to withdraw the Motions of the Spirit; and then his Not Praying is not Sin:* For I have aſſerted, that the *Not Praying* of the *Wicked* is Sinful. And this doth not lull People in a ſinful Security; on the contrary they are alike rather to be lulled in ſuch a Security, by being told, they may be
ſet

set about Prayer, when they please: Whereby 1672.
 they foster themselves in a groundless Hope, be-
 cause of their now and then repeating their
 Words of Prayer, neither expecting nor looking
 for the Spirit's Assistance: Whereby instead of
 advancing in Grace and Righteousness, they do
 but reiterate Abominations; and so aggravate
 their own Guilt. And whereas here he is forced
 to acknowledge, that Motives of the Spirit will
 not be wanting to the Saints to pray, when they
 are at the Gates of Death, or in Danger of pre-
 sent Drowning: He asks me; *What shall the Wicked
 do in this Case? Shall they not follow the Advice,
 which Peter gave to Simon Magus, Acts 8. 22.
 Pray God, if perhaps the Thoughts of thy Heart
 may be forgiven thee?* But here he minceth the
 Apostle's Words, which are; *Repent therefore of
 thy Wickedness, and pray, &c.* here the Apostle puts
 Repentance before Prayer: It shall not be denied,
 but when the wicked have repented of their
 Wickedness, the Spirit will not be wanting to as-
 sist them to pray. It is therefore to little Pur-
 pose, that Page 120, and 121. he pleads for cra-
 ving a Blessing, *when we use the Creatures of God;
 calling the Neglect of it a prophane Custom:* For
 we do not deny it; and condemn a prophane
 Neglect of it, as much as themselves. And as
 Christ had the Spirit without and above Measure,
 having always a ready Access to the Father; so
 we are glad and willing at such Occasions to ex-
 press Words, if we find the Spirit assisting us so
 to do: Yea, we reckon, that we ought not to
 use the Creatures, without our Hearts be in some
 Measure retired to the Sense of God's Presence,
 and stayed in his Fear, whereby we may secretly
 breath for a Blessing: For to speak audible
 Words is not essential. And therefore it is appa-
 rently malicious for him to say; *That when we are
 not stayed in God's Fear, we have Liberty and Freedom*

Let this
 Wicked re-
 pent, &c.

Craving a
 Blessing be-
 fore we pray

1672. *to fall to meat*; my Words had no such importance, though he seeks to turn them. And yet can wholly omit much of Page 82. of mine, where I shew their Abuses in this Matter, how they mock God in it, and provoke him to withdraw his Blessing. And whereas he says; *One of us confessed, That he had not called together, nor Prayed in his Family for a Twelve-month past*: He should have produced the Person's Name, that we might have inquired concerning it; and therefore until he so do, we can lay no Stress upon it, but reject it as false: Especially considering, that *W. M.* being particularly challenged upon this, refuseth absolutely to do it; nor durst he aver, he had any better Ground for it, than Hear-say. Upon this Occasion he asks, *If Abraham must not keep up Religion in his Family, because an Ishmael is in it?* But this maketh nothing against us: For none of us, that are Masters of Families, have forbore to keep up the Worship of God, though Enemies of Truth have been in it; whom we have not barred from being present: And for whom we have not been wanting to Pray; Though we cannot join with them in their *Prayers* (as *W. M.* adviseth us) until first they repent of their Wickedness. This was the Method of *Peter's* Advice to *Simon Magus*, first to Repent, and then to Pray; as is above shewed.

Self. Page 125, He says; *Quakerism tends to make Mortification of Sin Useless*; and to me (asking; Whether Mortification be useless, where the End of it (which is *Perfection*) is attained?) He answereth; *That Perfection is twofold, comparative and absolute; and seeing we are for an absolute Perfection, there is no Use for Mortification.*

Ans. There can none come to this absolute Perfection, (as he terms it) but by Mortification of Sin: And even such, as are so Perfect while on Earth, do constantly use Mortification to keep down

out to
of his
120 1607
Praying for
Enemies.

Perfection
attained by
Mortification.

down Sin, least it rise again; and to resist the 1672.
 Temptations of the Enemy, wherewith even
 such as be perfect, are daily assaulted. He alledg-
 eth, *I Triumph before the Victory, in quarrelling*
with him for saying; That a Sinless Perfection
wounds the very Vitals of Religion; But his silly
 Subterfuge in this Place may easily be discover-
 ed. I asked him in my last, "That seeing he
 "said so, Whether the Vitals of Religion con-
 "sist in *Sinning* or not *Sinning*? Adding, That
 "if it consist in *Sinning*, they that Sin most are
 "most Religions; but if it consist in not *Sin-*
 "ning, then to plead for such a thing as attain-
 "able, hurts not the Vitals of Religion; To
 this he answereth; *That the Vitals of Religion*
consist in the Means appointed of God. Who seeth
 not this to be a meer Evasion? Why did he not
 give a direct Answer? But that he could not,
 without either denying his former *Antichristian Ex-*
pression, or else falling into palpable Grossness. And
 whereas he adds; *That these Means are Repen-*
tance, Mortification, Believing, Application of the
Blood of Christ: Though it be no answer to my
 Question, I deny not, but that Religion consists
 in these things; but I suppose, he will not say,
 that they are *Sinning*. It is not in the least ab-
 surd, that one, who hath attained to Perfection,
 may practise these Duties; Man, though he have
 attained to Perfection, cannot too much repent
 of his former Wickedness. And therefore it is
 without Ground, that he alledgeth, *That I shift,*
and cannot deny, but the Forbearance of these Du-
ties flow, as a Consequence, from our Principle.
 Nor is my saying (that they who come to Per-
 fection, witness the true Use of these things) any
 Shift at all; though he be pleased to term it so
 without any Proof, after his wonted Manner:
 According to which he addeth; *That under the*
Pretence of Perfection we take Men off from the
Practise

1672. *Practice of these Duties, and so strike at Christianity in the Vitals of it: Which though it fall of it self, as being a meer Assertion; yet the contrary is abundantly shewn. He saith; He doth not contradict himself, in inferring, a sinless Man to be Sinful: He affirmed only, the Quaker's conceitedly sinless Men to be Sinful, who discover much Sin in their Pride, Passion Bitterness, railing Accusations: Adding; If such say, they have no Sin, they are but Liars, and the Truth is not in them.*

Ans. There was no such Addition in his Dialogue, as conceitedly Sinless: But absolutely he said; *Bring me to the Man, that is Sinless;* and therefore his Contradiction remains. Moreover, let him name that Quaker, if he can, that told him, he was perfectly free from all Sin, and yet was guilty of those Crimes he speaks of? Else he can deduce nothing from his own false Supposition.

Page 127. To prove the Saints Continuance always in Sin, he desires to remark, that 1 *Job. 1.*

The Saints were cleansed from all Unrighteousness

8. It is even such, who have heard, seen and handled of the Word of God, &c. Who say, If we have no Sin, we are Liars: And here is to be observed his detestable Impudence in adding to the Scripture Words, citing Verse 7. which he repeats thus; *We, who are cleansed from the Guilt of Sin:* Whereas there is no such Word as *Guilt* in that Place; but only, *We are cleansed from all Sin:* Which imports a cleansing from the Filth. Mark these Words Verse 9. *From All Unrighteousness:* Now when the Guilt is only taken away, and the Filth remaineth (as *W. M.* falsely supposes) they could not be said to be cleansed from *All Unrighteousness.*

W. M. pleads for a Cleansing from the Guilt or Punishment, but not from the Filth or Act of Sin.

For it is an improper Speech to say, *We are cleansed from Guilt;* It is from the Filth we are cleansed, and the Guilt is forgiven us: Therefore saith the Apostle, Verse 9. first, *He is faithful to forgive us,* and next he adds, *To cleanse*

cleanse us from all Unrighteousness. Nor will 1672:
John's saying, *If we say, we have no Sin*, import
John himself to be of that Number; more than
the Apostle *James* speaking of the Tongue, *Jam.*
3. 9. saying, *Therewith Curse we Men, who are*
made after the Similitude of God; will prove
James to have been of these Curfers. Now in
Answer to me, shewing, that that Scripture
1 *Joh.* 1. 8. is Conditional, else it would contra-
dict what follows, Verse 9. Chap. 2. 4. and Chap.
3. 9. he returneth no Answer, but his own Aff-
ertions. He saith, *The 9th Verse speaketh of For-*
giveness; but it also adds *Cleansing*, as is above
observed. He saith, *That 1 Joh. 2. 4. is under-*
stood of a sincere not absolute keeping of the Com-
mands of God; but for this he brings no Proof
at all: He saith, *That Joh. 3. 9. whosoever is*
born of God sinneth not; Is meant of *Sinning un-*
to Death, from which the Child of God is secured:
The Reason he gives of this Gloss, is, *Because the*
Apostle Chap. 5. Ver. 16. speaketh of a Sin unto
Death; which Sin *W. M.* supposeth to be, that the
Apostle means, *He that's born of God, cannot*
Commit. But to prove this Supposition, we
have nothing but his own meer Assertion: *Read-*
er, These are the best and strongest Arguments
he hath to prove his *Doctrines*.

His *Seventeenth Head*, Page 128. is to shew,
his *Doctrines* not to be acceptable to the Wicked;
and his *Eighteenth Head*, Page 131. is, to prove
Ours to be so: But he is so pitifully ridiculous in
this Matter, that such as have the least Measure
of Understanding, and are Unprejudiced, can-
not but see his Weakness. Yet that he may be
left altogether without a Cover, I shall answer
his Objections, and leave the unbiassed Reader
(as he desires) to judge, which *Principles*, in their
Nature have most Tendency to strike at, or fo-
ster Wickedness? To prove, that it is not accep-
table

1672. table to the Wicked to hear, they must always Sin, he says; *Some are so conceited of their Honesty, that they cannot be convinced of their Sins; and that Mortification of Sin is distastful to them:* But how he makes this to answer the other, is not told us. If Hypocrites love not to hear of their Sins, it doth not therefore follow, that pleading for a constant Continuance in Sin, is not acceptable to the Wicked; they may be the easier induced to acknowledge their Sins, that they hear it told them for sound and solid Doctrine, that they may be reputed good Saints and Christians, though they always remain in them. To prove; that their Doctrine of *Imputative Righteousness*, and of *Election* and *Reprobation*, is not pleasing to the Wicked, he says; *Some wicked Men scoff at them:* What then? So some wicked Men scoff at the Folly of *Mahometanism*; Will it therefore follow, their Doctrine is good? The Question is; "Whether their Doctrine of "Men's being altogether reputed Righteous in the "Sight of God by a Righteousness altogether "without them, and Men's being Elected to Life "from all Eternity, without any Respect to their "Deeds, be not more acceptable to the Wicked, "than to tell them, They must seek to be justified by the Righteousness of God wrought *In them?* "And as they are joined to the Elect Seed Christ "Jesus, born again and brought forth in them, "which worketh out all Iniquity and all Unrighteousness in them? Now, this he hath not in the least offered to Answer. After the like Manner, whereas I shew, "It is more acceptable to the "Wicked to hear, that the outward Letter is the "Rule, which they can bend and twine; than "the Inward, which cannot be so twisted. He says; *Some wicked Men could wish, there were no such outward Rule; and that some understand not, what is intended by God's immediate Speaking, but*

Continuance
in Sin plead-
ed for, is ac-
ceptable to
the Wicked.

bate

hate the Ministry of the Word. Both which An- 1672.
 swers make nothing to the Purpose: What? tho'
 wicked Men hate the Scripture and the Ministry,
 Doth it therefore follow, that it is not more ac-
 ceptable to them to hear, This is their Only
 Rule, which they can twine as they please, than
 the Inward, which cannot be twined, as the
 Scriptures may, nor bribed, as the Ministry of
 Men? He confesses, *They allow of Laces, Ribbons,*
Gold-Rings, &c. and other Superfluities; and
 therefore cannot deny, *but that their Doctrine*
therein is acceptable to the Wicked: His Shift is
 here; *That People ought not to exceed their Rank*
and Quality: Alledging, *The Apostle only con-*
demns this, 1 Tim. 2. 9. But that his detestable
 wresting of the Scripture may be manifest, I
 shall cite the Apostle's Words, *In like Manner al-*
so, that Women adorn themselves in modest Appa-
rel, with Shamefac'dness and Sobriety; not with
broidered Hair, or Gold, or Pearls, or costly Array.
 Is there any Word here, that they should only
 not exceed their Rank? Who cannot but abomi-
 nate his abusing of Scripture? And whereas he
 says; *He thinks they should be sparing of lawful*
Games and Recreations: It seems, their Deeds suit
 not their Thoughts in this Matter, or else
 it must be accounted a Sparingness with him,
 not only to spend much of the Day in Figh-
 Sports, but even largely of the Night in Card-
 ing, &c. For so to my certain Knowledge, some
 of his Brethren in the Priesthood of the Synod of
 Aberdeen are found doing, and justifying them-
 selves in it. As to the Sabbath, he offereth not
 in the least to answer that, wherein I shew, it was
 Acceptable to the Wicked according to the same
 Rate. In Answer to my Assertion, That the
 Wicked love well to hear, That they may be
 Members of the Church, without having Infalli-
 ble Evidence of Holiness: He asketh, *If all the*

Modest Ap-
parel.

The Sabbath

1692. *Members of the Quakers Church have so? Adding; That our raw, conceited Proselytes are so ignorant, and yet so confident, that sober Men suspect them to be in a Fool's Paradise. First, As this is a meer Shift, and no Reply, to disprove the Principle aforesaid to be acceptable to the Wicked; so likewise, if his Spirit had not been in a Raw, Conceited Posture, filled both with Ignorance and Confidence, he had not suffered himself so far to fall in a Fool's Paradise, as to imagine, this his meer proofless Calumny, with many more his groundless Assertions, would have any Weight with sober Men, not being backed with any Argument. He addeth; Their Doctrine, Once in Grace, and Ever in Grace, hath no Tendency to please the Wicked, because such never had Grace; and therefore have no Ground to think, that belongeth unto them. But seeing he himself confesseth, That such, as had true Grace, may fall both unto detestable Practices, and Blasphemous or Erroneous Principles; May not such then foster themselves in these Evils, by saying; That since they once had true Grace, they can never totally fall from it? That Part of Page 47, 48. of mine, where I shew by Example, how the Wicked living among them, and being their Church-Members, and also Opposing and Vilifying us, did declare, their Principles to be more acceptable to the Wicked, than ours; he hath wholly waved: It seems, he knew of no Shift, how to thuse by this; and therefore found it fittest, altogether to Omit it.*

Head 18. Page 131. He saith, *The Quaker's Religion is exceeding suitable to carnal Hearts*; and thereupon he instanceth some Particulars, saying, *They are pleasing to the Wicked*; without offering any Reason. The Reader, upon the particular Debate of these Matters in their Places, will observe, how he was necessitated, to bottom
this

this Conclusion of these Principles being suitable 1672.
 to carnal Hearts, upon the meer Credit of his own
 Affirmation; and therefore it is no Wonder he *W. M.* is
 adds, that *he is wearied, raking in this Dunghil.* wearied, with
 raking in his
 own Dung-
 hil.
 It is high time for him to leave off trampling in
 such miry Stuff, as is the whole Bulk of his
 Book; and no Doubt, a *Dunghil* is a very fit
 Term for such a dirty Product, as is these drossy
 Dregs of his dark Understanding. I charged
 him in the End of mine for *Lying to God*, for that
 in the Prayer he endeth his Dialogue with, he
 useth these Words; *Follow with thy Blessing that
 which We have been about*: Which now he is so
 far from clearing himself of, that he now ac-
 knowledges, it was only a *supposed Conference*,
 and therefore it was a *Lye*, yea, a Mocking of
 God, to desire him to accompany a meer Sup-
 position with his Blessing. As for his expressing
 Pity towards the Seduced, and wishing God to
 reclaim them: It was not for that I challenged
 him; but for his desiring God to accompany
 with his Blessing a meer *Chymara*, which never
 was: And therefore his best shift for this is,
*What is it, that some Men will not carp at, espe-
 cially the Quakers? Of whom he addeth; A pious
 Minister hath said, that their Religion consists in
 Railing: And then he goes on, and tells some
 Terms, wherewith that Person says, The Qua-
 kers have named the Ministers of Christ.*

Ans. First, The Testimony of his supposed
 pious Minister is no more to be received in this
 Case, than *W. M.* his own; and to say, *The Qua-
 kers gave these Names he mentions to the Ministers
 of Christ*, is to take for granted the thing in De-
 bate; for the *Quakers* deny them to be such.
 And is just one, as if a *Papist* should say; *Luther*
 and his Associates Religion consisted in Railing,
 because they called (as to the *Papists*) their Holy
 Mother the Church of *Rome* a Strumpet, a
 Whore, the Mother of Fornications, *Babylon*, &c.

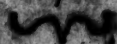
1672. and all her devout Clergy no better than *Baal's* Priests, filthy Dogs, blind Guides, Liars, Dissemblers, &c. and all these other Denominations *W. M.* mentions the *Quakers* give his Brethren: Dare he deny, but there are some of his Fraternity guilty of all these Terms? And what knoweth he, but the *Quakers* have applied them a-right? It is manifest enough, some of these Terms are too applicable to them all; such as *blind Guides, Persecutors.* It is here Observeable, That among all these Denominations he alledges the *Quakers* give him and his Brethren, he hath omitted the Two, both most frequently used against them by the *Quakers*, and most universally deserved by his Fellow Priests; *viz. Hirelings and Time-Servers.* It seems he feared, every Reader would have found them Applicable: Herein do we find our selves justified both before God and Good Men, that we have named them no otherways, than as their Guilt deserved: and that we have no Enmity nor Hatred at any Man's Person, nor have desired to harm it. Whereas while they plead Forbearance for themselves, that we should not speak the *Truth* plainly to them, and of them, terming our so doing Railing and Reviling; yet they are not ashamed to speak all Manner of Evil falsely against us, Railing at us without a Cause: And not only so, but stirring up (so far as they can) the Magistrate, to cause us to be *Beat, Imprisoned* and Persecuted both in our Bodies, Estates and Liberties, by offering to Banish us out of our Native Countries: Yea, and *Cut us off* (if they could) from the Face of the Earth: Let the *Unprejudiced Judge*, who shews forth here most *Meekness*, or most *Wrath*?

Blind Guides
Persecutors,
Hirelings
Time-Ser-
vers.
W. M.
supposed pi-
ous Mini-
sters.

POST.

POSTSCRIPT.

1672



WHereas *W. M.* in his *Fifth Head*, Concerning the Scriptures, and in his *Twelfth Head*, Page 96. Concerning the Ministry, alledgeth; *That these Words of the Apostle Paul*, mentioned by me, *1 Cor. 14. 30.* Ye may all Prophecy one by one; *are restricted to Prophets, &c. not for the Common Order of the Church:* Adding, *That except we could prove all our Teachers to be Prophets, we ought not to lay Claim to that Scripture:* I would desire him to answer his Brother *Samuel Rutherford's* (Professor of Divinity at *St. Andrew's*, so called; who in his Book, intituled, *The due Right of Presbytery*, Page 466, 467.) *Eight Arguments*, wherein he hath proved it to be of *Pastors, &c. not of Extraordinary Prophets*, and thereby hath saved me that Labour.

*Pastors are
called Pro-
phets.*

This coming to my Hands, after the Other was committed to the Press, was the Cause of its not being inserted in the due Place.

A Seasonable Warning, and Serious Exhortation to, and Expostulation with the Inhabitants of Aberdeen, concerning this present Dispensation and Day of God's Living Visitation towards them.

Great, Unutterably great! O ye Inhabitants! is the Love of God, which flows in my Heart towards you, and in Bowels of unspeakable Compassion am I opened, am I enlarged unto you in the Sight and Sense of your Conditions, which the Lord hath discovered and Revealed unto me. O that your Eyes were opened, that ye might see and behold this Day of the Lord! and that your Ears were unstopped, to hear His Voice;
that

1672. that crieth aloud, and calleth One and All of you to **REPENTANCE**! And that your Hearts were softned and inclined to discern and perceive this blessed Hour of his present Visitation, which is come unto you! He hath lifted up a Standard in the midst of you, and among your Brethren; He hath called already a *Remnant*, and enrolled them under his Banner, and he is calling **ALL** to come; he hath not left one without a Witness: Blessed are they, that receive him, and hear him in this Day of his Appearance. He hath sent forth, and is daily sending forth his Servants and Messengers, to invite you to *Come and Partake* with him of the *Supper*, of the *Feast* which he hath prepared! And among many others, whom at sundry Times he hath caused to sound forth his Testimony, I also have in the Name, and Power, and Authourity of God proclaimed his everlasting Gospel among you, and Preached, and held forth the glad Tidings of this glorious Dispensation, which is *Christ*, manifesting and revealing himself in and by his Light and Spirit in the Hearts of all Men, *To lead them out of all Unrighteousness and Filthiness both of Flesh and Spirit; unto all Righteousness, Truth, Holiness, Peace and Joy in the Holy Ghost.* But because many of you have despised this Day, and as ye have made merry over God's Witness in your Hearts, not liking there to entertain him in his meek, lowly, yet lovely Appearance; so have ye despised, mocked and rejected that which testifieth to this Witness without you. Therefore was I commanded of the Lord God, to pass through your Streets covered with Sackcloth and Ashes, calling you to **REPENTANCE**, that ye might yet more be awakened, and Alarm'd to take Notice of the Lord's Voice unto you; and not to despise these things, which belong to your Peace, while your Day lasteth, least
here-

hereafter they be hid from your Eyes. And the 1670.
Command of the Lord concerning this thing
came unto me that very Morning, as I awakened,
and the Burthen thereof was very great; yea,
seemed almost insupportable unto me, (for such
a thing, until that very Moment, had never entered
me before, not in the most remote Consideration.)
And some, whom I called to declare to them this
thing, can bear Witness, how great was the Agony of
my Spirit, how I besought the Lord with Tears,
that this Cup might pass away from me! Yea,
how the Pillars of my Tabernacle were shaken,
and how exceedingly my Bones trembled,
until I freely gave up unto the Lord's Will.
And this was the End and Tendency of my
Testimony, to call you to *Repentance* by this
Signal and *Singular* Step; which I, as to my
own Will and Inclination, was as unwilling to
be found in, as the worst and the wickedest of
you can be averse from receiving, or laying it
to Heart. Let all and every one of you, in
whom there is yet alive the least Regard to God,
or his Fear, Consider and Weigh this Matter in
the Presence of God, and by the Spirit of Jesus
Christ in your Hearts, which makes all things
manifest; Search and Examine every one his own
Soul, how far this Warning and Voice of the Lord
is applicable unto them? and how great need they
have to be truly *humbled* in their *Spirits*? returning
to the Lord in their inward Parts with such true
and unfeigned Repentance, as answers to the
outward Cloathing of *Sackcloth*, and being
Covered with Ashes. And in the Fear and Name
of the Lord, I charge all upon this Occasion,
to beware of a *slight, frothy, jeering, mocking Spirit*:
For though such may be permitted to insult for
a Season, yet God will turn their Laughter into
Howling, and will Laugh when their Calamity
cometh: And such are seen to be in one Spirit
with those, who spat in the Face of the LORD JE-
SUS,

1672. *SUS*, and buffeting him, bid him prophesy, who smote him. Therefore consider, O ye Inhabitants, and be serious, standing in Fear: Where are ye who are called *Christians*? Among whom it is become a *Wonder*, *A Stone of Stumbling*, or *Matter of Mockery*, or a *Ground of Reproach*, for one in the Name of the *LORD* to invite you to *Repentance in Sackcloth and Ashes*! Would not the *Heathen* Condemn you in this thing? And will not *Nineveh* stand up in Judgment against you? How is it, that ye, that are called *Christians*, can willingly give Room to every idle *Mautebank*, and can suffer your Minds to be drawn out to behold these *sinful Divertisements*, which indeed divert the Mind from the serious Sense of *God's Fear*? The People can be gathered there, and neither the Magistrates complain of Tumult, nor yet Preachers, nor Professors cry out against it as *Delusion*, or *Madness*. O my Friends, consider, Can there be any more strongly *Deluded*, than for People daily to Acknowledge and Confess, *They are Sinners*, and *Sinning*, in Words; and to startle at that, which did so lively represent unto them, what they own to be their Condition? Were it in good Earnest, or were it from a true Sence of your Sins, that ye so frequently seem to acknowledge them, ye would not despise nor overlook that which calleth you to Repentance for it. How is it, that you can so confidently array your selves in all manner of gaudy and superfluous Apparel? And exceed in lustful Powderings and Perfumes; and yet are ashamed and amazed at Sackcloth and Ashes, which according to your own Acknowledgment, is so suitable to your States? Is not this to glory in your Shame, and to be ashamed of that which ought to be, and would be your greatest Glory, to wit, *True and Unfeigned Repentance*? I shall add, that which upon this Occasion I declared unto you, I was

I was for a Sign from the Lord unto you; I desire ye may not be among those, that wonder and Perish, but rather Repent and be Saved. And this is my Testimony unto you, whether you will hear or forbear; I have Peace with my God in what I have done, and am satisfied, that his Requirings I have answered in this thing. I have not sought yours, but you: I have not coveted your Gold or Silver, or any thing else; nor do I retain, or entertain the least Hatred, Grudge or Evil Will towards any within or without your Gates: but continue in pure and unfeigned Love towards all and every one of you, even those, who do most despise or reject me and my Testimony: being ready to bless those that curse, and to do good to those, that despitefully use me; and to be spent in the Will of the Lord for your sakes, that your Souls may be saved, and God over all may be glorified: For which I travel, and cry before the Throne of Grace, as becometh

A Servant of the Lord Jesus Christ,

Robert Barclay.

*This came before me to signify
unto you by Writing at Urie,
the 10th of the first Month,
1672.*

After this Paper was committed to the Press, some Queries concerning this Matter were sent (to a Friend in Aberdeen) by One, who in the Inscription styles himself a *Sober Inquirer*; which Mask he quickly pulled off, either for Want of Wit, or from too much Malice against the Truth, by spreading these *Queries* at the same time among several Hands: which no truly *Sober Inquirer* would have done, until he had first received, or been

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been refused *Satisfaction* from him, to whom he particularly directed them. In Order therefore to dispel such cloudy Mists, as the Enemy seeks to raise for darkning the Day of God's Appearance through his Children, These *Answers* are judged fit to be here annexed.

The Premisses and Queries following upon them, being all one on the Matter, the First being Positions in General, and the other the particular Application of them hereto, they need not different Answers; both of them are herein comprehended and implied: As any that will be at the Pains to look after the Queries, and compare them, may observe.

To the First is therefore Answered;

1. *R.* B. denies his Message to have proceeded from any Light or Illumination in him as a Man; but from the Immediate Testimony of the Spirit of God in his Heart. A Manifestation of which Spirit is given to every Man to profit withal, according to the plain Testimony of the Scriptures, 1 Cor. 12. 7. 1 Joh. 2. 20, 27. Heb. 8. 10, 11, 12. The which Spirit and Anointing teaches all the Saints under the New Covenant, whereunto an Audible Voice is not required: For this is said to be within them, and not without them. Nor can it be proved, that God spake always to the Prophets by an Audible Voice, or that such a thing is requisite to every true Revelation, received from the Spirit; else none could be truly certain, that the Scriptures came from the Spirit of God, until they received an Audible Voice by the outward Ear, confirming them of it: Nor could any have the Assurance of Salvation without the same; both which the Generality of Protestants hold needful to Believers, and *Calv. Inst. Lib. 1. Cap.*

Cap. 7. Sect. 4. Cap. 8. Sect. 1. Lib. 3. Cap. 1. Sect. 1672.
 4. Cap. 3. Sect. 39. That by the inward, secret
 Testimony of the Spirit, without an Audible
 Voice. Nor was *John Huss* his Prophecy of *Lux-
 iber*, or *George Wishart*'s of the Cardinal's Death
 alledged to have proceeded from an Outward Au-
 dible Voice; and yet proved both True: As
 likewise several others of latter Years, which
 might be mentioned.

2. A Message thus delivered from the Testi-
 mony of the Spirit of God in the Heart, reaches
 to the Manifestation of the same Spirit in the
 Hearts of those, to whom it is delivered; if they
 wilfully do not resist and shut it out. Thus the
Ninivites were reached at the Call of *Jonah*; and
 those who heard *Peter* were pricked in their Hearts;
 yet neither the one or the other had such an im-
 mediate particular Call as *Jonah* and *Peter* had;
 but the Testimony of the Spirit through these
 Two, touched, reached and raised that of God
 in their Hearts, and made it applicable unto
 them. Yet those that despise this Light and Ma-
 nifestation of God in themselves, may come to
 jeer, and mock at a Message proceeding from it
 through another, even as the Scribes and Phari-
 sees did at Christ; and therefore were worthy of
 Condemnation, and judged by the Heathen, such
 as *Tyre* and *Sidon*, and *Ninive*. Even as it is with
 those of the same Spirit at this Day, who while
 they cry up the Writings of the Prophets, and
 other Scriptures, (as did the *Pharisees*) are despi-
 sing Prophecying, or the Teaching, or Leadings
 of the Spirit; which the Apostle declared to be
 the Nature of the New Covenant-Dispensation:
 And therefore no Wonder, if according to the
 Scripture, *Prov. 28. 18. Where there is no Vision,
 the People perish.*

3. The Assistants to this Action having had the
 thing declared unto them, retiring to the inward
 Testi-

1672. Testimony of the same Spirit in themselves, did feel Union therewith; and such as went along, did not only find a true Liberty, (which might have sufficed) but some of them a Necessity to Concur with it. And as for the carrying of the Hat and Cloak, it was altogether Extrinsick, being neither Essential nor Circumstantial to the thing; nor so look'd upon by these who did it: Yet the Carping thereat shews in the Proposer a critical Mind, very void of Seriousness, which the Lord, as of Purpose to starve, hath permitted him to build that Part of the Query in Relation to A. H's Wife upon a false Report, the thing being a manifest Untruth.

And in Answer to the Second Proposition of the Premises, it's the alone immediate Testimony of the Spirit of God, that can truly discover all false Pretenders and Delusions: which if any can, let them deny, without overturning the Basis of all Christian Religion, and rendering the Faith of the Saints in all Ages *Uncertain*.

R. B.



A Cate-

QUAKERISM Confirmed:

OR, A

VINDICATION

Of the Chief

Doctrines and Principles

Of the People called

QUAKERS,

FROM THE

Arguments and Objections of the
Students of Divinity (so called) of
Aberdeen, in their Book, intituled,
Quakerism Canvased.

By { Robert Barclay,
AND
George Keith.

2 Tim. 3. 9. *But they shall proceed no further :
For their Folly shall be manifest to all Men, &c.*

L O N D O N: Printed by the Assigns of
J. Sowle, in the Year, 1717.

QUAKERS

NEW DICTIONARY

DEFINITIONS AND EXPLANATIONS

QUAKERS

FROM THE

AGREEMENT AND OPINIONS OF

THE QUAKERS IN AMERICA

AND IN EUROPE

QUAKERS

OF THE

QUAKERS

OF THE

QUAKERS

OF THE

QUAKERS

OF THE

THE PREFACE TO THE READER.

Friendly Reader,

HAD we not more regarded the Interest of the Truth, for whose sake we can shun no Abasement, than the Significancy of those, with whom we have this Rencountre, we should have rather chused to be silent, than Answer them; they being of so small Reputation among their own, that neither Teachers nor People will hold themselves accountable for any of their Positions, and seem zealous to have it believed, they would not bestow Time to Read it, nor yet hold themselves obliged to Approve it. How-

D

in

1676. in the Second Part of their Book (to which this Reply is) they have scraped together most of the Chief Arguments used against Us, and borrowed not a little from G. M's Manuscripts (with whose Work (that yet appears not) we have been these Seven Years menaced) Which, like the Materials of a Building managed by Unskillful Workmen, though they be by them very confusedly put together; yet being the Chief Things can be said against Us, we have thoroughly handled for the Reader's Satisfaction; which may be serviceable to the Truth, without Respect to the Insignificancy of those, against whom it is written.

As for the First Part of their Book, we have also Answered it, *but distinct* from this; it consisting of many Particularities of Matters of Fact, which perhaps might have proved tedious to many Readers, that may by This be Edified; and think it of no great Consequence, that the Students are proved Lyars, which even many of their own Party think, is not any Spot in their Religion

Religion : so little are they looked upon ^{1676.}
among their own : Yet those that are
Curious, may also have that First
Part.

As for this Second Part, wherein
our Principles are handled, we judge,
we deal with the Clergy in General;
however they seek to shift it, and hide
themselves, since their Book is Licen-
sed by the Bishop of Edinburgh ; and
be being Challenged, said, He did
it not without a Recommendation
from Aberdeen.

So that no Man of Reason can deny,
but they are accountable for the Er-
rors and Impertinencies, which we
have herein observed ; which we leave,
Reader, to thy serious Examination,
remaining

Thy Friends,

R. B.

G. K.

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SECT. VI.

Concerning *Baptism*.

SECT. VII.

Concerning the *Ministry*.

SECT. VIII.

Concerning *Liberty of Conscience*.

The CONCLUSION.

Wherein their *Observations* upon *R. B.* his Offer, and their last Section of the *Quakers Revilings* (as they term them) are Examined.

1676.

QUAKERISM

Confirmed, &c.

SECTION I.

Concerning Immediate Revelation; wherein the Second Part of the Students Book, from Page 44, to Page 66. is Answered.

IN their first Section they alledge, We do wickedly put many Indignities upon the Holy Scriptures; and that we monopolize the Spirit to our selves: Which are gross Lies; but that they are against the Spirit, is no malicious Accusation, but a Truth, as will appear to any true Discerner. Their comparing us, when we plead for the Spirit, to them who cried, *The Temple, The Temple*; is unequal and profane: They that cried, *The Temple, the Temple*, rejected the Spirit of God, and relied too much on the Temple and outward Priviledges; but dare they blame any, for relying too much on the Spirit of God? Again, in their first Sub section they commit a gross Deceit, in which they follow *G. M.* their Master (who useth the same in his Manuscript to us) in alledging, *They are more for the Spirit than we*, because they affirm, *That the Efficacy of the Spirit is Insuperable*. For we do affirm, *That the Efficacy of the Spirit is in a true Sence Insuperable*, as namely, where the Mind is well disposed: See *R. B.* his *Thesis*, where he useth the Word *Insuperably*. But that the Spirit doth insuperably move, or irresistably force the ill disposed

Operations
of the Spi-
rit may be
resisted.

1676. disposed Minds of all, in whom it operates, is false and contrary to Scripture, which saith, *That Some resist the Spirit*; yea, and is contrary to the Experience of all, who are acquainted with the Spirit's Workings; that know, that the Spirit many times worketh so gently, that his Operation may be resisted: Therefore said the Apostle, *Quench not the Spirit*. Now that Doctrine, which is contrary both to Scripture and Experience, is not for the Spirit, but against it.

Again, How are they more for the Spirit than we, seeing they affirm, *The Spirit's Influence is but only Effective, as having no Evidence in it self sufficiently to demonstrate, that it is of God*: We say, it hath; as being both Effective and Objective. 2. They say, *The Influence of the Spirit is only given to some*: We say, To all. 3. They say, *It is so weak, that it can bring none to a perfect Freedom from Sin in this Life, though never so much improved*: We say, it can. Yea, 4. They say commonly, *The Influence of the Spirit cannot keep the best Saint one Moment from Sin*: We say, It can keep them for whole Days; yea, always, if they improve it as well as they can. 5. They say, *A Man may and ought to pray without the Spirit*: Which we deny. And so we leave it to the Judicious, if here they do not commit a gross Deceit. Lastly, in their stating the Question, they accuse us falsely, as if we did hold, *That all Men ought to judge and examine all the material Objects of Faith, and Articles of Religion by inward Revelations*; As if all Men were bound to an Impossibility. All Men have not all the Material Objects of Faith propounded unto them; for some of the Material Objects of Faith are meerly Accidental unto all Men's Salvation: As to believe, that *Abraham* begat *Isaac*, and *Isaac*, *Jacob*, &c. Others though not Accidental, yet are but Integral Parts, and not Essential

Accidental
Objects of
Faith.

Essential of Christian Religion; such as the Outward History of Christ, &c. and so by this Distinction divers of these Arguments are answered, without more ado; especially the first two, where they spend much Paper fighting with their own Shadow, telling us; *That the Heathens have no Revelations shewing the Birth, Passion, Resurrection, &c. of Jesus Christ*; Which we do grant: For the Belief of such things is only necessary to them, to whom they are propounded; and the Scriptures alledged by them, at most prove no more.

It were a needless Labour, and not worth the Pains to answer particularly to all their *Impertinencies, Follies and Blasphemies*, which they obtrude upon us as Arguments; and in the Issue, their last Probations resolve into meer Assertions, as much denied by us, as the things they undertake to Refute. Therefore upon each *Section or Subsection* we shall but take Notice, what their Arguments Resolve into at last; and as there is Occasion, set down some Propositions, that may serve as a Key, to open the Reader's Way through all these Heaps of *Confusion and Blasphemy*, wherewith they fill their Pages. As for the Scriptures brought by them, *Arg. 1.* as *Isa. 9. 2. Matt. 4. 16. Psal. 147. 19, 20.* These prove not, that they had no *Light*, for *the Light shineth in Darknes* John 1. And *Prov. 29. 18.* doth not import, That People have wanted *Vision* from the Beginning; but that for some time they may want it, *to wit*, when their *Day of Visitation is over*; which we deny not. And whereas they tell us, That the *Greek Particle* is often to be translated *among*, therefore so to be *Col. 1. 26.* and other Places alledged by us; we deny this Consequence. And that they say, *The Apostle is speaking of the outward Preaching of Christ*, *Col. 1. 26.* is their bare Assertion without any Proof. Also

1676. in their first Argument they alledge a gross Untruth upon G. K. as if he did hold in his Book of Immediate Revelation, Page 11. That the Jews generally under the Law had no immediate Revelation in the Seed: Let the Place be read, and it will clear G. K. where he distinguisheth a Two-fold Sort of Revelation in the Seed, according to a Two-fold Condition of the Seed. The first Sort Revelation is more hid and obscure, the Seed not being compleatly formed; but as under Ground: The second is more manifest and clear, so as with open Face to behold the Glory of God. The first Sort of Revelation is given universally unto all, both Jews and Gentiles; but the second is only given to the Saints, in whom the Seed is compleatly formed and brought forth. As to their Queries, we answer, That Conscience and Reason are distinguished from the Saving Light of Christ in All Men, and the Revelation thereof, as a Natural and Supernatural Principle are distinguished; and it was the Natural, which *Pelagius* did exalt too much: As our Adversaries also do, who affirm, That Men may be Lawful Preachers, without being renewed by the Super-natural Principle of God's Saving Light and Grace.

In the Prosecution of their Second Argument. 1. They deny the Inward Blood and sufferings of Christ, referring us to their Proof afterwards; which we shall in it's Place examine. 2. They alledge, That we hold an Heavenly and Spiritual Nature in Christ, which is distinct from the Godhead on the one Hand, and from the Manhood on the other, which they call a Third Nature in Christ. But this their Alledgance is false; for that Heavenly and Spiritual Nature is not a Third Thing distinct from both the Godhead and Manhood of Christ, as shall be afterwards shewn. 3. They alledge, That the Apostle doth not speak of any inward Hearing or Word; but of the outward: The

The Inward
Hearing of
of the Word
Asserted.

Con-

Contrary is manifest from the Apostle's own Words in the same Chapter; *The Word is nigh thee, in thy Mouth and in thy Heart.* Nor is their Reason valid to prove it; for the Words, Verse 14. 15. are not Arguments made by Paul, but Objections adduced by him; which he afterwards answereth: And this is usual with Paul in this Epistle. As to their Question; *Wherein consists the Nature and Essence of Faith?* We say, It is a Receiving of Christ, laying hold upon Him, according to whatsoever Revelation he makes of himself in Men's Hearts; which is in some greater, in others less, but in All is in some Degree.

In their Third Argument they undertake to prove, *That according to us the Scriptures are not necessary secundum quid, or profitable:* But all in vain. As for their Example, as they know, *Examples prove not;* so is it vain and impertinent: for we never compared the Scriptures to a mutilated and dim Copy; they are a clear and perfect Copy, as to all Essentials and Necessaries of Christian Religion: But they are not the Original. And seeing we have answered them so many Questions; let them answer us this One: *Are not all these Divinity-Books and Commentaries on the Scripture made by Men not divinely Inspired, as a mutilated and dim Copy in Comparison of the Scripture, and whether is the Scripture or these Books more perfect?* If they say the Scripture is more perfect; then what need they the mutilated and dim Copy of these Divinity-Books? Or what Profit can they have by Them, which they cannot have rather by the Scripture? Again, here they confound the Material and Formal Object of Faith? as if we did hold, *That inward Revelation without Scripture did propound unto us the Material Objects of Faith;* which is False; For there are many of the Material Objects, which are only propounded by the Scripture, to

wit,

The Scriptures a perfect Copy but not the Original.

1676. wit, such as the Historical Part of the Scripture; and in this Respect we do not plead, That Inward Revelation is the Material Object, but the Formal.

Not the Letter, nor the outward Law, but the Spirit convinces the Conscience.

In their *Fourth Argument* they are so blind, as not to take notice how we can give the same Answer, that they give, concerning the Law, That *we, who are under Grace and Obedience to the inward Law, are dead as to the Condemning Power, but not as to the Commanding Power thereof.* But that it is not the Letter, or any outward Testimony of the Law, that doth so Powerfully Convince a Man's Conscience, as of other Sins, so of Covetousness, as the Spirit of God doth in his inward Convictions and Smitings upon the Conscience, is clear from the Experience of all those, who have known and passed through the State, which the Apostle spake of, when he said; *I was alive without the Law; but when the Commandment came, Sin revived, and I died.* Yea, What Law is that of the Mind, whereof he makes Mention, *Rom. 8.* but an inward Law, by which the Knowledge of Sin comes, and through which both the Knowledge and Remembrance of Sin sticks more closely to the Soul, than through any Outward Law it can? And did not Christ say, That the Spirit should *Convince the World of Sin?* Yea, how many of those called *Heathens*, who had not any Outward Law, have declared, That Inward Concupiscence was a Sin? As for their malicious Accusation against us, of our Lust and Covetousness, we reject, as not worth the noticing; seeing they assert it without any Colour of Proof: But it seems, they have learned that wicked and devilish Maxim, *Calumniare audacter, aliquid adhaerebit*, i. e. Calumniate boldly, that something may stick.

The Heathens instantiated.

Their *Fifth Argument* is answered in the First, as being a Branch thereof.

Their

1676.
 Their Sixth Argument is built upon a false Supposition, that according to our Principle, *All would be Prophets, and that no Difference could be assigned betwixt Prophets, and Pastors and Teachers, seeing Prophets and Teachers teach both from the Spirit.* The First is answered at large in the End of G. K's Book of Immediate Revelation. To the Second we answer, That by Prophets in the strictest Sence are meant those, who Prophecy of things to Come, as *Agabus* was; by Teachers, they who Instruct the People in Doctrine: And this is a manifest Difference; although in the large and common Sense Prophecy and Preaching are one thing.

Prophets
 & Teachers
 distinguish'd

Their Seventh Argument, they pretend to build on that Scripture *Jud. 19.* but it is easily answered: That Men in one Sense may be said *not to have the Spirit*; and in another *to have it.* Even as a Rich Man, who improveth not his Money, both Hath, and Hath it Not, in divers Senses: According to which Christ said, *From him that hath not, shall be taken away that which he hath.* And whereas R. B. doth grant, That they, whose Day of Visitation is come to an End, *have not the Spirit, so much as to invite and call them unto God:* Here they insult, as if all were granted they seek: But they are greatly deceived. For though he grant, That *some have not the Spirit to call and invite them*; yet he granteth not, That they *have not the Spirit to Reprove them:* For even the Devils and Damned Souls of Men and Women Sin against the Spirit of God, witnessing against them in their Hearts, which is in them a Law of Condemnation: as *David* said, *If I go down into Hell, thou art there.* Yea, do we not read not only, That *God spake unto Cain*, a most wicked Man, but also unto *Satan*, *Job 1.* which Speaking of God to Satan, we suppose, the Students will not say, was by an Outward Voice,

The Re-
 proofs of the
 Spirit Inter-
 nal.

1676. Voice, and consequently it was Internal. But we ask them, If all wicked Professors of Christianity should burn the Bible, and destroy all outward Rules and Means of Knowledge, Should they by this Means cease to Sin, because they should have no Rule? Or should they be excused from Gospel-Duties, because they have no Rule, by this Supposition (according to the Students) to require them?

In their Second Subsection they spend both their Strength and Paper, in labouring to prove some things, which we no wise deny; as the Sequel of their Major, §. 14. But in the Proof of their Minor, where the whole Stress lieth, they utterly fail in both its Branches, as we shall briefly shew. As to the first, they argue thus; *They know no such inward Objective Evidence of inward Revelation on themselves; therefore they have none such.* We deny the Consequence; they see it not, nor know it, because they will not: Their Prejudice against the Truth doth blind them, and indispose their Understanding. Yea, might not the unbelieving Jews have reasoned the same way against Christ, when he was outwardly present with them: *We do not know him to be Christ; Therefore he is not Christ?* Again, whereas they query in a scoffing way, *Can a thing, that is Self-evident, be hid from the whole World, except a few Illuminados?* We answer, If it were hid from the whole World, except a few in Comparison of others, it is no more than what the Scripture saith; *That the whole World lieth in Wickedness:* And their Wickedness blindeth them, that they do not see the Light that is in them. Yet we could Instance many, who are not Quakers (so called) both Christians and Gentiles, who have acknowledged the Evidence and Certainty of Divine Inspiration in all Men, as the surest Ground of Knowledge: But we need not digress into this here; we have

The Self-Evidence of Inspiration.

have enough besides to stop their Mouths. For 1676.
do not they say, *That the Scriptures have a Self-Evidence?* And yet, are not the Scriptures and the Truths declared in them hid from the greatest Part of the World? The *Mahometans* reject both Old and New Testament, and the *Jews* the New; although they read them: And yet according to our Adversaries, they have Self-Evidence. So that it is evident, the same Argument is as much against the Scripture, as the *Light within* in Point of Self-Evidence; and indeed much more, seeing many, who deny the Self-Evidence of the Scriptures, even *Heathens*, have a Knowledge of the Self-Evidence of Divine Inspiration, as *Socrates, Plato, Phocylides, Seneca* and many others. And here in the Close, being sensible of their Weakness, after they have laboured to prove the Negative, they tell us; *That (seeing the Negative is theirs, they are not bound to prove it: And so would roll it over on us to prove the Affirmative against their own Law; which would have us to be meer Defendants. As to the Maxim, Affirmanti incumbit Probatio, it doth not help them; for they have affirmed a Negative, and have been at great Pains to prove it: But all in vain. And why may we not put them to prove their Minor, being a Negative, as well as their Master J. M. put the Jesuit Dempster to prove his Minor; which John Menzies affirmed to be Negative?*

In their Prosecution of the *Second Branch*, they Affirm, *That the Q. cannot give any sufficient Evidence of their Revelations.* This we deny, and put them to prove it: But how shamefully they fail here, is apparent. For instead of proving what they Affirm, they put us to prove the Contradictory; and so contrary to their own Law, would urge us to be Impugners and Defenders at one time: A silly Trick, they learned from the *Baptists* in their Dispute at *London*; as indeed the

1676.
The Spirit's
Real and
Convincing
Evidence.

the *Students* Argument about an Evidence is the same upon the Matter with that, which the *Baptists* used against us at *London* long before them, and which the *Jesuit* used against *J. M.* long before them both. So that we may see, what Sort of Patrons the Students here follow. But it is well to be observed, That when they seek an Evidence from us, they tell us, Page 57. *They mean not an Evidence, which will actually and de Facto Convince a pertinacious Adversary; but an Objective Evidence or Clearness in the thing it self, which is apta nata, fit of its own Nature to Convince, and will really convince the well-disposed. Very well! this their plain Concession destroyeth their whole Building.* For seeing, they press upon us by way of *Dilemma*, *Either we have the Spirit of God, or we have it not;* (which is *J. L.* his Argument) We may very lawfully by his own Example press him and his Fellow-Students with the like Argument; *Either they have a well-disposed Mind, or they have not.* If they say, *they have not*, then they confess, they are a pertinacious Adversary, and so not capable to be convinced of our Evidence: And surely, it were great Folly in us, to seek to Convince them of the Truth of a thing, who are not in a Capacity to be Convinced. If they say, *They have a well-disposed Mind;* then let them prove it to us, or give us an Evidence of it: Seeing by their own Rule, *Affirmanti incumbit Probatio.* Who is so weak, that doth not see, that they are intangled in the same Difficulty, they would urge upon us? Yea, into a far greater: For they cannot so much as pretend to any *Objective Evidence*, whereby to Convince us, that they are Well-disposed; seeing they altogether deny such a thing. If they Answer; That they are not bound to say either the Affirmative or Negative; but require of us to prove the Negative; Who seeth not, that we have

have the same Reply unto them, when they urge *1676.*
us, Either the Q. have the Spirit, or they have
not; that we are not bound to say either the Af-
 firmative or Negative? For although *to have,*
and not to have are Contradictory; yet *to say,*
that we have the Spirit, and that we have not
the Spirit, are not Contradictory, being both
Affirmative. And indeed, when we assert a
 thing only *in Thesis,* we do not say, either that we
 have, or have not the Spirit; but this we say,
 and we are able to prove from Scripture, That
 all good Christians have the Spirit of God im-
 mediately to teach and guide them into all Truth;
 and all Men have it so far, as either to justify or
 condemn them. By this we stand, and are able
 to defend it through the Help of God, as consist-
 ing both with Scripture, and sound Reason, and
 Testimonies of the Antients. But if they think
 with their little Craft to bring us down from the
Thesis to the *Hypothesis*; they must know, the
 same will bring them down to it also. For see-
 ing it is a Truth acknowledged both by them
 and us, That *all true Christians and Children of*
God have the Spirit of God, working in them at
 least as the Efficient Cause; from this we urge
 them thus, *Either they have the Spirit of God work-*
ing in them as an efficient Cause, or they have not;
 If they say, *they have not,* they confess, They
 are not true Christians, or Children of God,
 which we suppose they will be loth to say. If
 they say, *They have the Spirit of God, as an Ef-*
ficent Cause of Faith working in them, and subje-
ctively enlightening them; let them prove it, or
 give us an Evidence of it. Who doth not see,
 that, Poor Men; they are taken in their own
 Snare? We know, all Rational and Sober Men
 will acknowledge, that we are not bound to re-
 ceive their Affirmations without Proof, more
 than

The Spirit's
 working in
 us, as an ef-
 ficient Cause

1676. than they are bound to receive ours; nor indeed so much: we being, as the Case stands, but Dependents.

As touching their Answer to R. B. his Retortions about an Evidence, it shall be examined in the next Section.

In Page 60. they tell, That we assign them at last some Shadows of Evidence; namely, 1. our own Declaration. 2. The Scriptures. 3. The immediate Testimony of the Spirit. But that these are not Shadows, will appear to the Judicious and well-disposed, if they consider these two things.

A Declaration proceeding from the Spirit. no Heretick has it.

1. That by our Declaration, we mean not a bare verbal Declaration, having no Virtue or Manifestation of Life in it; for we confess, such might be as good a Ground for an Heretick in way of Evidence: But by our Declaration we mean such a Declaration as doth really proceed from the Spirit of God in us; and is therefore a living Declaration, having a Manifestation of Life in it and with it, and which is not only in Words of Life, or Living Words uttered through us from the Spirit of Life, but also in Works of Life or Living Works, which are the Fruits of the Spirit, as said Christ, *By their Fruits ye shall know them*. Now such a Declaration can no Heretick have, however he may pretend to it. If our Adversaries say, *That we only pretend to such a thing*; We answer them with their own Rule, *Affirmanti incumbit Probatio*, i. e. The Affirmer ought to prove: Let them prove us only to be Pretenders; which yet they have not done, nor can do. And indeed, such a Declaration from the Spirit of God in the Apostles, as when John said, *We are of God*, &c. was an Evidence, That no Heretick could justly pretend to.

2. It is a most Unjust and Unreasonable thing, to require of us any other Evidence of our having the Spirit, than that, which every true Christian are

may and ought to give ; seeing we pretend to no other Spirit, but that which every true Christian hath, nor to any Revelations, but these, which are the Priviledges of all true Christians ; nor to any Doctrines, which are not conform to the Scriptures of Truth : As we are ready to prove, and as G. K. hath already shewed in his Book of *Immediate Revelation*, which neither the Students nor their Masters have given us any Refutation of.

Now, have not all good Christians these three Evidences for them ? And we can prove by the Help of the Lord, that they are as applicable to us, as to any upon Earth. And here note, that when we say, *The Scripture is the best outward Evidence that can be given*, we mean it not, as a particular Evidence, but as a general, common to all good Christians. For we grant, That the Scripture cannot prove, that any particular Man hath the Spirit of God in such a Way, as true Christians have it ; but it proves in general, that all true Christians have it, yea, and all Men, to convince them at least.

In Page 61, 62. They reject the Scriptures Testimony, as an Evidence to us, *Because, according to us, the Scriptures Testimony hath no Evidence without the Spirit*. In answer to which we say : But it hath an Evidence with the Spirit, his Inward Evidence going along with it ; which Inward Evidence, we say, doth go along with it, sufficiently to convince every well-disposed Intellect : And this we can prove from the Scriptures Testimony. Nor is this to commit an unlawful Circle, as they foolishly alledge ; which is but an old, thread-bare Alledgance of *Papists* against the *Protestants*, as *Turnbull* alledged on *Paræus*, *That he proved the Spirit by the Scripture, and the Scripture by the Spirit*. Some *Protestants* in our Days do miserably seek to extricate them-

1676. selves of that Circle, that they know the Spirit by the Scriptures objectively, and they know the Scriptures by the Spirit effectively: And so indeed they get free of the Circle, as not being *in eodem genere*, i. e. in the same Kind. But they affirm a gross Untruth, That the Spirit's Influence is only *Effective*, and *ex parte subjecti*, whereas we know it is Objective, and can prove both from Scripture and *primitive Protestants*: See G. K. his Book of *Immediate Revelation and Quakerism no Popery*, where the same is at length proved. But we have a most clear Way to extricate our selves of that Circle, imposed on us by *Papists* and these Students, to wit, That we know the Scriptures Testimony by the Spirit, *tanquam à priori*, as we know the *Effect* by the Cause; and we know the Spirit's Testimony by the Scriptures, *tanquam à posteriori*, as we know the Cause by the Effect: And so both are Objective, and yet in a divers Kind; because the Objective Evidence of the Spirit is a Self-Evidence and *primary*, the Objective Evidence of the Scripture is but derived and *secondary*.

The Scriptures Testimony known by the Spirit, &c.

In their Answer to G. K. his Retortion from the Practise of Christ, *who though his own immediate Testimony was to be received, referred them unto the Testimony of the Scriptures*, They most miserably betake themselves to their Old Trade of Affirming Things without any Proof; and yet on the Proof of these Things the whole Strefs of their Answer lieth. As 1. they say, *The Jews rejected only the Outward Immediate Testimony of Christ*: However dare they say, but that the outward immediate Testimony of Christ was to be believed? And yet he referred them unto the Testimony of the Scriptures. 2. They say, *They have no such Testimony themselves, as the Inward Objective Testimony of the Spirit*. 3. They say, *According to Christ the Scriptures were the Rule*, meaning

meaning the Primary Rule; and so they set the Scripture above Christ his own immediate outward Testimony: A most gross Disorder! All which we reject, as meer Affirmations without any Proof. 1676.

Their Insinuation, That G. K. *acted the Part of a cunning Sophist, when he spake these Words repeated by them*, pag. 4. Is no less without any real Proof: For it is a Truth, That no Scripture Truth can be savingly believed, but by the Illumination of the Spirit, which is Objective.

In Paragraph 28. they think to evade G. K. his Argument, *That we have Inspiration, because all Men have it; that then Papists, Mahumetans, Pagans and Men bodily possessed have Inspiration*: Which we do affirm, viz. That these have it so far, as to Convince them, and is sufficient to be a Law of Condemnation, and render them without Excuse for their Sin: And this all Men have not only within their Day, but after their Day of Visitation is expired: But as to their imposed Glosses and Senses, which they say, their *Divines* have already Vindicated on these Scriptures cited by G. K. for *Universal Grace and Inspiration*. As they refer us to their *Divines*, so we refer them to our Friends, and our Books, where their silly and weak Reasons are answered against this Gospel Truth. As for the Word *EVERY*, we acknowledge, it is not taken always *Universally*; but seeing it is taken so most frequently, it lieth on them to prove, that it is otherwise taken in the Places cited.

Before we close the Answer to this Sub-section, we propose further unto the Reader these two Considerations. 1. That when we say, *Inward Divine Revelations in the Seed are self-evident*, we do not mean it always in Respect of the Material Objects of things revealed; but in Respect of the Formal Object, or Revelation it self. Revelations self-evident.

1676. Although we Affirm, That the Illumination and Influence of the Spirit in Men's Hearts, is both Effective and Objective; yet we do not affirm, That they are two distinct things, but one and the same thing under different Respects: So that we do not plead for another Influence, than that which in Words they seem to grant. But we say, it is a more Excellent Thing, than they acknowledge it to be, as being in it self perceptible, and having a Self-Evidence; whereas they will have it only a *Medium incognitum*, a thing altogether undiscernible and in-evident of it self, so as to convince or satisfy the Understanding, that it is of God. And thus according to our Adversaries Sence, and upon their Principle, this Inward Illumination of the Spirit may be said to be *fallacious*, for want of Evidence; seeing, according to their own Argument, That *which hath not a sufficient Evidence, is fallacious*.

But whereas the Students in their Account grant in Words, *That the Soul hath Spiritual Sensations, and that the Work of Grace may be felt*; This Confession destroyeth their whole Superstructure. For if the Work of Grace can be felt, or is perceptible, then it is Objective; for whatever is perceptible, is objective. And seeing they grant, *That the Soul hath Spiritual Sensations*; we ask them, What are the Objects of the Sensations? Are they only Words and Letters? Or Things, such as God Himself, in his heavenly Refreshings, Waterings and Bedewings? If the first, it is most unreasonable; for it would make the Spiritual Senses to fall short of the Natural, seeing the Natural Senses reach beyond Words to Natural Things themselves. If the second, they must needs with us acknowledge *inward objective Revelations*; for by them we understand no other thing, but as God, and the things of His Kingdom are felt in us by Way of Object.

S E C T.

1676.

SECTION II.

Where the Students Chief Argument against the Spirit's being the Rule, is proved to be one upon the Matter, with that the Jesuit, Dempster, used against their Master J. M. and the same Way answered, and their weak Endeavours to evite it, Examined and Refuted,

THere hath enough been said heretofore to demonstrate the Fallacies in the Form of their Arguments, in which also it resembled the *Jesuits*; which to avoid Repetition, we shall now omit. Their Medium against us is, *That we cannot give an Evidence of our being led by the Spirit, but that which may be as good an Evidence for Hereticks*: For thus they Word it in their Account, alledging, *We wronged them in saying, They used the Words, which Hereticks may pretend to*: Yet abstracting from this false Charge, we shall take it, as they now express it, being indeed Equivalent. To prove, that it may be as good an Evidence for Hereticks, they make *J. L.* argue thus; *Other Hereticks declare and say, they have the Spirit of God, teaching them as well as you: Therefore if your saying, you were so taught, were a sufficient Evidence, &c. then their declaring, &c.* Now let the Reader judge, whether this Argument amounts to any thing more, than that, *That is not a sufficient Evidence to the Quakers, which other Hereticks may pretend to?* Thus the Students dispute against the Quakers; let us hear, how the *Jesuit* disputes against *J. M.* their Master. *Pap. Lucifug. Pag. 3.* after the *Jesuit* had repeated his Argument, he adds, "*May it please the Answerer of this Syllogism to remember, That the Ground or Principle, which he*

Hereticks
Pretences to
the Spirit.

1676. "shall produce to prove the Truth of his Religion, must have this Property, that it cannot serve nor be assumed to prove a false Religion; as the Grounds and Principles that one produceth, to prove that he is an Honest Man, must have this Property, that it cannot serve nor be assumed to prove a Knave to be an Honest Man, &c. Let the Judicious Reader consider, whether there be any material Difference betwixt these two Argumentations? But to proceed, and shew, that their Arguments are no better than the Jesuit's against their Master, and our Answers no worse, than their Master's against the Jesuit, we shall place them together.

J. M. Answereth the Jesuit thus, pag. 5. of his Pap. *Lucifugus*.

Our Answer to the Students, as themselves acknowledge it p. 59. is,

J. M.'s Answer to the Jesuit compared with ours.

"The true Religion hath sufficient Grounds in it self, to manifest it self to be the true Religion, if it meet with a well disposed Intellect. For (to use your own Similitude) an honest Man may have ground enough to shew a Distinction betwixt him and a Knave, albeit a Fool cannot discern it; so the true Religion may have Ground enough to prove it self True (which the false Religion hath not) though an Infidel or Here-

That the Evidence of the Spirit cannot be assigned, but to the well-disposed Understanding, This they call a pitiful Subterfuge; alledging, that then this Evidence can only be assigned to such, as are of the Quaker's Mind, but not to others; and that any Heretick in the World may deny Evidences upon the same Account. Now let the Judicious Reader determine, whether, if this Answer be a pitiful Subterfuge, the Students with the same Breath

“ *Heretick, whose fool- Breath do not declare 1676.*
 “ *ish Mind is darkned,* their Master's to the
 “ *Rom. 1. 21. cannot* Jesuit to be the same.
 “ *take it up.*

And when they write next, let them shew the Difference ; which they have not yet done.

In Answer to this Retortion they alledge, pag. 67. *That R. B. said, their Master, Jo. M. would not assign the Jesuit a Ground, to prove the Truth of the Protestant Religion: And therefore, say they, R. B's Practices agree exactly with the Jesuit's Morals, and give an egregious Specimen of his Jesuitical Honesty, which makes us suspect him to be a Jesuited Emissary.* This is a false Calumny disproved by their own Account, where pag. 8. upon this Occasion they confess, *R. B. said only, that their Master desired the Jesuit to prove, that the Protestant Religion had no Ground for it.* Will they deny this? Let them read the very first four Lines of their Master's first Answer to the Jesuit's Paper, Page 3. and they will find, he put the Jesuit to prove his Minor, which was, *That the Protestant Religion had no such Ground.* As it doth not therefore follow, that *J. M.* assigned not afterwards a Ground; so neither will *R. B.* his repeating this, infer, that he said, he did not assign such a Ground. Yea, in Contradiction to themselves, Page 60. They acknowledge he told, their Master named the Scripture as a Ground, &c. So it is manifest, they have given here a Specimen of their Jesuitical Honesty. And because they could not Answer, they forged Lies to fill up the Paper, and things not to the Purpose, as Page 57. where offering to reply to this Retortion, they say, *But for Answer, it is well known, R. B. was brought up in a Popish Colledge, and it is thought by many, that he is a Jesuited Emissary, &c.* Is not this a pungent Answer, Reader?

1676. *R. B.* was educated in a *Popish* Colledge; *Ergo*, say the Students, *Our Answer is not that, which the Jesuit used against our Master.* It seems, the Students are offended, that *R. B.* hath forsaken *Popery*; or otherwise their Charging him with his Education must be very impertinent: as indeed it is no less Foolish, than if we should upbraid *Luther*, *Calvin*, and all the first Reformers as *Papists*, for being so Educated. And though it is no Wonder, their Folly and Malice led them into this Impertinency, yet it might have been expected, that their Gratitude to the *Bishop* of *Edinburgh*, who was pleased to permit their Book to be Printed, might have hindered them from this Folly, seeing he was Educated in the same *Popish* Colledge *R. B.* was, and owes some of his Philosophy to it; whereas *R. B.* Learned only there a little *Grammar*, and came thence in his 15th Year: but the *Bishop* was there Professing *Popery* in his more mature Age. So if this reflect any thing upon *R. B.* it will much more against the *Bishop*; which they will do well to clear; and besure not to omit, when they write next, or else acknowledge their impertinency herein.

It seems they wanted Strength of Reason to evite the Retorcion, which makes them thus rove; Offering also to prove, *That their Master did assign a Ground*; which was never denied, and that he was Defendent; so was *R. B.* also: What is that to the Purpose, unless to make the Retorcion the stronger, and shew, they cannot get by it? But Page 60. they say, *That whereas the Jesuit pressed their Master, that Hereticks did say, their Religion was conform to the Scripture, as well as he; and so the Scripture was no peculiar Ground for him, more than for Hereticks.* They say; their Master answered, *That it was not a pretended, but real Conformity unto the Scripture, that demonstrates a true Religion, &c.* and upon this

this they enquire, *what follows?* Alledging, They *1676.*
agued from being as good, and not pretending;
 and so fall a Railing, saying, *That the Light of*
our Consciences is eclipsed by a new-found Light,
and that we misrepresent them maliciously. This
 Railing is for want of better Reasoning; but
 seeing they are so blind, as not to see, whether
 they will see it or not, we shall tell them, and
 we hope, let the Reader see, what follows here
 from *J. Menzies*, the Students Master, who saith
 to the Jesuit, *It is not enough, that Hereticks*
say, the Scripture is a Ground for their Religion,
unless it really be so; and that other Hereticks
saying so, doth not infer, that it is as little a Ground
for his own (to wit, J. M's) Religion. Very well!
 The Quakers tell the Students, That it is not
 enough, that *Hereticks* declare, they have the
Spirit, unless it be really so; and their saying,
they have it, while they have it not, doth not
 infer, that our saying, we have it, is as little a
 Ground for us. Who but such as are as *Childish*,
 as the Students, will affirm, there is here any
 Difference? But further, they confound most
 Ignorantly the *Internal Testimony of the Spirit*
 with the *Declaration of having the Spirit*; which
 are two different things. It was incumbent up-
 on them to have proved, that the *Internal Testi-*
mony of the Spirit is as good an *Evidence for He-*
reticks, as for us; which they have not offered to
 do.

The Internal
 Testimony
 of the Spirit
 is above the
 Pretence of
 Hereticks
 unto it.

Next, they have not proved, that the Declara-
 tion of *Hereticks* is as good as ours, neither can
 they, unless they can prove ours to be false;
 which they neither have nor can do. But they
 have egregiously fallen in that Inconveniency,
 they would fix upon us, *pag. 58, 59.* where in
 answering *R. B's* Retortion, shewing them, *That*
if Men's being deceived, contradicting themselves
or one another, who say, the Spirit is a Rule, did
infer,

1676. *infer, the Spirit not to be a certain Rule; than Men's being deceived, contradicting themselves and one another, who say, the Scripture is the Rule, would the same Way infer, that the Scripture is not the Rule. Here they are miserably put to it, and therefore not ashamed to deny, that they plead not against the Spirit's being a Rule for these Causes: The contrary for which is known to all, that are acquainted with these Controversies. And for Example let them Read their so much applauded W. Mitchell his Dialogue and his Sober Answer (so called) where he makes this the chief Cause, yea, themselves for the same Reason within two Pages (to wit, p. 60, and 61.) plead against the Teaching of the Spirit, affirming, that * Because the Georgians, Familists, and pretended Saints, as Francis and Loyola, &c. pretended the Inward Teaching of the Spirit, and had an outward Shew of Godliness, therefore the Spirit's teaching to deny Ungodliness, is as good an Evidence for them, as for the Quakers. Who but the Students would run themselves into such miserable Contradictions?*

The Students contradicting themselves about the Rule of Faith.

But to give the Reader an evident Demonstration of the Students Gift of Contradicting themselves, take one here in their own Words; they say, *this above-mentioned Retortion doth not meet their Argument; why? Do we conclude, that the Spirit is not the Rule of Faith, because they cannot give an Evidence, which will actually convince, that they are led by the Spirit? No such thing. Compare this with J. L's Medium of his second Argument, where he undertaketh to prove, That the*

* But besides, will not their Master's Answer above-mentioned meet well with them here, that since these Sects and Saints did (as both they and the Quakers confess) but pretend to the Spirit, that because they did but pretend, therefore the Quakers do but pretend also; no more than because some Hereticks do pretend, their Religion is conform to the Scripture, therefore J. M. doth so too?

the Spirit is not the Rule of Faith, (as it is expressed by themselves) because there can be no Evidence given of it in the World. But if they think to creep out here, that there may be Evidences given, though not such as do actually Convince, because of the Want of a *Subjective Evidence*, or Disposition of the Mind (as they afterwards add) and that we can give no Evidence of this last Sort: It remains then for them to prove, that their Minds are *well disposed*, seeing they are the *Opponents*, and we the *meer Defendants*; and that the Evidences assigned by us, or such as are not manifest even to the *well-disposed* (yet to go round) pag. 59. Paragraph 19. They account this of the *well-disposed Mind ridiculous*, though it was the best Answer their Master could give the *Jesuit* in the like Case, as is above shewn. But thou may'st perhaps judge, Reader, that these that are so nice and scrupulous in receiving Evidences from others, would give some very solid Ones for their own Rule, when pressed the same Way to give us an Evidence, that they have the Scripture to be their Rule from God, and that they have the true Sense of it. Take then notice of them here, Reader, and see, how satisfactory their Answer is.

Now (say the Students, pag. 59.) *the Solution is easy; for they who make the Scripture their principal Rule, are either our own Churches, or they are Sects dissenting from us. If the first; have not our Divines frequently proved both from the intrinsick Characters of Divinity, that appear in the Scriptures themselves, and also from the outward Motives of Credibility, that we have these Scriptural Revelations from God? And have they not often assigned sufficient, objective Evidences and Proofs of the Senses of the Scriptures taught by our Churches, as to every Point controverted by us, and all Sects whatsoever? So that Dissenters remain*

1674. remain Unconvinced for want of subjective Evidence, and Disposition of Mind; and really ought to believe us, teaching such Senses of Scripture, &c. Is not this rarely well solved? Do the Students give any better Evidence for all this, than their own Declaration? And is not this (according to themselves) as good for other Hereticks as for them? Is it not strange with what Confidence they should print such Stuff? Besides, as to the first Part of it, it is manifestly false; For Calvin the Chiefest of their Divines, hath in plain Words asserted,—viz.

Calvin's Testimony for the Spirit.

That all Objective Evidences and Motives of Credibility are not sufficient to establish the Conscience in the Belief of the Scriptures certainly, and that thereunto is necessary the secret and inward Testimony of the Spirit; yea, that the same Spirit, that was in the Prophets and Apostles, enter into the Heart, &c. So say all the Publick Confessions of the Protestants Abroad. And seeing of this, according to the Students, there can be no Objective Evidences in the World given; then neither can there of the Scripture, which they confess is their Rule.

So the Reader may see, that their Work is like the Viper's Brood, that destroyeth it self; and tends to overturn the Certainty of all Christian Religion, landing in Scepticism. Which because they cannot shun, they end their Section in vain Boasting and Railing, saying, pag. 77, *They provoke all the Papists and Quakers of the World to argue against them so, if they can.* Here are high Words indeed; but seeing, they are so busy in Boasting, we accept the Challenge, and offer to prove before as publick an Auditory, as the last Dispute was, that their Arguments against the Quakers are no better, than the Jesuit's against their Master. And here to conclude, they add; *Let the Reader therefore judge, whether Railing*
Robin

Robin shews forth more of an Asse's than of a Viper's Nature; where he brands our Argument with the black Mark of Popery. Well! we leave to the Reader's Judgment, who also may judge if this be not Railing? And if the Students, who talk at this rate, be to be trusted in their Preface, saying, *That they have abstained from all Personal Criminations, and have not rendred Evil for Evil.* And what may be thought of Men that are not ashamed thus to bely themselves?

SECTION III.

Wherein the Students Arguments concerning the Supper, and against Perfection and Women's Speaking are Considered and Answered; contained in their Sub-section 3. from pag. 66. of their Book to pag. 78.

First, They say, *They might argue, that the Quakers have not Revelations from the Spirit, because of their Mad and Impious Practices: And then they turn this Assertion into a Question, asking, Have not the Quakers committed such Practices, saying; they were commanded by the Spirit?* And for this they refer the Reader to several Books writ against the Quakers by their declared Adversaries: Which signify nothing, unless they will prove, that these Men spake Truth; which they neither have, nor can do: And so are no more valued by us, than *Cocblew's* Lies against *Luther*. But to confirm this, they place at large a Citation out of *H. More*, whom they say, *The Quakers have reported to be a Quaker.* This is a false Calumny, which they are dared to prove. That *H. More* hath in a Letter to *G. K.* owned some of the Quakers Principles, is true;

Lying Books
writ against
the Quakers

1676. as particularly that of *Immediate Objective Revelation*, called by them *The Head of the Monster*, and that the Seed is a *Substance*, which they count one of the *Quakers grand Errors*. As for that Citation of *H. More*, he wrote it upon Trust, and was not an Eye-Witness of these Things, and it recurs upon him and them to prove the things true. The Story there mentioned of *J. N.* seeing it was at that very time disowned by the *Quakers*, and since condemned by himself, militates nothing against us; no more than other horrid things, yea, that which (in the Students own esteem) is down-right Treason, being done by some of the Chief of their Ministry, as commanded by the Scripture, doth against them.

In Conclusion they give a Proverb used by *Will. Dundas* in a Book of his as a further Instance, which they call *A Bundle of Ridiculous and Non-sensical Expressions*. But will they deny, but the *Presbyterian General Assembly*, of which *W. Dundas* so writes, was a *Mingle-mangle of Omni gatherums*? Particularly that *Assembly*, that Excommunicated and gave to the Devil *B. Spotwood*, and these other called *Reverend Prelates* of the Church the Students own? Or let the Students tell us, whether in their Esteem they deserve a better Designation? Now that to use Proverbs in things written even from the Spirit of Truth, is no Inconsistency, let them read *Tit. 1. 12. Evil Beasts, slow Bellies. 2 Pet. 2. 22. The Dog is returned, &c. and the Sow to the Puddle.*

To use Proverbs is not inconsistent with Truth.

But to proceed, they offer to prove, The Spirit in the *Quakers* not to be the Spirit of God, because it teaches Doctrines contrary to the Scriptures.

The first Instance of this is, *The Quakers denying the Necessity of the Continuance of the Use of Bread and Wine, as an Ordinance in the Church*, which they alledge Pag. 67. is commanded, *Mat.*

26. 26.

26. 26. *Mark* 14. 21. *Luke* 22. 19. But the 1676. Students may look over these Places, and find (if they can) any thing in the first two of *Matth.* and *Mark* like a *Command*; but only a meer Narrative of the Matter of Fact. In that of *Luke* these Words are added, *Do this in Remembrance of me.* They proceed to prove, that this is not ceased of its own Nature; carping at these Words of *R. B.* (in his first Answer to *W. M.* pag. 54, 55. where he saith, *The very Institution intimates the Abolishing thereof at Christ's Coming*) insinuating, as if he had mistaken himself: *For his Words* (say they) *allude to Paul's, 1 Cor. 11. and not to Christ's.* But while they take a Liberty to judge of his Thoughts, they do but shew their own Forwardness to Mistake. For either these Words of Christ's in *Luke* above-mentioned, do import, *They should do that in Remembrance of him, until he came*; or they do not: If they do not; the Students give away their own Cause; If they do, then he might allude to that, as being there included, though not expressed.

They urge; *The Coming of Christ mentioned, must be his Coming to Judgment*; because these, to whom Christ was come in Spirit, do use it: But this proves not, That they then practised it by way of Necessary Duty, more than their practising other things, which our Adversaries themselves do acknowledge, do not continue, nor are not Binding.

But they proceed Pag. 69, to prove it *Commanded since, from the Apostle's Words, 1 Cor. 11.* And to prove that this was not a meer Narrative of a Matter of Fact (as we truly affirm) but a *Command*, they affirm, first, *That he often gives the Title of the Lord's Supper to it, even as received by those Corinthians.*

For Answer; The Students must needs be like themselves; and as they often belied us, so they use

The Use of
Bread and
Wine dis-
continued.

As often,
&c. implies
no Continu-
ance.

1676. use the Apostle the same Way: For not only in this Chapter or Epistle, but in all Paul's Epistles, these Words (*The Lord's Supper*) are only once mentioned; so not often. Secondly, Verse 20. where he useth these Words thus; *When ye come together therefore into one Place, this is not to eat the Lord's Supper*; It is so far from making for them, that it makes clearly against them. For the Apostle clearly here asserts, that the *Corinthians* in their using of Bread and Wine, *did not eat the Lord's Supper*: He says not they did not eat it, as they ought.

10 And the Syriack Copy hath not in that fourth Ver. nor elsewhere, these Words *The Lord's Supper* at all, but in lieu of it, *When then ye meet together, not as ye ought to do in the Day of the Lord.*

Secondly, they urge, That *the Apostle received of the Lord a Command to take, eat, do this*. This is strongly alledged, but we deny it; and let them prove it: For Proof they give none, unless we may take an Example for a Proof, in which they beg the Question. For unless that alledged *Minion of the King* should tell these Citizens he came to, that he had received Order to Command them to obey the Decree, repeated by him, the Example says nothing: But that the Apostle has signified any such thing to us, we deny; and it remains for them to prove.

Thirdly, They alledge, That *since the Apostle reproves them for Abuses in the Use of this, and to rectify those, brings them back to the Institution, the Duty of Receiving it may be much more concluded from the same Institution*.

Answer. This is their bare Affirmation: The Abuses committed in Practising a Ceremony, may be regulated by telling the proper Rise, Use and End of it; and yet the Using it may not be an absolute Duty. The Apostle says, how those that observe Days, ought to *do it to the Lord*; it will not therefore follow, that the Observation of Days is a Duty incumbent upon all: Yea, the Apostle in that Place expressly asserts the contrary.

Their

Their Fourth Reason is yet more ridiculous; 1676.
The Apostle insinuates, that it is a Duty, because of the first Word, FOR that which I have, &c. Who but the Students would argue at this Rate? Such kind of Reasons serve to shew their Folly, not to confirm their Opinions: As do these that follow, with their Old Example of the *King's Minion*. In all which they miserably beg the Question, taking for granted, *That it is a standing Statute*: Which is the thing remains to them yet to prove. In the End of this Page they desire to join the Word *OFTEN*; which, say they, *evidenceth, it was a Paradise to be continued in.* And here they insult, because that *R. B.* in an Answer to *W. M.* arguing thus from this Word *Often*, did Reply, That thence it would not follow, That *As often as a Man sins, he offends God*, did import, *we should sin often.* Here they say *R. B.* egregiously shews his Folly and Impiety, because they never did argue from the Word *OFTEN* precisely: But their Brother *W. M.* to whom he then answered, did precisely Argue from it; whose express Words in his pretended *Sober Answer* are, Pag. 92. *It may be observed, That the Corinthians were to be often in the Use of it, because it is said, As often as ye eat, &c.* So since he Argued from the Word *Often*, his Answer was proper; nor have they brought any thing to weaken it. And whereas they add, *Who will say, that ever Sin was Instituted by God?* *R. B.* never said so; but yet that weakens not his Retortion, nor strengthens their Argument from the Word *Often*: As may appear in a thing truly Instituted by God, and yet unlawful; else as often as a Man *Marrieth*, he is bound to his Wife, might be said to import, that it were a Duty incumbent upon Men to *Marry often*, or *unlawful to forbear.*

1676.

A Regulat-
ing Prescrip-
tion is no
Command-
ing Injun-
ction.

Their Fifth Reason is, because *the Apostle prescribes the right Method of using it.* For they alledge, *If it had been indifferent, he would have rather forbidden it, as useless, &c.* This is no Argument, but their bare Conjecture, in which they would be wiser than the Apostle: And we have answered it before, shewing, the Apostle gives Rules to rectify the Observation of Days; which yet imports not a Duty to observe them.

Their last and chiefest Reason is, as they say, *The Apostle's express Command for it: Let a Man examine himself, and so let him eat.* The Students affirm, (and do but affirm) that to say, *This is only a Permission, is a desperate Shift.* Let us hear how they prove it: *Let a Man examine himself; this is without Doubt a Command; therefore, Let him eat, must be a Command also.* We deny this Consequence; and it remains for them to prove it. And though this were enough in Strictness, yet we shall give a Reason of our Denyal; because their Proposition (whatever it may do in some Cases) holds not universally true. As to Instance from an Example or two: *Let a Man Marry in the Lord, and so let him marry:* The first is a Command here, but not the second. *Let a Man speak in Religious Things, as the Oracles of God, and so let him speak:* The first is a Command, but not the Second. Many more might be named, which import only a Conditional Command; not that there is a Necessity upon all to Marry, or upon all to Preach: But if a Man *Marry*, let him do it *in the Lord*, and if a Man *Preach*, let him do it as the *Oracle of God.* Also see a most plain Example of this, *Rev. 22. 11. He that is filthy, let him be filthy still, and he that is just, let him be just still:* They are both in the *Imperative Mood*, yet the one is a *Duty*, the other but a *Permission*, not moral and positive, but physical and negative. So if a Man
partake

partake of the Ceremony of Bread and Wine, *let him examine himself.* Seeing then their Proposition holds not universally true, it remains for them to prove, That in this particular Place it is so. 1676.

They bestow their 34th Paragraph, pag. 70, 71. to no Purpose, in missing the Controversy. For whatever we understand by the *Substance, which who so enjoyeth, needs not the Shadow*; We do not deny, but these that had the Substance, made use of the Shadow at times: For *Paul purified himself according to the Law of Moses*, after he had been long an Apostle. But the Question is, *Whether that oblige us now?* This the Students have forgot to prove, and will do well to advert to it, when they publish their next Volume, omitting needless Homilies not to the purpose. And thus we hope the Reader may see, that the Things we bring to prove this Ceremony is ceased, are not Shadows; but rather that what they bring to confirm it, is nothing but Shadows.

Paul purifying himself according to the Law of Moses.

Page 71. They go about to answer an Argument used by R. B. against this Ceremony, drawn from the Apostle's Words, 1 Cor. 16. 16. in his first Answer to W. M. p. 64. where he shews, that since the *Bread* is but one, which must needs be the *Inward*; the *Outward must be ceased*. And to this they answer, saying, *The true and genuine Sence of the Place is, &c.* So go on, as they were Dictating and not Disputing, without adding any Probation.

But *Secondly* they proceed, saying, *That seeing the One Bread is the Saints, though the Apostles were truly this one Bread; yet Christ instituted his Supper without any Contradiction, or making them not one Bread.* For Answer; were that Practice of Christ of the Nature they would have it, then should they say something; but while they suppose it so, and Argue from it, they do but beg

1676. the thing in Controversy. For the Apostles both then and after that time used many Legal and Typical Observations; and yet they would Argue ill, that would infer from thence, because they did so, and that without Contradiction to their being Christians. and under the Gospel Dispensation we ought to do so too.

The One
Bread.

As for that Bread spoken by the Apostles in the 16 and 17 Verses, we acknowledge it to be the *Spiritual Bread*, to wit, the *Spiritual Body* of Christ, of which the Saints feed, which makes them one, and is one with them, as the Apostle himself wordeth it, *ver. 17.* Now what signifieth all this to prove, That the *Outward Bread* is the *One Bread*? Hear, how the Students evince it. *But thirdly, we say, That the One Bread spoken of ver. 17 is both the outward and the inward Bread, yet but one Sacramentally;* And is not this rarely well argued, *We the Students say so?* As to the Reason afterwards insinuated, as Christ saith of the Bread, that it is his *Body*; they should have shewn, how it follows. Christ, as *Protestants* well argue against *Papists*, calls himself a *Door*, a *Rock*, &c. what then? Is *Christ* and a *Rock* one? *Christ* and a *Door* one *Door*? Let them shew us, if they can, in all the *New Testament* so much as one Word of this Figment of a *Sacramental* or *Symbolical Union*. And whereas upon this Occasion *R. B.* argued in his *Truth clear'd of* *Calumnies*, pag. 64. * That if the *Outward Bread* were to be called the *One Bread*, as signifying it, the *Sacrifices* of the *Law* might be called *One* with the one *Offering* of Christ, mentioned *Heb. 10. 14.* and so continued. *This, they say, signifies nothing, because these are abrogated.* Then until they prove, this continues by *Virtue* of a *Gospel Command* (which they have not as yet done) the same Reason will hold against it.

* See above
p. 64, 65.

To another Reason given of the Discontinuance of this Ceremony, from *Gal. 2. 16. Let no Man judge you in Meats, or Drinks*; They say first, *That then it had not been lawful for the Apostle, to have reprehended the Corinthians for the Abuses in this Matter.* This is a poor Shift indeed: though they should not have been reprehended for laying it aside altogether; yet seeing, they used it as a Religious Duty, they might well be reprehended, if they did it not Religiously. 1676.

Meats and
Drinks used
in Religious
Acts.

Secondly, they say, *That then Gluttony, &c. ought not to be reprov'd: And that the Quakers, e're they miss to pull down Christ's Ordinance, will make way for Gluttony and Drunkenness.* Answer, Here is but a silly malicious Reflection instead of a Reason: The Apostle is speaking here (as the Students themselves afterwards acknowledge) of *Meats and Drinks used in Religious Acts*, and if the Proposition holds true in this Respect, it will answer the End, and not of Natural Eating, &c.

Thirdly, they say, *It must only be understood of the Legal Ceremonies, because of the 14th Verse, asking, If the Lord's Supper was contrary unto us, or was nailed to the Cross?* What then? The Students are over-hasty, and should have looked to the 21st and 22d Verses; *Touch not, taste not, handle not; which all are to perish with the Using:* And do not *Bread and Wine?* which perish in the using, and are therefore here included. As for the Absurdity insinuated by them, *How could that be Nailed to the Cross, that was but instituted two Days before?* Will they say, *That abstaining from things strangled, and from Blood, was Nailed to the Cross, which was commanded long after Christ was Crucified?* And yet some of their Divines (as they call them) use this Scripture for a Repeal of it.

1675.

A Legal
Righteous-
ness distin-
guished from
the Gospel
Righteous-
ness.

Freedom
from Sin de-
monstrated
by Scripture
Testimonies.

Their second Charge against the *Quakers*, and to prove, *they are not led by the Spirit*, is, because *They assert a Possibility of not sinning upon Earth*: Which they say, is expressly contrary to the Scripture. As first, to *Isaiab 64. 6. We are all an unclean Thing: All our Righteousness are as filthy Rags.* But they should have proved, that the Prophet speaks here not only of the *Legal Righteousness* of the *Jews*; but even of the *Righteousness* wrought by Christ in the Regenerate under the Gospel; which they have not so much as attempted to do; and therefore prove nothing. Yea, the Chiefest of their Divines (as *Calvin, Musculus, Corretus*) deny this Place to be understood of the *Righteousness* of the Saints under the Gospel; but only of the *Legal Righteousness* of the *Jews*: Whom we leave them to refute or reconcile themselves to. And proceed to their second Argument from the Words of the Prayer, *Forgive us our Sins*; But Men may pray for Forgiveness of Sins past, though they sin not daily; and this is the Thing in Question. Likewise this Argument drawn from these Words, doth militate no less against *Perfect Justification*, than it doth against *Perfect Sanctification*; as *G. K.* hath at more length in his *Quakerism no Popery*, in Answer to their Master *J. M.* pag. 41. They argue from the Words of the Apostle *Paul, Rom. 7. 18, 20, &c. To will is present with me, &c.* but they should have proved, that the Apostle wrote of his own present Condition, and not as personating the Condition of others. For the Apostle in the same *7 Ch. ver. 14.* saith of himself, *But I am Carnal, sold under Sin*; But who will say, That the Apostle, as to his own present Condition, was then Carnal? Or if he was, was there no Spiritual Men then? Or was he none of them? But *Fourthly*, they urge *1 Job. 1. 8. If we say, we have no Sin, we deceive our selves, &c.* and here they are offended *R. B.* should say,

say, *This is Conditional*, like the 6th Verse, which they confess is so: For (say they) at the same Rate he might alledge, all the rest of the Verses of the Epistle to be Conditional. But if it refer or allude particularly to the 6 Vers. the Reason will hold as to it, though not of the rest, that both they and the rest of the Verses of this Chapter do allude to the fifth. The Supposition [*If*] so often repeated, doth shew, they are angry, that R. B. should alledge, *WE* here doth not include *John* more, than the Apostle *James* 3. 9. *With the Tongue Curse we Men*, doth include *James*: For first the Students will have *James* here included; alledging it is spoken of *Excommunication*. And here they take Occasion to upbraid R. B. with Ignorance in *Ecclesiastical Discipline*; but surely, they have been either Dreaming or Doating when they so wrote. For had they read the following Verse, they might have observed the Apostle condemning this *Cursing*, saying, *These things ought not so to be*: And we suppose they judge not their *Ecclesiastical Discipline* to be unlawful. But being (it seems) ashamed of this Shift, they give another Interpretation, which destroyeth their own Cause, alledging, *James might have understood it of himself, before his Conversion, while perhaps he was a Curser*. Very well; then let them give us a Reason, why the Apostle *John* might not also have understood, *If we say*, &c. of himself also before his Conversion? But are not these, thinkest thou, Reader, Learned Divines, who to evite the Strength of a Scripture, give it within the Compass of one Page two Contradictory Expositions, affirming them both, and yet if the one be true, the other must be false: And then can shake them both off, alledging, They may render the Word by way of Interrogation, *And do we therefore Curse Men?* Are not these rare Interpreters? Because the Apostle useth an Interrogation else-

1676.
 The Tongue,
 &c. there-
 with curse
 we Men;
 how inter-
 preted by
 the Students.

1676. where in this Chapter, therefore this may be so done also? But what then becometh of their Church Discipline, and other Interpretation? These must be shut out of Doors: Are not these like to be stable Preachers, who give three different Interpretations to one Text? If any one of which be true, the other two cannot be admitted. It seems these young Men think to make a quick Trade of the Bible, *Cauponari Verbum Dei*, who can thus play fast and loose with it at Pleasure.

But to proceed, they alledge, *Ecclesiast. 7. 20. There is not a just Man upon Earth, that doth good, and sinneth not*: This Argument is built upon an Error of the Translation; it should be translated, *Who may not sin, qui non peccet*: So *Junius* and *Tremellius*, *Vatablus*, the Vulgar Latin, and almost all the Interpreters have it; and our *English Translation Psal. 119. ver. 11. translateth* the same *Hebrew Word* so, being in the same Tense, which is the *Second Future*; *I have bid thy Word in my Heart, that I may not sin against thee*. A Second Place, *Jam. 3. 2. In many things we offend all*: What then, it followeth not thence, that we offend at all Times, or we can never but offend; which is the thing under Debate.

Their Plea
for Sin, from
an Error in
the Transla-
tion of the
Text.

But to conclude, they confess, we have other Exceptions, which themselves, it seems, take no Notice of; because *they are solidly refuted by their Divines*: And therefore (say the Students) the *Quakers* herein teach a Doctrine contrary to the Revelations of God's Spirit in the Scriptures.

Answ. A quick way to dispatch Controversies indeed, if it could hold; but at present it may serve to shew the Students Folly, not to refute our Principles: If their Divines have already done the Business so solidly, might not they have spared their Labour? Which some of their own think had been their Wisdom.

Their

Their Third Instance against the *Quakers*, is 1676.
 Pag. 74. their allowing of *Women to Preach*, al-
 ledging, *It is directly contrary to 1 Cor. 14. 34,*
35. Let your Women keep Silence, &c. and 1 Tim.
2. 12. Let the Woman learn in Silence, &c. Here
 to begin like themselves, they say, *G. K. is too*
much addicted to Women; but they are dared, if
 they can, to produce any real Ground for this
 malicious Infimation. *G. K.* besides the Testi-
 mony of a good Conscience hath the Testimony
 of Hundreds, who have known his Manner of
 Life and Conversation from his Childhood to this
 Day, that it hath been honest and of good Re-
 port; so that he feareth not, that the Lying Re-
 ports, which the Malice of his Adversaries may
 raise, can hurt him. Yet these are Men, that
 solemnly profess, they have *abstained from Per-
 sonal Criminations*; but seeing they have belied the
 Apostle *Paul*, as is above observed, *G. K.* may
 take it patiently to be treated at this Rate by Men
 of such Circumstances. But if they think to
 infer it, because *G. K.* doth plead for the Liber-
 ty and Priviledge of Women, they might as well
 plead, that *G. K.* is too much addicted to a *Per-
 fect Holiness*, because he doth plead for it; or
 that the Students are too much addicted to Sin,
 since they plead for the Continuance of it for
 Term of Life. They are little less than enra-
 ved, That *G. K.* should have alledged the Testimony
 of *Augustine* and *Bernard*, interpreting this Place
 of the *Flash*; and therefore they labour, like Men
 in a Sweat, for a whole Page against this to no
 Purpose; the only Reason of *G. K.*'s citing them
 being, because some of their Preachers cried out
 against this Allegory, as a horrid abusive Thing
 in some *Quakers*; to shew them, it is none of
 the *Quakers* Coining, but already used by Men
 by themselves applauded and commended. Up-
 on this they ask, *Have not some of our Antago-
 nists*

*G. K. Vin-
 dicated from
 their Infima-
 tions.*

1676. *nists been observed to make a Welchman's Hose of the first Chapter of Genesis? If they mean us, let them prove, we have so done; as we have already proved, they have used the Apostle James with their three-faced Interpretation. And again they ask, Have not some Quakers been bold to aver, that there was never any such real Tree, as the Tree of Knowledge of Good and Evil? If they have, let them instance and prove, by whom it was spoken and writ? And then they shall have an Answer.*

Womens
Speaking in
the Church,
Lawful.

As they proceed, they give an egregious Specimen of their Folly, alledging, That if it did hold, (as G.K. affirms) that *Women are not allowed to speak by Permission; then a fortiori, it is unlawful for them to speak by Commandment.* Who but the Students would talk at this Rate? As if a Commandment might not authorize a Man to do that, which a bare Permission will not? G.K's Arguments drawn from their own allowing *Whores to speak, and Women to sing, they call Quibbles, because they cannot Answer; which they reply to only by Questions, Do they allow Whore's Authoritative Preaching, affirming, Women may sing? Very well, whether it be Authoritative, or not, whatsoever way they speak, they keep not Silence: And so the Apostle's Words are not taken strictly and literally; which gains us the Cause, and shews, our Doctrine is no more directly against the Apostle's Words, than their own. Besides, from this it followeth by the Students Confession, that Women may as lawfully speak in the Church, as the Licentiate Students, whom the Presbytery permits to speak in the Church, before they are Ordained. They pass our chief Objection very overly drawn from 1 Cor. 11. 5. where the Apostle gives direct Rules, how Women should behave themselves in their Publick Praying and Preaching, alledging, There*

are

are Rules given in Scripture concerning Things, 1676. that were never lawful, but only permitted, &c. as of Polygamy under the Law: But they should have remembred, that these are Rules given by the Apostle to the Christian Church of Corinth. And seeing, the Students suppose, That the Apostle gave Directions to the Church of Corinth, not only of things that belong not to them now, but which are not lawful for them, (a Doctrine, we question if their Masters will approve of, or of the Consequence of which themselves are aware) it remains for them to prove, That these Two Rules forbidding Women's Speaking belong to us, or is not of the Number of these useless Rules, more than that other concerning the Manner of their Preaching. So we hope, this Solution it Impugned; and desire, they may be sure not to forget to bring us this Reason, when they write next.

SECTION IV.

Concerning the Necessity of Immediate Revelations to the Building up of True Faith, containing an Answer to the Students second Section, from pag. 78, to pag. 92.

IN their stating the Controversy, they say, *These Inward Revelations are not subjective Revelations, or Divine Illuminations.* This is false; for as we have above shewed, one and the same Illumination, that is Effective or Subjective, is also Objective; and the Objective is Effective. Again they say, *The Question is not, if immediate Objective Revelations be possible, or be sometimes made to some de facto:* This Concession will overthrow much of all their own Work. For if they admit,

Immediate
Objective
Revelation
asserted.

1676. admit, that any Person in our Time hath *Immediate Objective Revelations*, admit *Peter* or *John*, their former Argument will as much militate against this *Real, Immediate Objective Revelation* granted by them, as against those, which they do not grant. Seeing *Pag. 7.* at the Letter *A*, they say, *Suppose that the Spirit reveals the Objects of Faith immediately, none will deny, that he is a Rule, (or rather Ruler) to them who have him so.* A good Concession, but which quite undoes their own Cause. For now let us apply their former Argument against this *Real Objective Revelation* granted by them, as thus:

*We ought to believe, That as the Rule of Faith, of which there can be no Evidence given :
But,*

*There can be no Evidence in the World given of the Spirit, that is in Peter and John ;
Therefore, &c.*

Again ; If *Peter* and *John* say, they can give an Evidence of the Spirit of God in them, to wit, their own Declaration in Life and Power, as also the Immediate Testimony of the Spirit, or the Scriptures Testimony ; let us apply in the last Place their Argument used against us, and see, if it will not be as good against *Peter* and *John*, whom they grant *de facto* (according to their Hypothesis) to have *Immediate Objective Revelation*. The Argument is this :

*That which as really agrees to Enthusiast Hereticks, as to them, can be no Evidence :
But,*

That Evidence, to wit, their own Declaration and saying, that both they and their Adversaries have the Immediate Testimony of the Spirit witnessing to the Truth of it, would as really agree to Enthusiast Hereticks : Therefore, &c.

Yea,

Yea, not only might they thus Argue against any Men's having *Immediate Objective Revelation* in our Days, but against the Prophets and Apostles having it; seeing, the Argument might every way be as strong against *their having it*, as against *our having it*; especially at such Times as they wrought no outward Miracles in the Sight of the People, to whom they were sent, as oft they did not. When the Lord sent *Jonas* to Preach to the *Ninivites*, he wrought no Miracle in their Sight. Now let us put the Students in the *Ninivites* Place, and we shall find, they could Argue as stoutly and hardily against *Jonas*, as now they do against any *Quaker*: They could tell him, *He could give no Evidence of the Spirit of God in him, giving any such Message: As for his Declaration, it would not suffice, because his saying, he had the Spirit, would be as good a Ground for any other Enthusiast Heretick.* But further, these stout and hardy Warriors could have used these same Arguments against the Prophets, when they wrought Miracles: For they could have alledged, The Miracles were not true Miracles, but false; and such as may be done by the Power of the Devil. And so if any could produce Miracles now (as there have been) they would no more be believed, than the Unbelieving *Jews* believed the Miracles wrought by Christ and his Apostles: For they still looked upon them to be Deceivers. It is clear from Scripture, that Antichrist shall be permitted to work false Miracles; but that they shall so counterfeite the true, that it will be hard to discern the one from the other, without God's Immediate Direction and Teaching. And therefore the Preaching of sound Doctrine, accompanied with a Holy Life, is a better Evidence of a true Prophet, than all outward Miracles whatsoever: As Christ said, *By their Fruits ye shall know them*: 1676.

Outward
Miracles dis-
cussed.

The Fruits
prove the
Doctrine.

He

1676. He doth not say, by *their Miracles*, but by *their Fruits*. Now we are most willing to be tried by this Rule, if both our Doctrine, and Life, and manner of Conversation be not answerable to that of the Prophets, Christ and the Apostles, then let them say, we have not that Spirit, which was in them: But if they cannot make out this, they but fight, as Men beating the Air.

Pag. 80. They Argue;

That there is no Substantial, living Principle in Man, that is the good Seed, because then the evil Seed or Principle should also be Substantial.

But this is absurd; Therefore That this is Absurd, they argue; For then it should be Created by God, and so God should be the Author of Evil and Sin; or it should be Uncreated, and consequently God.

To this we Answer: The same Argument militates as much and rather more against their own Principle; for seeing, they hold Sin to be somewhat, (whether a Substance or an Accident, is all one as to the Argument) we Argue by a Retortion against themselves, *Either it is Created, or Uncreated*: And so the same Inconvenience would follow. But to answer directly, we say; Sin considered in its Formal Reason, is rather a Privation, than any real Being; as Blindness or Lameness in a Man's Body, or Corruption in Wine, or any other Liquor. But if they enquire about the Subject of this Privation, *Whether it be a Substance?* We answer; It is: And it is clear from the Scriptures Testimony, that as Christ rules in the Saints, so the Devil rules in the Wicked, and is in them; and as God hath his Seed and Birth in the Saints, so the Devil hath his Seed and Birth in the Wicked, which is of the

Sin a Privation in the Subject.

the Devil's Nature. But if it be asked further, 1676.
 Whether it is a *Substance*? We Answer *first*, with
 inquiring at them another Question, and Retort-
 ing the Argument upon them; Whether the De-
 vil is a *Substance*, yea or nay? If yea, either he is
 Created, or Uncreatell; if Created, then God is
 the Author of the Devil: If Uncreated, then He
 should be G O D; Their O W N Consequence:
 which is B L A S P H E M Y. But 2. The true
 Answer to both is, that He, who is now the De-
 vil, was Created of God a good Angel; but by his
 own Voluntary F A L L he hath reduced himself
 to be a D E V I L, not by any real Creation,
 but by a Degeneration: And as is the Devil him-
 self, so is his Seed, a Corrupted, Degenerated
 Principle, from what it was Originally, before The Seed of
 Sin was, But if we take the Seed of the Devil Sin.
 distinctly, as distinct from himself, we do not
 say, it is any *Percipient* Principle, that Seeth or
 Knoweth, &c. for it is rather of the Nature of
 a Body, than of a Percipient Intelligent Spirit;
 and the Scripture calleth it a Body, to wit, *The*
Body of Death. But whether the Seed of Sin be
 a Substance, or not, the *Students* Argument is
 altogether impertinent to argue that; because the
 good Seed is a Substantial, Living Principle, &c.
 then the evil Principle or Seed should also be Sub-
 stantial, Living, &c. for the same Reasons.
 We deny this Consequence: for there are greater
 Reasons, whereby to prove the one, than the
 other. If they think to argue from the
 Rule of Contraries, they think foolishly; for it
 would as much follow, that because a Man is
 a Substance, who Seeth and Heareth, &c. that
 therefore a Man's Blindness, and Deafness and
 Lameness are also Substances, and that Blind-
 ness seeth, Deafness heareth, Lameness walketh:
 Do they not know the Maxim in *Logick*, that
 rel-

1676. telleth them; *Substantia Substantie proprie non contrariatur*, i. e. One Substance properly is not contrary to another. But last of all we may retort this Blasphemous Consequence upon many of their own Church, who hold, *That God stirreth up the Devil and all wicked Men unto all their wicked Actions, by an irresistible Motion or Quality, which he infuseth into them, commonly called, Prædeterminatio Physica.* Is not this to make God the *Author of Sin*? As also many of them teach, that *Original Sin* is a positive Quality, infused into the Souls of Men at their Creation: Concerning which positive Quality, we thus argue; *Either it is Created, or Uncreated, &c.* and so the Inconveniences of their Argument will fall much more upon their own Heads: for they cannot alledge, that this positive Quality at its First Creation was first Good, and afterwards became changed into Evil, because no Quality can admit any such Transmutation. As for Example; *Whiteness* can never become *Blackness*; nor Sweetness, Bitterness, nor Streightness, Crookedness; although a Substance that is *white*, may lose its Whiteness, and may become *Black*; and that which is Sweet, may become Bitter; and that which is Streight, become Crooked.

Original Sin
so called.

Their Arguments about
Manifestation of the
Will of God
Answered.

In the Prosecution of their *Second Argument* they bring their Matter to this Issue; That *G. K. holds the Seed it self to be contra-distinct from the Manifestation, because the Manifestation is in the Seed*; but we deny the Consequence. Do not they say, that the *Manifestation of God's Will is in the Scripture*? And also that the *Scripture it self is the Manifestation of God's Will*? That *G. K.* calleth the Seed both a Substance, and a Manifestation, is as reasonable, as to say; There are outward Manifestations of God's Goodness, Power and Wisdom in the Heavens and Earth; and yet the Heavens and Earth are the very outward

ward Manifestations themselves. Are not our 1676.
 Meat, and Drink and Cloathing natural and out-
 ward Manifestations of the Goodness of God to
 us? And are not these things Substances? And
 doth not God manifest his Goodness also in them?
 What blind Reasons are these, which those poor,
 blind Men bring forth against the Truth? Again
 they Argue; *That this Manifestation* (which we
 say is a Substance) *depends not a solo Deo, cannot*
exist without a Subject; nay, not without the Un-
derstanding, to which it is made: All which they
 barely assert, but do not offer to prove. Again
 they say, It is but a *meer Action*, and *Applicatio*
agentis ad passum: But how do they prove it?
 Here they are as dumb, as Stones. Perhaps they
 think to prove it, because Manifestation is a *No-*
men verbale, which commonly being derived
 from the Active Verb signifieth an Action; but
 this is meerly to play in Words, and not to Dis-
 pute; for they may as well say, because the
 whole World is called the Creation (for Creation is
 an Active verbale) therefore the whole World is
 a meer Action, or *Applicatio agentis ad passum*.
 We deny not, but the Action or Motion, which
 proceeds from the Spirit of God, may also be
 called a Manifestation; but we say, the Seed it self
 is also a Manifestation, and those inward hea-
 venly Refreshments, which God ministers unto
 the Souls of his Saints, are as real, substantial,
 spiritual Manifestations of his Goodness, as the
 outward, earthly Refreshments, to wit, Meat
 and Drink, are real, substantial, natural Mani-
 festations. *Lastly*, They query, *If the Manife-*
station be a Substance, whether is it One Manife-
station, or All the Manifestations? To this we An-
 swer; They that please to call the Action or Mo-
 tion (which proceeds from the Spirit of God, as
 an Efficient Cause) a Manifestation, may easily
 distinguish Manifestation, as it is a Principle, or

1676. *quid permanens*, or as it is an Action, or *quid transiens*. Now to apply, we say; The substantial Manifestations of God inwardly to our Souls are many, as they are *quid permanens*, and *per Modum Principii*: for as God nourisheth our outward Man, not with Bread and Drink Once only, but Often (and many are our outward Refreshments, all which are Substances, agreeing in this, that they are Manifestations and Pledges of God's Bounty unto us) so doth he nourish our Inward Man with spiritual Bread and Drink not Once only, but Often, giving us daily the Super substantial Bread; as the Words in the Prayer may be translated, and have been by some Learned Men. And thus we have answered their *last Argument* in their §. 5. without recurring to any *Idea Platonica*; a Term they vainly bring into their Argument, to move People to laugh at their Folly. And thus we hope it is apparent, that we have no need to retract our *Answers* given in the *Dispute*, as they vainly imagin.

It would be more Labour, and Expence of Time and Paper, than the thing is worth, to answer them in all their Pitiful, Ridiculous Reasonings in these Matters, in every Particular: Therefore not to weary the Reader, nor mispend Time, we shall set down some few, clear, distinct *Propositions*, which shall clearly Answer any seeming *Difficulties* alledged by them in this whole *Section*, as in Relation to *Christ*.

Prop. I. 1. *Proposition*. The *Word*, or Son of God hath the whole intire Nature of Man, Spirit, Soul and Body United to him in the Heavens, and he is the same in Substance, what he was upon Earth, both in Spirit, Soul and Body.

Prop. II. 2. *Christ in us*, or the Seed, is not a Third Spiritual Nature, distinct from that which was in the Man Christ Jesus, that was crucified according to the Flesh at *Jerusalem*: For the same that is in us, was

was and is *in him*; and as it is in him, its the Fulness 1676.
 or *Spring* of the same in us, as the *Stream*; nor is there
 any difference, but such as is betwixt the *Spring* and
 the *Stream*, which are one in their Nature and
 Substance.

3. We say, that the same Seed and Life is in Prop. III.
 us which was in Him; and is in him in the Ful-
 ness, as Water is in the Spring; and in us as
 the Stream: and this Seed and Spiritual Nature,
 which is both in him and us, doth belong to him,
 as he is the *Second Adam*, or Man Christ. There-
 fore this Seed being in us, the Man Christ is in
 us; not according to his whole Manhood, but
 according unto that, which is proper unto it:
 and yet without all Division. As the Natural
 Life is in all the Members, but more principally
 in the Head and Heart without any Division; so
 this Spiritual Life and Nature is both in Christ our
 Head, and In Us, by which he dwelleth in us,
 as the Spirit of Man doth in the Body; and we
 eat and partake of his Flesh.

4. But if they argue, that at least Christ hath Prop. IV.
 Three Natures in himself; we say; Their own
 Principle will Conclude that, as much as ours.
 For the Godhead is One Nature; the Nature of
 the Soul is a Second, and the Nature of the Body
 is the Third: And our Adversaries themselves
 Teach, that as God is *Three Persons in One Na-*
ture, so Christ is Three Natures in One Person.

5. Although the Word or *Logos* should assume in Prop. V.
 to Union with it self not only two Natures, but three,
 it should not make either two, or three Christs, but
 one. For they grant, that the Word hath assumed
 two, to wit, the Soul and Body of the Man Christ; and
 yet he is not two Christs, but One: even as the King
 is but one King, although he possess three Kingdoms;
 for *Ad Multiplicationem Obliquorum non multipli-*
cantur Concreta: As your Logick teacheth.

1676. 6. The Seed and Spiritual Body of Christ both in him, and in us, belonging to Christ, as he is the Second Adam, is as really and immediately united unto the Word, as his outward Body was: for the whole Manhood of Christ was united to the *Logos*, and the *Logos* to it, and in it; therefore the Sufferings of this Seed, and Spiritual Body of Christ in us, are as really his Sufferings, as these He accomplished at *Jerusalem*.

Prop. VII. 7. This Seed is not our Souls; but is a *Medium* betwixt God and us: and our Union with God is but Mediate through this; whereas the Union of God with This is Immediate. Therefore none of us are either Christ, or God; but God and Christ are In Us.

Prop. VIII. 8. Seeing this Seed and Spiritual Nature of Christ is one and the same, both in him, and in us, it is most unreasonable to argue, that there are as many Christs, as Men; as it is unreasonable to argue, that because the Soul of Man is in all his Members, that *therefore, as many Members, as many Souls*. The Element of the *Air* is but one only Element, although it fill the whole Universe, betwixt the Stars and the Earth. And the Element of *Water* is but one, although it fill many Channels.

Prop. IX. 9. Christ *outwardly died* but Once, but *inwardly* he dieth in a Spiritual and Mystical Sense as often, as any crucify him to themselves by their Unfaithfulness and Disobedience, as the Scriptures declare.

Prop. X. 10. As for the *Satisfaction of Christ without us*, we own it against the *Socinians*, and that it was Full and Compleat in its Kind; yet not so, as to exclude the real Worth of the Work and Sufferings of Christ in us, nor his present Intercession. For if Christ his *Intercession without us* in Heaven, doth not derogate from his Satisfaction, but doth fulfil it; no more doth his Intercession and Sufferings in us.

11. The

11. The *Sufferings* of Christ in Men are *Voluntary*, and yet without *Sin*; as his *Sufferings* at *Jerusalem* were *Voluntary* and without *Sin*: for as he joined not with them, who outwardly Crucified him, in any *Active* way to concur with them or Countenance them; so nor doth he Inwardly join with Men to countenance or concur with them, when they Crucify him by their *Sins*. Prop. XI.

12. As there was no need, that the *Jews* should have Crucified Christ *outwardly*, so as purposely to *Sin*, that Christ might Suffer for *Sin* outwardly; (although the Prophecies of Christ's *Sufferings* and God's *Foreknowledge* were certain) so their is no need, that Men should now *Sin* to Crucify Christ Inwardly: for if there be any Difficulty in the One, it recurs in the Other much more. Now, either Men *Sin*, or *Sin* not; If they *Sin*, Christ suffers by it; If they *Sin* not, he doth not suffer: (nor is it needful, that he Suffer, when Men *Sin* not) But *all Men* have sinned, and Christ hath suffered for and by the *Sins* of *All*, both *without* and *within*. Prop. XII.

13. Christ's *outward Sufferings* at *Jerusalem* were necessary unto Men's Salvation, notwithstanding his inward *Sufferings*, that he might be a Compleat Saviour in all *Respects*. For it behoved Christ not only to Suffer in the Members of his Body; but also in the Head; so that it is a most foolish and unreasonable Consequence to argue, that Because Christ suffereth in the Members, therefore he needed not to suffer in the Head: Whereas the *Sufferings* of Christ in the Members are but a small Part, of what he Suffered in the Head, by being Offered up once for *All*: Yet a Part they are, as serving to make up the Integral of his *Sufferings*. Prop. XIII.

14. The *Doctrines* of the *Incarnation*, *Sufferings*, *Death* and *Resurrection* of Christ! &c. are necessary every where to be preached. and being preach- Prop. XIV.

1676. preached, to be believed and improved, as being of, and belonging unto the Integral Parts of Christianity, and Christian Religion. Even as the Arms and Legs are integral Parts of a Man, without which (though it is possible that a Man may be, and live, yet) he is not a Compleat Man as to all his Parts: even so, though one may be a Christian, and Partaker in Part of Christianity, and in that State be accepted of God (as is clear in the Case of *Cornelius*) without the express Knowledge of the outward Birth, Sufferings, &c. of Christ; yet without the same he is not a Compleat Christian, as wanting the Knowledge of that, which serveth to the Perfection and Accomplishment thereof.

The Students gross Lies and Perversions.

Before we close this Particular, we cannot omit to take Notice of two most horrible Perversions, committed by the Students, *Seet. 2.* The one is *Pag. 83.* where they alledge out of *G. K.* his Book of *Immed. Revel.* *pag. 7.* *That G. K. holds, that when Christ suffers by Man's Sin, that he joins with Man:* Which is a most abominable Lye and Perversion. The Second Perversion of the Students, which is no less abominable, is in *pag. 79.* of their Book, where to cover their other Perversion, they cite most falsely and perfidiously a Place in *G. K.*'s Book, where they bring him in saying, [*Though it may be Hurt and Slain, by joining with the contrary Seed, before it come to its perfect Formation.*] And thus they would prove, That according to *G. K.* Christ joins with Man, when Man sinneth. Now we beseech the Reader to look to *Pag. 7.* in *G. K.* his Book of *Immed. Revel.* and he will find, that the Words of *G. K.* are thus, [*Though till it comes to its perfect Formation, it can suffer Hurt, so far as to be slain through Man his joining unto the Cantrary Seed and Birth.*] Mark, Reader, *G. K.* saith, *Through Man his joining;* but the Students purposely to deceive

deceive the Reader, have left out the Word *Man*, 1676.
 that the Reader may understand it of *Christ* his
 Joining; a thing never entred into G. K. his
 Heart to think, far less to write.

This abominable Perversion of the Students is
 enough to make all sober Men abhor them, as
 Wilful and Impudent Liars; for such a manifest
 and visible thing could not be done in Ignorance.

But are not these Students rare Disputants, who
 thus argue against the *Quakers*, pag. 83. l. 5, 6.
Either he (to wit, Christ) suffereth within willingly,
and so he Sins, it being by the Sins of Man, that
he suffers, and is crucified within. For by this

—Who
 think it a
 Sin to suffer
 willingly.

Argument it will follow, not only, that all the
 Martyrs, when they suffered willingly, did sin;
 but also that Christ himself, when he suffered
 willingly, by the Sins and wicked Hands of the
Jews, that Crucified him outwardly, did sin:
 Which is the highest Blasphemy, and naturally
 follows by the Students Argument. But it seems,
 these Students have no Mind to suffer willingly
 for Righteousness sake, seeing they are Men of
 such Principles, that think, when any doth suf-
 fer willingly, he Sins. We leave the Reader to
 judge, whether such Stuff and Work of the Stu-
 dents be *Quakerism Canvased*, and a *Confutation*
of the Quakers Errors? Or rather, whether it be
 not a manifest *Betraying of the Truth*, and *declar-*
ing themselves guilty of highest Blasphemy, Lying
and Confusion? And whether these Men, who are
 guilty of such Confusion themselves, are fit to
 accuse others, as not writing perspicuously and
 clearly, as they do G. K. for his Book of *Immed.*
Revelat. Pag. last of their Preface? But G. K.
 doubteth not, but that his Book will be acknow-
 ledged to be *Clear and Perspicuous*, where it meets
 with Men of a Clear Understanding; such as
 the Students (to be sure) are not.

1676. As for those Stories about *J. N.* they have been long ago answered by our Friends; who judged both him, and them that joined with him in that Particular: As he also judged and condemned himself, and was by the Mercy of God reduced to a sober Mind.

J. N.'s Repentance.

As for that Passage in *Christopher Atkinson's* Book, we can say nothing to it unless we saw the Book, which is in *G. M.* his Custody: (which shews, That the Students have plowed with his Heifer) who refused to let us have the Use of it, to see, whether the Place was perverted? And we did not know, where to have it any where else. But it is incumbent on them to prove, Whether *C. A.* or his Book was owned really by the *Quakers*? For we can prove, he was denied by them: And if he denied, that *Christ is Man*, we deny him and his Book both: For we truly believe, that *Christ is both God and Man*.

The Heathens Book of Nature.

In the Prosecution of their Second Argument, *Sect. 2.* They take great Pains to prove, That *Heathens have the Law and Book of Nature*; and from exercising their Reason and Understanding naturally, they may know many things: Which we do not deny, and so they might have spared that Labour. But whereas they alledge, That there is nothing needful to be known and believed by the *Heathens*, but what the *Book of Nature*, and their *Natural Understanding*, and *Reason as Men can teach them*, according to the *Quakers Principle*; and consequently the *Heathens need not these Supernatural Revelations*. This they affirm without any Proof: We shall give manifest Instances to the contrary. For the *Quakers* say, All Men need both to have and to know a Supernatural Influence and Work of the Spirit of God, in Order to their Salvation: And this also our Adversaries grant. Now the *Heathens* need a Divine Revelation to make this known to them: For the Book

Heathens need a Divine Revelation.

Book of Nature, or the meer Natures of Things being considered, cannot teach Men, what is Supernatural; and so it cannot teach Men, that in all their Actings they are to have a Supernatural End: Nor can it teach them, that they are to Love, Fear, Serve and Worship God from a Supernatural Principle of God's Grace; which are the greatest Duties required of Man: And if it cannot teach Men, and convince them of their greatest Duties, it followeth, that it cannot convince them of the great Sins, that are contrary unto those Duties. Also Nature cannot teach Men of the Mystery of *Regeneration*, which yet is needful to be known: For Men, who are but too much addicted to Natural Reason, and Searchings into the *Book of Nature* (and despise the Divine and Supernatural Illumination of Christ in them) think *Regeneration* a Fiction, or unnecessary Thing.

Other Instances could be given; but lest they should call them the *Quakers Errors*, we shall forbear, contenting our selves with such, as our Adversaries acknowledge to be true. But 2. If it were granted, That the *Book of Nature* could in some Sort discover all things necessary to Salvation (without Supernatural Light) which yet we deny; it doth not follow, That therefore Divine, Supernatural, Objective Revelation is not necessary: Because the Discovery that the *Book of Nature* and *Natural Reason* gives to Men of Divine Things (as of the Power, Wisdom, Justice, Goodness, Love and Mercy of God) is but Dim, Weak, Faint and Barren; and is no more a proportionate Object to the Spiritual Sensations of the Soul, than a Report of Meat, and Drink, and Cloathing are a suitable or proportionate Object to the Taste and Feeling of the outward Man. The Souls of Men need not only to be convinced, That there is a God who is Good, Loving, Mer-

ciful,

The Book of Nature is short of Divine Things.

1676.  ciful, Powerful and Just; but they need also in Order to their Salvation, to have a Feeling of his Divine Power, to see and taste that he is Good, to handle that Word of Life, to know Christ in themselves, to have the Love of God shed abroad in them by the Holy Spirit; which Love is a sensible and perceptible Object, and so is *Objective*. For if the *Scriptures* be not a *sufficient Objective Revelation of God*, and the Things of His Kingdom, much less the *Book of Nature*, &c. But the first is true, therefore the Second is true also.

Now that the *Scriptures* are not a *Sufficient Objective Revelation of God*, &c. G. K. hath proved at large in his *Book of Immediate Revelat.* and we need not produce any New Arguments here, until the Students or their Masters Refute those already set down in that Book. Only this we say in short, Nature and Scripture tell us, *There is a God*; but they can neither give us a Sense, Sight or Tasting of Him, or of his Love, or of his Spiritual Judgments, as these Things are inwardly Experienced, where God reveals them. Nature cannot Refresh or Comfort the Soul, nor pour in Wine and Oyl into it, when it is wounded with Sin: And although it could tell, that God can do this; what Comfort could that be to the Soul, unless God himself do it, and make the Soul sensible of his Hand reaching unto it the Spiritual Things themselves, that Nature cannot afford? Also Nature cannot discover the Spiritual Judgments of God in the Soul, whereby he cleanseth it from Sin, as by Water and Fire.

Now as to the Second Branch of their Argument, *That the Scriptures are a sufficient objective Revelation of all Things necessary to Salvation*; This we altogether deny, as is said. For although the Scripture is a full-enough Declaration
of

of all Doctrines and Principles both Essential and 1676:
 Integral of Christian Religion; yet the Scripture
 doth propose Divine Things and Objects, but as
 a Card or Map doth a Land, and the Fruits of
 it to the outward Eye. Now as this is not a *suf-*<sup>The Scrip-
 ture, a Map.</sup>
ficient objective Proposal, because we need to see
 the Land it self, and to taste, and eat and drink
 of the Fruit of it; so our Souls need a more near
 and Immediate Discovery of God, than the Scrip-
 ture, which is but a Report of him, that he may
 Feed and Nourish us by his Divine Manifestati-
 ons. And here in the Prosecution of this Argu-
 ment, they are at great Pains to prove, *That the*
Scriptures are given from God; which we deny
 not, although some of their Proofs be weak:
 But whatever Reasons can be brought to prove,
 That the Scriptures are given from God, if the
 inward Testimony of the Spirit of God be not
 believed and received, these Reasons cannot be-
 get any Divine Saving Faith, (whereof only we
 speak) but a meer Human and Natural Faith or
 Conviction.

As to that Place of Scripture, 2 Cor. 4. 3, 4. <sup>If our Gos-
 pel be hid,</sup>
If our Gospel, &c. that is, say they, the *Outward*
Gospel. But doth Paul say so? Nay; Look the
Greek Text, and you will find the contrary, that
 the Gospel he spake of, was *hid in them that are*
lost, so the *Greek* *. Therefore it was *Inward*.
 And this Scripture they bring to prove, *That the*
Scriptures have Objective Evidence and Perspicui-
ty in themselves; whereas Paul doth not say of
 the *Scripture*, but of the *Gospel*, which is the
 Power of God. And whereas they query, *If a*
Person may have Immediate Objective Revelation,
who hath not his Mind well-disposed? And if so,
what Advantage would he have by them, which he
might not have without them by the Scriptures?
 We answer; Much every way: Because the Scrip-
 ture is not able to dispose his Mind, as our Ad-
 ver-

1676. versaries grant; but these Immediate Objective Revelations are also really *Effective*, and have sufficient Power and Ability in them to dispose his Mind, if he do not resist them. Again; whereas they query; *May a Person be well disposed who hath not such Revelations?* We answer; No. Yet he may want some, and have other some; but if he may, yet there is need of such Revelations. Even as if a Man's Eye or Taste were never so well disposed, he needeth the Objects themselves: And as painted Bread, or a Discourse of Bread cannot satisfy the Natural Taste and Appetite; no more can the Scripture Words satisfy the Taste and Appetite of the Soul.

A Discourse
of Bread sa-
tisfies not
the Hungry.

Inward Re-
velation
both *Effec-
tive* and
Objective.

They cite 2 *Tim.* 3. 15, 16, 17. to prove, *That the Scriptures of Old and New Testament are the Principal, Compleat and Infalible Rule of Faith and Manners*: But this Place doth not say; that they are so. The Scripture we grant; but deny their Consequence: which is meerly begged without a Proof. They confess, pag. 90. *That the Scriptures are not sufficient every way, so as to exclude the Inward Efficiency of the Spirit, and the Concurrence of other Causes.* Very well; enough to overthrow their whole Argument. For among other Causes *Divine Inspiration* is a Main: For indeed, the inward Efficiency of the Spirit, is that *Objective Revelation* which we plead for; only they deny it to be *Objective*, whereas we say, it is both *Effective* and *Objective*. As if a Man should grant, that the Light and Heat of the Fire doth both enlighten us, and warm us; but deny, that either that Light or Heat of the Fire is Objective to our Discerning, or perceptible by themselves; which were Ridiculous, And as Ridiculous is their Conceit of an Influence of the Spirit, that is meerly *Effective* and not *Objective*. *That the Books of the Old and New Testament are called the Scripture by way of Eminency*, we deny not

not (although the Name is given at times to other Writings,) nor doth this Refute G. K. his Translation of that Scripture, 2 Tim. 3. 16. which is confirmed by the Syriack, which hath it thus; *In Scriptura enim, qua per Spiritum scripta est, utilitas est ad Doctrinam, &c.* i. e. For in the Scripture, which is written by the Spirit, there is Profit. But their Reason from the Conjunction [and] is both foolish and blasphemous. For if the Words be rendered thus [*All Scriptures given by Inspiration is and profitable*] is no more Nonsense, than divers other Places in the Scripture, where the Conjunction [and] seemeth to be redundant. As in that Place, Job. 8. 25. where the Greek hath it thus, *τὴν ἀρχὴν ἐν τῇ λαλῶ ὑμῖν*, i. e. The Beginning (or from the Beginning) the same which and* I speak unto you. Now if the Conjunction [and] render not this Place Nonsense, no more doth it render that in Timothy: But the Students Ignorance renders them rather Blasphemers, and their Arguments blasphemous against the Words of Christ. Moreover the Conjunction & may signify a strong Affirmation, (as to say, even, truly, indeed,) as both our English Translation hath it, Job. 8. 25. and Schrevelius in his Greek Lexicon doth render it: And thus the Words have good Sense, *All Scripture (or Writing) given by Inspiration, is even (or indeed) profitable.* And whereas they say, *None but a Quaker or Jesuit would so interpret the Place*; They declare their Malice and Ignorance. For William Tindall, that Famous Protestant Martyr, in his Translation of the Bible (for which the Papists burnt him) did Translate it, as G. K. doth; whom we think, the Students dare not accuse, as a Jesuit: That he was a Quaker, in so far, as he held divers of our Principles condemned by the Students, we shall not deny. As for us, we bless the Lord, our Faith stands not on such a small Nicity,

1676.

All Scripture given by Inspiration, &c. Controversied.

* Or, also.

1676. Nicity, as the Want of an [*is*,] or the Redundancy of an [*and*,] let them look to that, whose Unprofitable Faith knoweth no other Foundation, but the Nicities of the Letter: It doth nothing hurt our Faith, nor lessen the due Esteem of the Scripture to us, if peradventure an [*is*] hath been lost, or an [*and*] hath crept into the Text, since the Original Copies were lost. This we know, and can prove, That the Scripture cannot profit any Man unto Salvation without the Illumination or Inspiration of the Spirit; which is both *Effective* and *Objective*, and which our Adversaries grant at least to be *Effective*. And if they make one Exception, why may not we make another? Or if they say, the Spirit is necessary one Way, why may not we say, It is necessary another Way? But then the Scriptures, say they, would not be profitable at all in any Manner or Kind; We deny the Consequence: For it is profitable, yea, and necessary *in genere objecti materialis*, i. e. As the Material Object in Relation to all Historical Truths; and divers other Dogmatical and Doctrinal Points, which perhaps we would not have known without the Scripture, although we had had the Spirit in as large a Measure as Men now have it. Again, The Scripture is profitable *in genere Objecti remoti & secundarii*, i. e. by way of a Remote and Secondary Object and Rule: even as in Relation to Testimonies of Life and Experience, which may be known without the Scripture; yet the Scripture is a Secondary Confirmation and Help; even in that Case, as a Card or Map of a Land is unto a Traveller, that travels through the Land it self, and seeth the High-Ways: who will not throw away his Card, because he sees the Land it self; but will both delight and profit himself to compare them both together. Other great and weighty Uses we could

Unprofitable
Nicity of
the Letter-
Mongers re-
prehended.

The Scrip-
ture is pro-
fitable.

The Map
compared
with the
Land in pos-
session.

could give; but these suffice, to serve as Instances 1676.
against their weak and sorry Argumentation.)

Their last Argument is from *Job. 12. 48.* *The Word that I have spoken, the same shall judge him in the last Day.* But how prove they, That this is the Letter of the Scripture, much of which was not then writ? And although this Word were not Christ himself; yet it may be an Inward Testimony spoken by Christ in Men's Hearts: Here they meerly beg, and prove not. But 2. Suppose it were the Scripture or Written Law, as that cited by them *Rom. 2. 12.* it will only follow, That the Scripture is a Secondary Law or Rule: which we willingly grant, and that by it Men, who have the Scriptures, shall be judged; but not by them only. For if the *Gentiles*, who have not the Written Law, shall be judged by the Law in the Conscience; so shall these also, (who have both Inward and Outward) be judged by both, and consequently their Damnation shall be greater.

SECTION V.

Of Worship; being an Answer unto their
Third Section, concerning Inspirations to
DUTY.

IN their stating the Controversy in this particular, they grossly prevaricate in divers Things. As where they say, N. 2. *The Question is not only about Duty on the Matter, videlicet, The Act of Prayers, &c. as separated from the right Manner, viz. Sincerity and Truth;* whereas indeed the Question betwixt them and us is about Prayer, as separated from the Right Manner, viz. Sincerity and Truth. For they say, *God requires Men to pray*

Prayer
without the
Spirit not
acceptable.

16761 *pray without any Inspiration, or gracious Influence of the Spirit*: So that such a Prayer is an answering of the Obligation to the *Duty upon the Matter*, although it be *separated from the right Manner*. And accordingly they do both require and allow Men to pray, when they have no gracious Influence or Motion thereunto; telling them, *That even such Prayers are required; and that they do better to give such Prayers, as want Sincerity unto God, than not to pray at all; seeing such lifeless and spiritless Prayers have the Matter of True Prayer, although they want the Right Manner*. Whereas we on the contrary affirm, that Lifeless Prayers have neither the *Right Matter* and *Substance*, nor yet the *Right Manner of Prayer*; and therefore are not at all required in Scripture. Yet we deny not, but many times, when Men want an Influence of Life to pray, they are still under the Obligation; and at such Times it is their Sin, not to pray, because they ought to have suitable Influences to *Prayer*: which would not be wanting, if they were faithful unto God. But when through Unfaithfulness they want them, it doth not excuse them from being under the Obligation; yet still when they want the Help of the Spirit, they ought to pray by the Spirit, because they ought to have it. Even as when one Man oweth unto another Man a just Debt in Money, the Debter ought to pay the Money, although he have no Money to pay it with; for his Want of the Money doth not excuse him from the Obligation to pay it; yet he ought to pay the Debt only with Money, or the Equivalent of it. But if he should offer to pay it with any thing, that is not Money, nor Money's Worth, as suppose with a few Counters; this is no answering the Obligation either in the *Right Matter* or *Manner*: And so it is in the Case in Hand.

Again,

Again, N. 8. They fall into the like Prevarication, in alledging; *The Question is not about a New Heart, and Spiritual Principle of Obedience;* for they own that as *Indispensably necessary for acceptable Performance.* But do not they say, That when Men pray without a New Heart, they do in Part answer the Obligation? And do not they encourage them to pray, even the most Wicked? This is denied by the People called *Quakers*, and is a great Part of the Question. We say indeed, Wicked Men ought to Pray, but not remaining wicked; but that they ought to forsake their Wickedness, and have a new Heart, and therewith to pray. Moreover, whereas they say, *The Question is not about every Performance, but about acceptable Performance:* Herein they most palpably contradict themselves, N. 9. where they grant, *That no Act of Worship can be acceptably performed without these Influences;* and they well know, that the *Quakers* say the same. The Question then is not about acceptable Performance, seeing both they and we grant, that no Duty can be acceptably performed without the Spirit: So that if the Students had understood their Matter, they would have said, *The Question is not about acceptable Performance, but about simple Performance, whether there be any Obligation to perform Duty, that is not acceptable;* which they affirm, and we deny. For indeed, Unacceptable Performance, is as good as no Performance, but rather worse: As if under the Law the *Jews* had offered up a Dog's Neck in Place of a Sacrifice, it had been a greater Sin, than not to offer at all; as it is a greater Offence for a Man to offer to pay his Debt with Counters or Pennies made of Slait-Stone, than not to pay at all.

Another gross Error they commit in alledging, *The Question is about preparatory Motions, previous in Time.*

H

This

Isa. 1. 10—
18. c. 55. 7.
Ez. 59. 2.
Ezek. 8. 18.
Prov. 15. 8.
29. c. 21. 27.
Joh. 9. 31.
c. 4. 23.

Unaccept-
table Per-
formance;
no Perfor-
mance.

1676.

*Motions of
the Spirit
previous in
Order of
Nature.*

This is a Lye: We Challenge them to shew us any such thing in our Books. We do not require Motions or Influences of the Spirit *previous in Time*, (although they are oft given,) it sufficeth, that they are previous in Order of Nature, as the Cause is previous unto the Effect, which is not always in Time, but in Nature. But the Question is indeed about the Necessity of Motions to, and in the Performance of Duty, so as the Performance is to be in, by, through and with the Spirit; which may well be without a Previousness in Time, as to inward Duty at least. And if the outward can be simultaneous with the Inward, it may also be as to the outward: but if it cannot be so soon as the Inward in some Cases, the Reason is not for want of the Motion; but because the Bodily Organs cannot so hastily answer the Motion, as the Mind it self can: And it sufficiently answereth the Motion, that the Mind answer it first; and then the bodily Organs, as soon as their Nature can permit.

There is yet another great Error they commit, in alledging *Such a lively and spiritual Disposition, as being necessary in our Sense*; whereas we do not lay it upon such a *lively*, &c. as if we required such a Degree of Life: For the least Measure of Life, that is but able to carry forth the Soul in any living Measure of Performance, is sufficient; where the Soul keepeth to the Measure, and doth not exceed, or go beyond it.

In the Prosecution of their Arguments they are no less unhappy in the Stating of the Question; as will shortly appear. *Pag. 95, 97.* they bring in *R. B.* and *A. Sk.* denying their Sequel; which they labour to prove: (but how unsuccessfully, we shall see anon) because as Angels and Brutes agree, in that they are both Substances; so Spiritual Duties, and other Duties agree, in that they are both to be performed in the Spirit. But
what

what then? Yet the Difference is still great be- 1676.
twixt those Duties, that as to their Matter are
Natural and Civil; and those which as to their ^{Duties na-}
very Matter are Spiritual. As for Example, To ^{tural and}
Eat, to Plow, to Pay a Debt, are not Spiritual as ^{spiritual}
to their Matter; but only as to their Manner and ^{differ.}
End, when acceptably performed: And there-
fore the *Matter* of those Duties, and whole Sub-
stance of them may be without any gracious
Motion of the Spirit. And in that Case the Per-
formances themselves are really profitable in the
Creation among them; and consequently do an-
swer the Obligation in Part: But *Prayer* and
Thanksgiving, &c. are Duties wholly Spiritual,
both as to Matter or Substance, and as to Man-
ner and End; so that whoso essayeth to do any
of them without the gracious Motions of the Spi-
rit, he leaveth not only the *right Manner*, but
the very Matter and Substance of the Duty be-
hind him, and bringeth the meer Accidents a-
long with him, which have no Profit nor Use to
Men, nor are any wise in the least Part an An-
swer to the Obligation.

And as to that Scripture cited by them, *The*
Plowing of the Wicked is Sin, Prov. 21. 4. they do
not prove, that it is meant of *outward Plowing*:
The Margin of our *English* hath it, *The Light of*
the Wicked; and *Arius Montanus* renders it on
the Margin, *Cogitatio*, the *Thought*. That the
Plowing of the Wicked is Sin, in Respect of the
Manner and last End, we grant; but that the
Action *materially considered* is Sin, we altogether
deny, even in a Wicked Man. For the Outward
Mechanick and Bodily Act is good in its Nature,
and profitable; as also in so far as it may be for
the Maintenance of his Family, it is good. So
that in Respect of the Matter and subordinate
End, there is no Difference betwixt the Plowing
of a Good Man, and a Wicked; whereas the

The Plowing
of the Wic-
ked is Sin.

1676. *Prayer* of a Good Man by the Spirit, and the *Prayer* of the Wicked Man without the Spirit, differ *materially* in their very Nature and Substance; the *Good Man's Prayer* by the Spirit is true and real *Prayer*; but the *Wicked Man's Prayer* is no true *Prayer* at all, but a dead Image of it. Nor is the Wicked Man a true Worshipper: for he only is a true Worshipper according unto the express Doctrine of Christ, *Who worships the Father in Spirit and in Truth*; whereas a Wicked Man's Plowing is as real and true, and good as to the Matter and Nature of the Outward Action, as that of the Good. It doth not therefore follow, That (according to the *Quakers Principle*) because a Man is not to pray without the Spirit, that therefore he is not to plow without the Spirit in Respect of the Matter; although in Respect of the Defect in the Manner and last End, which should be the Glory of God, he sins, when he Plows, as when he Prays; but yet not so much in the one, as in the other: for in the one both *Matter* and *Manner* are wrong; in the other not the *Matter*, but *Manner*. But if a Man be faithful to God, he may as certainly expect the Divine Assistance of the Spirit to help him to Plow, as to Pray; although that Assistance to Pray is greater, and of another manner, than that to Plow: As is obvious to any that hath Spiritual Experience.

The True
Worshipper
distinguished
from the
False.

And whereas, *A. Sk.* inferreth upon them, "Their going about these Spiritual Duties in a Carnal Manner, &c. This they call an *Impudent Calumny*: But in this the impudent Calumny is their own, not his. For dare they deny, but they are for going about Prayer and Praise (which are Spiritual Duties) without the Motion of the Spirit? Which is as much as to say, in a Carnal Manner; for what is not done by the Spirit, is done but in a Carnal Manner. And whereas they call

call his second Answer, *A Clear Confession*, &c. 1676. yet they tell us nothing of it, *pag. 96.* They are no less disingenuous, in alledging, That *G. K. dissenteth from R. B. and A. Sk.* (whom in their airy and frothy Minds they call *his pretended infallible Brethren* :) For as *G. K.* requireth Inspirations to the Acceptable performance of other Actions; so doth *A. Sk. and R. B.* Yet we all say, Wicked Men may very lawfully go about Natural and Civil Performances, as to Plow, to Eat, to Pay Debts, as they are materially considered, without Inspiration; and in so doing (although they fall short of acceptable Performance for Defect of the right Manner, and the End) they sin less, than to omit those Actions, and indeed sin not at all, as to the Nature and Substance of them; as they do, who pray without Inspiration.

As for *G. K.* his Distinction of *Mandatory and Permissory Inspirations*, it holds good, notwithstanding all their Idle, Foolish and Impertinent Cavilling at it. From the Words of *Paul*, that he essayed to go to *Bithynia*, but the Spirit permitted him not; *G. K.* inferred by the Rule of Contraries, That the Spirit sometimes permitted him: To evade this they are sorely pinched. In their Account of the Dispute, *pag. 30.* they grant his Consequence, That *Paul at sometimes had a Permission; but they deny it to be an Inspiration.* But here in this new Assault they deny, That any Permission followeth by the Rule of Contraries from *Paul's Words*; alledging, That *he permitted him, and he permitted him not, are not Contraries.* But *G. K.* did not alledge these to be Contraries; for they are flat Contradictory: But these we say are Contraries, The Spirit permitted not *Paul* to go to *Bithynia*; therefore *he permitted him to go sometimes to some Places*: This is a plain Inference from the Rule of Contraries by Contraries. We mean not Contraries in the strict Logical Sense,

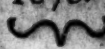
Inspirations
mandatory
and permissory.

Propositions
Contrary
and Contradictory distinguished.

1676. as when the *Contrariety* is betwixt *two Universals*; but *Opposites*, which in the common Way of Speech are called *Contraries*, and in the *Logical Sence* may be called *Sub-Contraries*: Which do infer one another not to be true always *simul & semel*, at one Time and Place; but at divers Times and Places, &c. As for Example; If there be a South, there must be a North; if a Time to come, there is a Time to be past: If some Things be Hot, and not Cold, other Things must be Cold, and not Hot. And to use a more near Example to the Matter in hand: If when a River is not permitted to run by Reason of an excessive Freezing, that bindeth it up at one Time; it followeth, that it is permitted to run at another Time, when there cometh a Thaw: Or yet to come nearer; If the Wind do not permit a Ship to sail Southward at one Time, it doth permit her at another Time to sail Southward. We would not have insisted on such Rudiments, had not the great Ignorance of the Students occasioned it.

The Students
Evasions and
preposterous
Demands.

Pag. 97. They close their §. 9. most pitifully. After having failed to refute G. K's Distinction of *Permissory* and *Mandatory Inspirations*, they say, *They leave it to be proved by G. K. That the simple permitting of him* (meaning *Permission* not joined with a *Command*) *hath been by Inspiration.* Here they shamefully desert their Undertaking, which was, to Refute *Permissive Inspirations*; but when they fail to do this, they put G. K. to prove them: Whereas they ought to remember, that G. K. is not bound by the Law of Dispute to prove any thing, being a meer *Defendent*; yea, when he offered *ex abundanti* to prove something in the Dispute, they blamed him for so doing, being but a *Defendent*. And now they would have him leave *Defendent*, and become *Opponent*. This is a pitiful Confutation of the Quakers Principles;

ciples, that when they fall short in their Proofs. 1676.
against us, put us to prove our own Principles. 
But seeing, they are so beggarly, as to beg from
G. K. a Proof of this, he shall give it unto them,
and it is this.

Admit then, that according to the Students
Supposition, *Paul* was permitted to go unto a
certain Place without any Command of God, and
that *Paul* did this acceptably, or without Sin, as
to the thing it self, which they must needs acknow-
ledge he might; it follows then by their own Argu-
ment, that he walked this *Journey in the Spirit*:
Seeing they themselves plead, *That Men ought to*
walk in the Spirit, (meaning outward Walking.)
And seeing they grant, *That whatever Act a Man*
doth acceptably, he must do it to the Glory of God;
and that a Man can do nothing to the Glory of
God, but as he doth it from a Good Principle,
(yea, the Glory of God being a *Supernatural*
End, must have a *Supernatural Principle*, which
is the *Spirit of God*;) it manifestly followeth,
that *Paul* his Journeying by a *Permission* was by
Inspiration. For whatever is done in the Spirit,
is done by *Inspiration*; *Inspiration* both in the
common Sence, and here particularly signifying
any gracious Motion, Influence and Assistance of
the Spirit. In their Answer to that other Scrip-
ture, 1 *Cor.* 7. 6. compared with *Ver.* 40. they
fall into their old Way of Asserting barely with-
out any Proof. They tell us, *That the Permif-*
sion falls upon the thing spoken, and not upon the
Speaking it self: But how prove they it? Here
they are quite Dumb, and say nothing for Proof.
And indeed, it is as manifest, as a thing can be,
that the *Permission* doth no less fall upon the
Speaking, than upon the *thing spoken*; and they
do most presumptuously contradict the Apostle,
when they say, *Paul was commanded to speak*

1676. *this*: Whereas Paul said expressly, he *spake by Permission*, and not of *Commandment*.

Permission
positive and
negative.

In the Prosecution of their second Argument, they bring in G. K. distinguishing betwixt *Privative* and *Positive Permission*; where they give the Lie to their own Account, which saith pag. 30. That G. K. distinguished Permission into *Positive* and *Negative*, as indeed he did. Now *Privative* and *Negative* differ widely: For the Want of Sight in a Stone is not *Privative* (as in a Man) but *Negative*: And surely there is so little Wit, or Acumen in this Argument of the Students, and their Prosecution of it, that it proves them to be liker Stones, than Men of Reason and Solidity.

And here they tell us that G. K. (whom in their vain Minds they call this *Great Inspired Rabbi*) was very unfortunate in Explaining this Distinction, and Assigning its Ground; as may be seen in their Account. But, alas for them, poor Men! they have egregiously baffled themselves in that very Matter in their Account: as is shewed in our Answer thereunto. But behold, what dull and heavy Disputers these Men are! If *positive Permission* were *Inspiration*, say they, then a Man might inspire us, for he might positively permit us. This Consequence is as dull and heavy as a Stone, although the Weight of it falls not upon us, but upon themselves to prove them altogether impertinent. For their Argument proceeds from a wrong Supposition, that according to G. K. all *positive Permissions* are *Inspirations*; a thing G. K. never dreamed of: But only that some *positive Permissions* (to wit, those of God) are *Inspirations*, as he by his Spirit doth permit Men, or allow them to do or use some things. As when God said to Adam in the Garden, *Of every Tree in the Garden thou may'st freely eat, save one*; This was a *positive Permission*, and also (if God speak this to him inwardly, as is most probable, and as Au-

gustine

gustine supposeth) an *Inspiration*. Also when the Lord said unto *Ezekiel*, Chap. 4. 15: *Lo, I have given thee Cows-Dung for Man's Dung*; This was a Condescendence, and *positive Permission*, and also an *Inspiration*. 1676.

But the Students proceed still more and more to baffle themselves, (instead of Baffling the *Quakers*) and shew their Ignorance and Sottishness. For thus they argue, *pag. 99.* in prosecuting their Third Argument: *Every Inspiration* (say they) *puts us out necessarily to the Doing of the Thing inspired; and so commands us virtually*: And upon this bare Alledagnce the whole Superstructure of this Argument stands; which yet is a manifest Untruth, and suffereth many undeniable Exceptions. For many times Things inspired are not at all of the Nature of Things to be done; but are simply Things to be believed. As when God inspired the Prophets with the Knowledge of Things to come; which neither could nor ought to be done by them. And as when *Daniel* was Inspired to know Things; which he was so far from being commanded to write, that he was forbidden, *Dan. 12. 4.* Again, some Inspirations are meer inward Consolations, and Spiritual Refreshments and Renewings of Strength only to enable us in general to serve God (as Meat and Drink is unto the Body) and that sometimes without Words, and sometimes with Words by way of Promise. As when he spake to *Noah*, *Gen. cap. 9.* from *ver. 8.* to *ver. 18.* where there is not any Command given to *Noah*, but only Promises; and yet *Noah* was Inspired by the Lord, as all the true Prophets were.

Things Inspired are either to be done, or simply to be believed.

Which are either of Command, or of Promise.

And whereas they alledge, That *Inspiration* includes in its Notion an insuperable Putting and Prompting out to the Things Inspired in all Authors, both Sacred and Profane; is meerly precarious. For sometimes indeed it signifieth to Command;

1676. as where the Inspiration is Mandatory : But at other Times it signifieth to Comfort, Refresh, Quicken, Influence and Assist us, without any particular Command to any particular Action. Yet we acknowledge, the Nature of all Divine Inspirations in the Children of God is to Incline, Lead, Move, Draw and Guide them up more and more into Unity with God, and so unto a further Degree of Holiness, but not to determine them unto all particular Actions.

And thus also their fourth Instance is disproved, where they alledge, *That all Inspirations of God determine us to one Extream* : Which is false, if they mean an Extream in the particular Act : If they mean an Extream in the General, as to do all in Charity, and to the Glory of God ; we grant it : But this doth not militate against what we affirm.

Their other two Instances are but the former upon the Matter, repeated in a Tautological Way for want of new Matter ; and are sufficiently answered above. And thus their Silly and Faint Reasonings in this Argument are answered without any Necessity of G. K. his returning to his Bag for new Distinctions ; as they scornfully, but foolishly insinuate.

Pag. 99. §. 15. The Students tell us, That G. K. *finding himself beset with these inextricable Difficulties, as it seems, misplaces this Distinction in their Account, and gives in another Distinction of Particular and General Inspirations.* This is but their meer Alledgance : The Distinction was right enough placed ; as any may see by the Nature and Coherance of the Account : Nor did G. K. see any Difficulty in their Argument at all ; as indeed there is none in it. But let us see, how they Refute this Distinction of *General and Particular Inspirations or Influences.* First they say, *He shall never be able to produce a Ground for this*

this Distinction out of Scripture. A learned Re- 1676
futation indeed! and like unto their old Way,
of putting us to prove, what they cannot dis-
prove. May it not as well suffice us to say, *They*
shall never be able to produce a Ground out of
Scripture against it? And the rather, since we are
Defendents.

Secondly: *That which is called a general Inspi-*
ration, could not put us out to any particular Thing,
say they. Answer; If by *putting out*, they
mean, *determine us insuperably or irresistably there-*
unto, we grant; but this is no Absurdity.
Thirdly, *They would always leave us undetermined.*

Inspirations
General or
Particular.

Answer: Nor is this absurd. For in things
that are *permissive*, and left to our Freedom in
the Lord to do them, or not to do them, we need
not any thing to determine us, as to the parti-
cular Act; but may determine our selves, being
free Agents: although as to the Nature and Kind
of the Act in General, that it be in true Love to
God and to his Glory, we are determined by the
Lord.

Pag. 100. They are no less unsuccessful in ma-
naging their other Argument, in *Comparing in-*
ward Duties with outward. For, whereas they
alledge for a Proof of their Minor, *That if we*
were not to go about Inward Duties without a pre-
vious sensible Inspiration, there would be a Pro-
gressus in Infinitum. This hath been sufficiently
answered above in the Dispute; that as to that
Inward Duty of Waiting we cannot suppose, that
ever at any time an Influence or Inspiration can
be wanting: And this we say still; we mean to
true Christians, who are faithful unto God, and
do faithfully improve his Influences. As for o-
thers, if they want Influences either to *inward*
or *outward Duties*, the Cause is their Unfaithful-
ness: And so the Way to have them upon all Oc-
casions, is to be faithful to answer God's Call,
who

Unfaithful-
ness wants
Influences to
Duties.

1676. who doth oft invite and call upon them who are unfaithful. But if they mean *All inward Duties*, as Meditation in many Cases upon particular Subjects; we deny, that even true Christians have always particular Inspirations thereunto: Nor is there any Necessity to assert them.

Now let us take Notice, how they refute the Distinction of *General* and *Particular Inspirations*. First, say they, *There are no General Inspirations, as we have shewed already*. But that they have shewed no such thing, is already made apparent. Secondly, *Supposing them; yet they being but General, would not be a sufficient Ground for the Particular inward Duties of Waiting, Desiring*. But how prove they this? No wise, but meerly affirm it; only they confound Waiting, Desiring and Meditating together; whereas Meditating is of a larger Extent, and sometimes, yea, oft-times requireth a Special Inspiration. Thirdly, say they, *The Scriptures produced by the Quakers prove alike, as to outward and inward Duties*. To this we answer; That as to some outward Duties, it is true; as to others false. As for Example: To be clear in all outward Conversation, is a Continual Duty; and therefore we can never want an Influence thereunto, if we be faithful: But to Preach and Pray in the Church or Assembly with audible Words, is not a continual Duty, nor yet a General to all Christians; and therefore it hath not always an Influence to assist thereunto.

Preaching and Praying audibly is from a particular Influence.

And here let the Reader note, That by a *General Influence* or *Inspiration* we mean only such an Influence, as serveth in general for all ordinary Actions, that are to be generally performed in an acceptable Manner: As the same Spiritual Influence, that sufficeth me to Eat in Faith, Fear and Love, sufficeth me also to Plow, or do any other Mechanical Work: But the same doth not suffice

suffice me to preach, or expound Scripture; otherwise any ordinary Christian might do so at any Time: Which our Adversaries will not acknowledge. 1676.

Now that *Preaching* and *Praying* in particular require a Super-added, Spiritual Influence and Inspiration, we prove thus:

If Men may have an Influence or Inspiration of the Spirit to wait, fear and love God, and yet want an Influence or Inspiration to Preach or Pray Vocally; Then the Influence and Inspiration to Preach and Pray vocally, is a distinct, super-added Influence, &c.

But the First is true; Therefore the Second.

The Consequence of the first Proposition is clear from that Maxim, *Quorum unum potest esse absque alio, &c.* When of two things the one can be without the other, the two are really distinguished. The Second Proposition is proved,

1. Because all true Christians have an Influence and Inspiration to Wait, Fear and Love God; but all true Christians have not an Influence and Inspiration to Preach and Pray vocally in the Church: This our Adversaries cannot deny.

2. Even a true Gospel Minister may at Times want a Door of Utterance, when in the Time of this Want he hath an Influence or Inspiration to Wait, Fear and Love God: Therefore these two are distinct.

The Antecedent is clear in the Case of *Ezekiel* (Chap. 3. 15, 16.) *Who sate seven Days with the Elders, having nothing to speak unto them from the Lord, until at the End of the seven Days the Word of the Lord came unto him. And Ezra sate silent, till the Evening Sacrifice, and then he kneeled down and prayed, Ezra 9. 5. Also Paul desired* *Ezekiel* sate seven Days with the Elders in Silence. And Ezra sate silent, &c. the

1676. the *Colossians* to pray for him, that Utterance might be given him: Which clearly imports, That he had it not at *all Times*; although at all Times he had an Influence or Inspiration to Wait, Fear and Love God. And *David* prayed, That *God would open his Mouth, and his Lips should shew forth his Praise*: *Isaiah* said, That *God had given him the Tongue of the Learned, &c.* Christ promised, That he would give his *Apostles a Mouth and Wisdom, which all their Adversaries should not be able to resist*: All this signifieth an Influence of the Spirit to speak; which was not general to all, nor permanent or perpetual with them, who had it. As is clear in the Case of *David*, who declared, That *he was silent, and held his Tongue even from Good, until the Fire kindled in him, and then he spake with his Tongue*, *Psal. 39. 3.* Yea, what signifieth the *Coal*, wherewith *Isaiah* his Mouth was touched, but an Inspiration or Influence of Life, superadded unto that General Influence, which he had before?

Now if our Adversaries say, *This was given unto those Men in an extraordinary Way, as being Prophets and Apostles; but is now ceased, since the Apostles Days.*

To this we Answer, 1. This is a plain Acknowledgment, That general Influences common to all Christians are one thing, and particular Influences given to holy Men to Preach and Pray Vocally, are another. But 2. That all Influences and Inspirations or Motions of the Spirit to enable Ministers to Preach and Pray Vocally, are not ceased since the Apostles Days, is clear from *Rev. 11. 3.* *And I will give Power unto my two Witnesses, and they shall Prophecy*: And it is said, That *if any Man will hurt them, Fire proceedeth out of their Mouth*: Which must needs signify a Special Influence of the Spirit given them to Prophecy or Preach; which is not common to all

Inspirations
to Preach
and Pray vo-
cally, not
ceased.

all Christians. Also what are these Gifts given 1677.
 unto Ministers for the Perfecting of the Saints?
 But such special Influences to enable them to
 Preach, which are not given to all. Yea, do
 not the National Preachers desire in their Publick
 Prayers some special Assistance and Help of the
 Spirit, to carry them forth in their Ministry,
 which they have not before? For if they had it
 before, why do they seek it? From all which it
 is manifest, that as there are general Influences
 given to all, and at all Times; so there are par-
 ticular and special given only to some, and but
 at some times.

Moreover, that there is a greater Influence of
 Life required to *Vocal Prayer*, when it is accep-
 table, than unto some meer *Mental Prayer* (a
 thing expressly denied by the Students, pag. 100.
 §. 16.) is clear, because all true and acceptable
Vocal Prayer, hath *Mental Prayer* going along
 with it, as its Cause and Spring. And so when
 any Man prays *vocally*, (if his Prayer be true
 and acceptable) he prayeth also *mentally*; and so
 he doth two things together: Whereas when he
 prayeth but *mentally*, he doth but one thing.
 Now common Reason teacheth us, that more
 Strength is required to do two things together,
 than to do but one of them. And seeing the *Vo-
 cal Prayer* hath not any Life or Virtue in it to
 reach unto God's Throne, or yet unto the Hearts
 of his People, to quicken and refresh them, but
 as it receiveth that Life from the Life, that is in
 the *Mental Prayer*, it is clear, that a greater Mea-
 sure is required to both, than simply to the
 One.

Now although *Mental Prayer* (as to the Dispo-
 sition and Frame of the Soul at least) be always
 in and with Good Christians, and hath always
 some Measure of Life in it; yet that Measure is
 sometimes so weak and low, that it cannot go
 forth

*Mental
 Prayer the
 Cause and
 Spring of
 Vocal Prayer.*

1676. forth unto the Words without Hurt or Prejudice. And at other times, although it be able and strong, yet it will not answer the Motion of Man's Will, so as to be drawn forth thereby; but it only abideth or goeth forth into the *Vocal Prayer* according to the Will of God, as He pleaseth to move it. Therefore the free Motion of the Life it self, as it pleaseth God to bring it forth, is to be attended in all Outward, Spiritual Performances.

But here let the Reader note, that we have said, *Vocal Prayer requires more Life than some Mental Prayer*; we do not say, *than all*: For some Mental Prayer may be Stronger, than that which is a Complex of *Mental* and *Vocal*, as gathering the whole Strength of the Complex into that which is solely and entirely Mental: According unto that common Saying abundantly confirmed by Experience, *Vis unita fortior; United Strength is the stronger*. As when the Beams of the Sun are united into a small Point, they have more Force than when they are diffused; and for this Cause it is, that we are so much for Mental Prayer, as knowing the great Good of it in our Experience. And from what is above said, it is clear, that we need another Influence, wherewith to Pray *vocally*, than to Eat, Plow, Walk, &c. because these Natural Actions may be done sufficiently in a Spiritual Manner, by the Help of that General Influence, which doth always attend Good Men to Fear and Love God. For the Principle of Divine Life, which is the Living and Powerful Word of God in Men's Hearts, is never idle, but is always Operative and at Work; especially more abundantly in them who join with it; being as a most Rich and Living Spring, that is continually flowing and sending forth its Streams, according to *Job.*

4. 14. But to Pray *vocally*, requireth an Influence of

The Principle of Divine Life is never idle.

of Life to flow forth into the Words, that it may 1676.
in a Living and Powerful Way reach the Hearers;
but that Plowing, Eating, Walking, &c. need
no such Emanating Influence, is certain; and
will be acknowledged by our Adversaries. But
perhaps also they will deny, that any Life or
Virtue doth flow forth into Mental Praying and
Preaching, even when these Duties are acceptably
performed. But this is contrary both to the cer-
tain Experience of many Thousands, and also to
the Scriptures Testimony in many Places.

I. It is contrary to the Experience of many
Thousands, who can declare (whereof we are
some) that the Declarations, Testimonies and
Words of the Servants of God in Preaching and
Praying have a real Life and living Virtue in
them, whereby their Souls are exceedingly Re-
freshed, Quickened and Strengthened; which Life
and living Virtue is a thing as distinct from the
bare outward Words, which the Natural Ear can
hear, as Wine is distinct from the Vessel that
carrieth it: Therefore if another Man, that hath
not this Spiritual Ability, should pronounce the
same Words, they have not any Life or Virtue
at all. And that God had given this Spiritual
Discerning to many, before the People called
Quakers were raised up, is manifest from divers
in our own Nation, who cared not to hear Men,
who could speak never so good Words, if they
wanted Life; and in that Day they could and
did distinguish betwixt dead and living Preachers,
as also betwixt a Living Testimony and Preach-
ing, and a Dry Discourse: See for this the Book
called, *The Fulfilling of the Scriptures*. And this
was the Express Testimony of that Philosopher,
who was converted by the means of a few Words
spoke by a certain Old Man (who was a Chri-
stian,) at the Council of *Nice*; Out of the Mouth
of a certain Old Man (said he) shined forth a Vir-

I.
The Life in
the Words
of the Ser-
vants of God
witnessed by
Experience.

1676. *true, which I could not resist*: These were his very Words; as *Lucas Ofsander* relates them in his Epitome of the Church-History, *Gen. 4. lin. 2. cap. 5.*

II. II. It is contrary to the Scriptures-Testimony in many Places; *The Mouth of the Righteous is a Well of Life*, Prov. 10. 11. This must be understood in Respect of the Influence of Life, that cometh out of his Mouth, as Water doth out of a Well; and not barely in Respect of the good Words, which a wicked Man may speak. According to this Christ said to his Disciples, *The Words that I speak unto you are Spirit and Life*: And as it was then, so it is now; for at this Day he speaketh in his Servants, and will to the End of the World; and it is He only, who hath the Words of Eternal Life, which he speaketh in his Servants. And as in the Days of his Flesh he was said to speak with Authority or Power, and not as the Scribes; and the People wondred at the gracious Words, which proceeded out of his Mouth (all which import a living Influence and Virtue in the Words of Christ, which the Words of the Scribes and Pharisees had not) so it is at this Day: For Christ doth as really speak by his Spirit in his Servants, as he did in his Body of Flesh: So that *Paul* said, *he spake in him*; and therefore his Preaching was in *Demonstration of the Spirit and Power*. And for this Cause true Preachers and Prophets are called *good Trees, of which Men gather good Fruit*; whereas bad Men or Evil Trees have no good Fruit, although they have the Prophets and Apostles Words. Also they are compared (to wit, the False Prophets) to *Clouds without Rain and Wells without Water*, although they have good Words, yet they have no Rain nor Water: Their whole Ministry is dry, and empty of Life and Virtue. But the True Prophets Ministry is as a Shower

True Prophets and Preachers distinguished from the false.

a Shower of Rain, *Deut. 32. 2.* And sometimes 1676.
 it is compared unto Fire; as it is said in the
Psalm, He maketh his Angels (or Messengers) Spi-
rits, and his Ministers a Flame of Fire: And Fire
 was said to go out of the Mouths of the two Wit-
 nesses. Also the *Influences of Life*, that go forth
 through the true Prophets in their Ministry, are
 compared to *Golden Oyl*, and the Men are com-
 pared unto *Golden Pipes*, *Zech. 4. 12.* And there-
 fore the Apostle *Peter* exhorted the Ministers in
 his Day, *To minister of the Ability which God giv-*
eth, as good Stewards of the manifold Grace of
God; so they ministered not only Words, but
 Grace. Many other Testimonies might be cited
 to prove this Truth.

Another Instance brought by the Students, is,
That an Heretick forbearing Prayer a Year or two,
or his whole Life time, may justify himself by this
Doctrine. To this it was answered, That tho'
 he may pretend, yet he hath no just Ground from
 our Principle: For we believe, that all Men are
 bound to pray often unto God, yea, daily; and
 that God doth inwardly call and move all Men
 often unto Prayer, during the Day of their Visi-
 tation: And when that is expired, or when at
 any other time they want that *Inward Call* or
Influence through Unfaithfulness, they are still
 bound: And if they pray not, they sin; because
 they ought to have an Influence. But that our
 Account saith, All have not Utterance to pray
 in Words, is no Excuse for Hereticks: For they
 must needs acknowledge, as well as we, that all
 have not Utterance, who may be good Christians,
 seeing some that are naturally dumb, may be good
 Christians, and yet they must confess, these have
 not Utterance. Also many good Christians who
 have no Natural Impediment, do want Utter-
 ance in a Spiritual Way, to speak or pray vocally
 in the Hearing of others at some times; although

All Men are
 bound to
 pray often.

Utterance of
 Words in
 Prayer.

1676. we believe, it is given at times to all that are faithful (who have no *Natural Defect*) that they may *pray vocally*, or in the Hearing of others. But *how oft*, it is more than we can determine; seeing it is not revealed. But if any fail of this Utterance through Unfaithfulness, their sin is nothing the less, if they omit Prayer.

And thus their last two Instances are answered. For we do affirm with great Freedom, That all who are faithful to the Lord, never want *sufficient Inspiration or Influence to wait upon God, fear him, love him, desire his Grace*, and divers other Inward Duties. We say not *All*; For some Inward Duties, such as *Meditation* on a particular Subject or Place of Scripture are not always required, more than it is always required to speak; but if they be unfaithful, we deny not, but they may and will want them. And in that Case, although they want Inspirations and Influences, they are bound to *pray*, yet not without them, but with them. As a Man, that wanteth both *Money and Goods* to pay his Debt, yet is bound to pay his Debt; yet he must not, nor ought to pay it without *Money or Goods*. The Example is clear, and the Application is easy.

As for that Story they bring in concerning *T. M.* which (that their Deceit may be the more hid) they do not positively affirm; but only propose by way of Question, *Have not Quakers declared to People, &c.* To which we answer; That we know not, that any *Quaker* ever declared any such thing; and we believe, divers things in the Story are utterly false. If *T. M.* or any other of our Profession, having none in the Family, that can join with them in the true Spirit of *Prayer*, but are professed Opposers of the *Quakers Way*, be not so frequently heard pray by them, is excusable by your *own Way*; who will not readily pray in our Hearing, when they have none

The Story
about *T. M.*
answered for
not praying
in the Family,
as pre-
tended.

none to join with them. And indeed, the want of that true Unity on the Part of those, who are not of our Faith, doth oft hinder our Freedom to pray in their Hearing; (unless we have some of our Faith present to join with us:) We may pray for them, as it pleaseth God to move us in their Hearing; but we cannot so properly pray with them, as not being in Unity with them. *Where two or three* (said Christ) *agree together to seek any thing in my Name:* But let our Adversaries, if they can, shew us, where in the Scripture it is commanded for any Man to pray in the Hearing of others, where all present have no Agreement with him? Yet we deny not, but that God upon some solemn Occasion may move to such a thing, especially when a *publick Testimony* is required: As in the Case of Stephen, who *prayed audibly* in the Hearing of others; all which were so far from having any Agreement with him, that they were at that time stoning him to Death, *Acts 7.*

Moreover, we could easily upon a more just Ground *Retort* the Question upon your own Church-Members. How many of your own Church-Members were not only for a *Twelve Month*, but for many *Twelve Months* never heard Pray, and yet they pass among you for good Christians? It is well known, that although ye hold *Family Prayer Morning and Evening* to be a Duty, and the want of it a great Sin; that yet many Thousand Families in the Nation, who belong to your Church, want it: And many whole Families are so grossly Ignorant, that none in the Family can go about it, even in that Natural Way, which ye plead for. As for us, it doth suffice unto us, that God beareth us in secret; although Men do not so frequently hear us. Yet we own with all our Hearts *publick expressive Prayer*, as it is performed in Spirit and in Truth; and all of us have our Share and

God beareth
Prayer in
secret.

1676. and Testimony therein, as God moves thereunto. Even those who are *outwardly silent*, as these who *speak*; when as both agree together in one Spirit, and with one Heart and Soul join together in the same.

SECTION VI.

OF BAPTISM.

Wherein their Fourth Section concerning Water-Baptism is Answered.

Infant-Baptism an human Tradition.

IN their stating the Question, they say; *The Question is not, Whether Infants ought to be Baptized? Or who have the Power of Administring Baptism?* Whereas indeed these Two are a great Part of the Question betwixt our Adversary and us. For as touching *Infant-Baptism*, R. B. his Thesis doth expressly say, *It is a meer Humane Tradition*; and it is well known that all the *Quakers* (so called) are of the same Mind: And do not the Students undertake to Confute the *Quakers* Principles? How is it then, that they leave out so considerable a Part of *Quakerism*, as they call it? Is this *Quakerism* *Canvased*, to pick and chuse at some, and pass by others? Yea, *Infants-Sprinkling* with Water on the Forehead, is so considerable a Part of the Question betwixt them and us, that if that be disproved, or if they cannot prove that to be a *Gospel-Institution*, they fall short exceedingly, seeing, that is the only *Baptism* in Use among them of the *National Church*.

Again, it is so great a Part of the Question, *Who have the Power of Administring Baptism?* That by this the Controversy stands or falls; for one of our main Arguments against *Water-Baptism*,

tism, as remaining a Duty upon all Christians, 1676. is, That none are to be found, that have the Power to administer it: And the Administration cannot be without a Lawful Administrator. The Question then really is, Whether these, who have no Immediate Call to administer Water-Baptism (as John had) have Power to administer it? Again, Whether those, who have no other mediate Call to Baptize, but what they have by the Church of Rome, which is no true Church (as the best Protestants affirm) have Power to administer Baptism? And this Question is the more proper in this Place, seeing J. M. the Students Master confesseth, his and his Brethrens Call and Ordination to be by the Church of Rome, and that they have no other, but what is conveyed down to them from the Apostles Times by that Apostate Church. But let us now Examine their Arguments for Water-Baptism in general. The First is,

None have Power now to administer Water-Baptism.

Baptism with Water is to continue in the Church, as long as Christ's Presence is to continue with his Apostles, and them, who teach the Doctrine that they taught: But, Christ's Presence is to continue with his Apostles, and them, who teach the Doctrine, that they taught, to the End of the World; Therefore, &c.

The Students Arguments for its Continuance.

Where it is to be observed, That they think, all is safe as to the Minor; and therefore they altogether pass it by. Now although it is sufficient to invalidate the Argument, if the Major be false; yet we have somewhat of great Moment to say to the Minor, that is enough to overturn any Baptism that they have. For we put them to explain, who these are, That all along since the Apostles have taught the Doctrine, which the Apostles taught? For the Words are li-

1676, able to divers Senses. If they mean the Church of *Rome*, and her Bishops and Teachers, we altogether deny, that they have taught the same Doctrine, which the Apostles taught; And we suppose, the Students, if they follow their Master *J. M.* will not affirm it. And indeed, for the same Reason the best *primitive Protestants* denied, that the Church of *Rome* in their Day had any *Lawful Ordination* at all; seeing she continued not in the Apostles Doctrine and Faith, as that famous Protestant *Sadeel* doth argue at great Length, *Lib. de legit. voc. min.* where he affirmeth, "That the Succession of Faith is as the Soul, which gives Life to the Succession of the Bishops, as unto a Body; but that Succession without this Faith, is a dead Thing, and unfit for a Carcase." Now the same Reason doth militate as strongly against *Water-Baptism*, and that also called the *Supper*, upon our present Adversaries Principle, That none have Power to administer the one or the other, but those who have a mediate outward Call conveyed down from the Apostles by a visible Succession of Ordained Bishops and Presbyters. For we say, There hath been no such visible Succession, nor visibly Ordained Bishops and Presbyters, who all along have had the true Faith, and taught the true Doctrine of the Apostles; therefore their Ordination and Power to administer the Sacraments, is void and null.

Sadeel's Testimony concerning a Succession of Faith from the Apostles.

Cyprian of Baptilm.

And this is further confirmed by the Authority of *Cyprian*, who taught with great Earnestness, That the Baptism of all Hereticks was void, and no Baptism: But so it is, by our Adversaries Confession, That the Church and Bishops, and Teachers of *Rome* have been Hereticks for many Hundred Years before the Reformation: Therefore, &c. We say then, the Argument is fallacious as to the *Minor*, supposing, what is not to be

be supposed in their Sense, viz. That either the Teachers of the Church of Rome, or any other claiming a *Visible and Mediate Call* from the Apostles Times conveyed through a *Visible Church* unto them, have taught the Doctrine, which the Apostles taught; a Thing we altogether deny: And it lieth on them to prove. But that Christ hath had some all along, who have both believed and taught the Doctrine of the Apostles, and that his Presence has been with them, we acknowledge; but we deny, that these have been all along a *visible Church* and Teachers, having a *Mediate Call and Ordination*: And in this we agree with the best Protestants. For indeed, the True Church hath been hid, even as a few Grains of Corn among an exceeding great Quantity of Chaff and Stubble; and she who hath called herself the Church by reason of her Outward Succession, was not the True Church, though some of the True Church lay hidden in her, as Corn is hid in a great Quantity of Chaff. And that the Church is properly to be placed in the alone Grains of Corn, and not in the Chaff, *Sadeel* doth also shew out of *Augustine*, Ep. 48.

The True Church hath been hid.

Another Fault we find in the Students Argument, that supposing *Water-Baptism* had been commanded to the Apostles by Christ, *Matth. 28.* (which yet we altogether deny) it insinuateth, That it was as long to continue, as Christ's Presence with his Church. For if Teaching had continued, though *Baptism with Water* had discontinued (as our Adversaries grant, That *Anointing with Oyl* and *miraculous Curing the Sick* is discontinued) yet the Promise was Ground enough to encourage them: And if all be still binding, that Christ Commanded to his Apostles, why go they not forth, (we mean the *National Teachers*) into all the World, and teach the Nations, who do not so much as believe the Gos-

The Partiality of the National Teachers concerning Water-Baptism.

1676. *pel Historically* ? If they say, This was a Command to the Apostles, and not to them; why are they so partial, as to take one Part to them, and reject another?

But we shall now come to a more particular Examination of their *Major*. We have told them, That the *Apostles baptized some with Water* out of a Condescendency (as *Paul circumcised Timothy*) and not from that Command, *Matt. 28.* which saith nothing of *Water-Baptism*.

Their First Reason against this is, *They should have Baptized with Water of their own Will, and without any sufficient Authority.* But we deny this Consequence, and they themselves have furnished us with a sufficient Answer, where they say, *Paul Circumcised Timothy, but not without a Command;* for the Law of Charity and other general Precepts obliged Paul so to do, though it was a thing indifferent of it self. The same we say as to their *Baptizing with Water*: The Jews having so great an Esteem of *Water-Baptism*, and thinking it necessary, the Apostles used it (although it was a Thing indifferent of it self after Christ's Ascension, and giving of the Holy Ghost) the Law of Charity, and other general Precepts obliging them: But this proveth not, That the Apostles had any Command from *Matt. 28.* or any such Command any where else, that made *Water-Baptism* of it self to be a Necessary Duty to the End of the World.

And whereas they query, *Will G. K. grant, that it was once lively?* We answer, Yes, under *John*: Yet it followeth not, that it was to Continue; because *John* had no Commission to the Nations, but only to the Jews. And that the *Apostles Baptized whole Families and Thousands* (if they so did) will not prove, that it was necessary of it self, more than that *Circumcision* was; and yet even then many Thousands of Believing Jews were

were zealous for *Circumcision*, see *Acts* 21. 20, 21. 167.
Yea, many *Bishops* of *Jerusalem* were *Circumci-*
sed after this, as *Eusebius* relates. The Reason
therefore was, That People were zealous of *Wa-*
ter-Baptism, because of *John*, and therefore
the Apostles condescended to it out of the Law
of Charity.

A Conde-
scension in
the Apostles
by Water-
Baptism.

Another Question they make, *Where is Water-*
Baptism buried? We answer, where the other
Shadows are Buried: For it was but a *Shadow*
and *Carnal Ordinance*, *Heb.* 9. 10. the *Greek*
Word is βαρυσμοί. Again: The true *Water-*
Baptism hath been out of Use all the Time of the
Apostacy; for the Apostate Church hath had no
true Baptism; and so in that Respect it hath
been Buried. And being but a Shadow, is not
to be raised up again. And it is observable,
That in the *Revelation*, where it is Propheesied of
the Return and Restauration of the Church, there
is not any thing mentioned of the Restoring ei-
ther *Water-Baptism*, or the Use of *Bread* and
Wine, as Signs, &c.

And so their Second Reason is answered, That
Water-Baptism is no more to be used out of Con-
descendency to the Weak, than *Circumcision*,
because both are long ago buried: And what is
buried, is *deadly* to be raised up again, as *Aug-*
ustine taught.

Their Third Reason is built on a Mistake,
That the *Godhead of Christ*, or *Names of Father*,
Son, and *Holy Ghost* were a *stumbling-block* to the
believing Jews; For of these only we are to be
understood. Also, That the Apostles used the
Words *Father*, *Son* and *Holy Ghost*, when they
baptized, cannot be proved; far less used they
the Word *Trinity*, which was not invented long
after the Apostles Days.

Their Second Argument, That the Baptism
Commanded in *Matth.* 28. 19. is with *Water*, re-
solves

1676. selves, at last into this, *That it is God only, and not Man, who baptizes with the Holy Ghost; because he is only the proper, immediate, efficient Cause of Baptism with the Holy Ghost.* But we deny the Consequence, as weak and false. For there is nothing more usual, than to ascribe the Effect unto the Instrumental Cause, as truly as unto the Principal. Paul was sent to turn or convert the Gentiles from Darknes to Light, and to open their Eyes; and yet God only was the proper and immediate Efficient Cause of this. Many more Examples could be given, yea, the same Reason of the Students would militate against Teaching: For even outward Teaching, which is by the Motion of the Holy Ghost, hath a Power and Virtue in it; whereof the Men who teach, are but the Instrumental Conveyers, that is only from God, as the Immediate Efficient Cause.

The Effect ascribed unto the Instrumental Cause, which is the Principal.

Another Reason they give to make all sure, as they say is, *That it is only Christ, as he is God, and mightier than John, who baptized with the Holy Ghost, Matth. 3. 11. where Baptism with the Holy Ghost is peculiarly attributed to Christ.* But this makes their Matter nothing more sure; for although that Baptism with the Holy Ghost be peculiarly attributed to Christ, as the principal Cause; yet it hindereth not, that Men are the Instrumental: Even as Christ said, *It is not ye that speak;* and yet they also spake, as Instruments. It is true, that John did not Baptize with the Holy Ghost, as the Apostles did (or rather Christ through them) because John had not so Powerful a Ministry given him, as the Apostles; of whom Christ said, that they should not only do as great Works as he, but greater, to wit, by his Power.

Again they argue, *That giving and not granting, that Baptism with the Holy Ghost could be administered*

ministered by Men, yet it is not Commanded here, 1676.
 for the Words then would be full of needless Tautologies. To this we answer; That this doth not follow. For suppose, That by Teaching and Baptizing were meant one thing, how usual is it in Scripture to express one thing under divers Names without any Tautology? However we believe, That by Teaching and Baptizing are meant two several Things, both which require the special Operation of the Holy Spirit. For a Man through Teaching by the Concurrence of the Holy Ghost is first of all Convinced of the Truth, and hath a Ground laid in him to believe; and then he is Baptized with the Holy Ghost, upon his believing and obeying, in what he is convinced of. Nor is this to confound the Command with the Promise, for the Sence of it is this, Go ye, and Baptize with the Holy Ghost (Instrumentally) and I shall be with you, as the Principal Cause to concur and assist you: And thus there is no Tautology, the Command and the Promise being in diverso genere, id est, in a different kind.

Their next Argument to prove, That Water-Baptism is to continue to the End of the World, is, That God sent John to baptize with Water, and Christ caused John to baptize him, and commanded or caused his Apostles to baptize with Water; and these Commands were never formally Repealed, nor ceased of their own Nature: Therefore, &c.

But to this the Answer is easy. For John's Baptism was no Part of the Gospel-Dispensation, as serving only to prepare the Way to Christ; and he was sent only to Baptize the Jews, that Christ might be manifest to Israel, John 1. 31. And it is called John's Baptism, in Distinction from that of Christ; for some were baptized with it, who had not received the Holy Ghost. And that Christ was baptized with Water, proveth not its Continuance; no more than that he was

1676. was Circumcised, proveth the Continuance of Circumcision. That Christ Commanded his Disciples to baptize with Water, we find not; and though it were, it is but as at that Time, being under John's Dispensation. But unless they can prove, That Christ commanded to baptize all Nations with Water, and that to the End of the World, they gain nothing. For what was commanded only as toward the Jews, doth not reach us Gentiles; and so we need seek no Repeal, there not having been any such Command.

In their Answering our Retortion, as touching Washing the Feet, Anointing the Sick with Oyl, and Abstaining from Blood and Things strangled, They say, 1. This Retortion hath a damnable Tendency, for Enthusiasts may arise and plead the same Way against the most necessary Truths, &c. We answer; They have no Ground from our Retortion so to do; because these things above mentioned are but Figures, and such as have no Inward, or Intrinsic Goodness or Righteousness in them, as the other things have, which are most necessary. 2. Whereas they say, If these things had been Commanded, and never Repealed, it were better to admit and observe them, than to reject Baptism, &c. We answer, if by Repeal they mean a formal Repeal, we deny, that it were better; for all being but figurative Things, and such as the Inward Law of God writ in our Hearts (which is the New Covenant Dispensation) doth not require of us, they cease of their own Nature, and carry a virtual Repeal in their Bosom, although it be not formally expressed in the Scripture, as to every Particular. For all the Things of the Ceremonial Law are not one by one particularly Repealed in the New Testament; but together in one Body: For the Law it self being changed, the Things required by it (if

Washing of Feet and Anointing with Oil, &c. abolished.

The outward Law being changed.

(if they have no other Law to require them) do
 Cease. 3. They say, *That Christ in Washing his*
Disciples Feet, did two things. 1. To seal up to
 his Disciples their Part in Him. 2. He intended
 to leave them one Example of Humility; and it is
 only this second thing, which he commanded to his
 Disciples, to wit, that they should perform Acts of
 Humility one to another. But we miss their Proof
 there altogether, that he only Commanded this,
 and not the *Washing one another's Feet* in parti-
 cular: yea, this Gloss expressly gives the Lye to
 Christ his own Words, *John 13. 14. Ye also ought*
to wash one another's Feet; where not only an
 Act of Humility is signified, but an Act of Love.
 And also by the outward Washing of the out-
 ward Feet is signified, how we ought to contri-
 bute to *wash one another's Feet* in a spiritual
 Sense, that is to say, by seasonable Reproofs and
 Exhortations to help on one another unto the
 Sanctification of the most inferior Affections,
 that are, as it were the Feet. And that Christ
 pointeth at such a Mystery, is clear from *ver. 10.*
He that is washed, needeth not, save to wash his
Feet.
 Again, they alledge, *That this Act is put Synec-*
dochically for all other Acts of Humility. But ad-
 mit, that it be so; this proves not, that this
 particular Act was not Commanded, when Christ
 Instituted the Breaking of Bread at Supper. A-
 mong other Ends it had this also, to signify the
 Unity of Christians, and how they ought to
 love one another; shall we therefore say, it is
 Synecdochically put for all Acts of Love, but is not
 particularly Commanded? And indeed, as *Wash-*
ing of Feet was in Use in these hot Countries, be-
 fore that Christ did wash his Disciples Feet, and
 Commanded it to them; so was that in Use,
 the Chief in the Family to take Bread and break
 it, and give to every one, *Saying, Take, eat:*
 This

1676.

A Spiritual
 Washing of
 Feet pointed
 at by Christ.

1676. This was in Use among the Jews before Christ did so; as divers Historians relate, particularly *Paulus Riccius de Cœlesti Agricultura*.

Again, whereas they say, *If he had commanded so, some would have observed it.*

To this we answer; Some, yea, many did observe it, as they grant *Ambrose* and the Church of *Millain* did: For if they used to do so in the Eastern Countries, where there was need for it, because the People ordinarily did go barefoot; the Christians in that Country would use it the rather, that Christ commanded it. Yea, it doth appear, that it was a most ordinary Thing in the Primitive Times, from *Paul's* Words *1 Tim. 5.*

Washing of Feet observed by Christians in the primitive Times.

10. where it is numbred among other Commanded Duties; *If she hath washed the Saints Feet.* If it be said, *That they used it, but not as a Sacrament:* We answer; We read not of the Word *Sacrament* in the Scripture; it is enough, that they used it, and were Commanded so to do by Christ: And it had a Spiritual Signification, as well as those Things they call *Sacraments*. It is needless for us to insist more on this Particular, so as to refute Arguments of their own making, which are none of ours, wherein they fight with their own Shadow; where we leave them, and proceed to the other Particulars.

They tell us, *That the Command to Anoint the Sick with Oyl carries a Repeal in its Bosom;* so, we say, doth *John's Baptism with Water*, as preparing the Way to Christ, who is now come. And so we may return them their Axiom, *Cessante sine Legis, cessat & Obligatio.* But that *Anointing with Oyl* was only in order to Miraculous Cures, they say it, without giving any Proof, *Jam. 5. 14.* For although it were confessed, that it were in Order to Outward Healing or Curing; yet it is clear from the Text, that it was not Exclusive of all other Things:

at T

For

For it is not only promised, That he shall be saved, 1676.
 ved; but if he have committed Sins, they shall be forgiven him. And this saving seems rather to be Spiritual, than the Restoring the Body to Natural Health; otherwise it being absolutely promised, all sick Persons in the Church should have been always restored to Natural Health, and so none should have died.

Anointing with Oyl was rather a Spiritual Saving than a Restoring the Body.

And we find Anointing with Oyl joined with Prayer, yea, We are bidden, pray one for another, that we may be healed. Nor is this ceased; but that by the Prayers of the Godly for one that is sick, and bodily diseased, it pleaseth God at Times so to answer them, that they are restored to Health by the Lord: And we dare our Adversaries, if they will deny this altogether; and this is in a true Sence *Miraculous*. Yea, Instances of this kind have been even among the People called *Quakers*: And if it were altogether ceased, according to the Students Argument; Prayer (at least, so as to pray to God to heal any sick Person) should cease also: It is better therefore to say, That Anointing with Oyl is ceased, as being but a Figure.

Their Repeal of the Command to abstain from Blood and things strangled, is not sufficiently proved from 1 Cor. 10. 25. For let any read the whole Chapter, and he shall find nothing said in it of Blood or Things strangled. That was not the Subject, he was upon; but Things offered to Idols, which we read not, that they used to strangle. The Sence is plain, *Whatsoever is sold in the Shambles*, (whether offered to Idols, or not) that eat; asking no Question, if it be offered to an Idol, or not. Beside, it is not usual to sell Flesh of Beasts strangled, in the Shambles; for they kill them otherwise, than by strangling, which is hurtful to the Meat: And if selling of strangled Flesh had been usual, it would have been

Abstaining from Blood and Things strangled, the Ceremonial Law, ceased.

1676. been no Transgressing the Apostle's Rule, if they had any Doubt, to have asked, *If it was strangled*: For many will not eat Flesh, that is strangled, because it is not so good Nourishment; although they have no Scruple of Conscience. Yea, the Primitive Christians even in *Tertullian's* Time, (as he sheweth in his *Apology*) *Abstained from Blood and things strangled*; wherein there was a great Providence of God to clear them of that horrid Falshood, as if they did *drink the Blood of Children*. By which it is clear, they did not understand *Paul's* Words, *1 Cor. 10. 25.* to be any Repeal. It is therefore more safe to say, that it being a *Part of the Ceremonial Law*, it is repealed with the other Figures.

The De-
crease of
John's and
Increase of
Christ's Bap-
tism.

The Words of *John*, *He must increase, but I must decrease*, *Joh. 3. 10.* they will not have to be understood of *John's Baptism*; wherein they are not only contrary to many of their own Church, (as could be shewn) but also to the Scripture it self. For it is most clear, That *John* spake this with a particular Relation to his Baptism: When they came to him, and told him, *That Christ Baptized*, &c. On this he said, *That Christ was to increase*, meaning *Christ's Baptism*, not with *Water*, but with the *Holy Ghost* (for *Christ* baptized none with *Water* himself) and he, that is, *his Baptism must Decrease*, not his true Honour and Virtue: And the Disciples he gathered, was unto *Christ*. But that *John's Baptism* was much practised, proveth it no more a standing Command, than other Things of the Law.

Peter's
Command-
ing *Cornelius*
(and them)
to be Bap-
tized, an-
swered.

In the last Place they alledge, *That Peter commanded Cornelius and others with him to be baptized, out of a necessity arising from a Divine Precept*: But their Proofs are weak. For 1. We ought to do all things in the Name of the Lord, when we eat, or drink, or journey: But yet all things

things are not commanded ; but some left to our Freedom. 2. Peter in his Sermon told Cornelius nothing of *Water-Baptism* ; and when after he spoke of it, he did not tell him, That he ought to do it out of a *Necessity arising from a Divine Precept* : let them prove it, if they can. 1676.

3. Whereas they alledge, That Peter was accused by the Disciples for Administring *Water-Baptism* to Cornelius, from Acts II. It is a manifest Untruth : for there is no such Thing, either in their Accusation, or his Answer, as may be seen, if any will read the Chapter. They accused him for going in to them, and eating with them ; and this was all the Accusation : And though they had, the Students Consequence doth not follow ; for if the Law of Charity obliged him to Baptize them, his Refusal would have been a withstanding of God.

SECTION VII.

Of the MINISTRY.

Being an Answer to their Fifth Section, concerning the MINISTRY.

IN the first Part of their Section they plead ; That a Man who is an Hypocrite and Graceless, may be a true and lawful Pastor ; yet they grant, That none ought to be admitted into the Ministry, but such as *ex Judicio Charitatis, id est*, out of the Judgment, of Charity is to be esteemed truly pious. By which Acknowledgment they destroy with their own Hands any seeming Strength, that lies in their own Arguments, as will appear by a particular Examination of them. Their First Reason is taken from Many Jewish Priests and High-Priests, and many Scribes and Pharisees in Christ's Time, who were Ministers of God's

1676. Word; and yet who will say, they were endued with sanctifying Grace? To which we answer; That they were *Ministers of God's Word*, or of the Gospel, is denied; for they were but *Ministers of the Law*, and *Legal Performances*, *Types*, *Figures* and *Shadows*: And as that Legal Dispensation was but Imperfect in Respect of the Gospel, so the Priesthood and Ministry of it, therefore both were to pass away.

Ministers of the Gospel, and of the Law and Shadows differ.

So that to argue from the Law to the Gospel, is not equal, more than to argue, That because the *Ministers* of the Law were *Ministers* of the *Figures* and *Types*, that therefore the *Ministers* of the Gospel should be the same; yea, we may draw an Argument from the Outward and Legal Qualifications of the Priests, that none but *truly Holy* should, or ought to be *Ministers* under the Gospel. For as under the Law none were to be *Priests*, but those, who came of *Levi*, a *Figure of Christ*; so under the Gospel none are to be *Ministers*, but who by a Spiritual Birth and Nativity are of *Christ*. And as under the Law, none that were *Lame* and *Blind Corporally*, were to be *Legal Ministers*; so under the Gospel, none that are *Lame* and *Blind Spiritually*, are to be *Gospel Ministers*. But all, that want *true Holiness*, are lame and blind *Spiritually*; Therefore, &c.

Levi a Figure of Christ.

The Lame and Blind no Legal Ministers.

Again; Many of these *Jewish Priests*, *Scribes* and *Pharisees* were openly and manifestly *Impious*, especially in the Time of Christ his being in the Flesh, and could not be esteemed *truly Pious* in the *Judgment of Charity*; and so if the Argument hold, it proves, that Men may be admitted and owned to be *Ministers of the Gospel*, that are not *Pious* in the *Judgment of Charity*.

The Students plead for a Graceless Ministry.

The like may be said of *Judas*, whom they take in their Second Argument to Patronize a *Graceless Ministry*. For if *Judas* was a *Devil from the Beginning*, certainly, Christ did know him

him to be so; and therefore could not in the *Judgment of Charity* esteem him to be truly *Pious*. How could he then admit him? But as for *Judas*, they alledge indeed, That *he was a Devil from the Beginning*; but they have not proved it. It is said expressly of him, That *he fell from his Ministry by Transgression*; we read not, that he was degraded his Office any other way, but simply by his Transgression, which was his *Betraying Christ*. Again, it is written of him, *Let his Habitation be desolate, and let no Man dwell therein; and his Bishoprick let another take*, Psal. 109. But they, who plead for a *Graceless Minister*, would put another in *Judas' Habitation*, and so would hold up a Ministry of Covetous Men, as he was, who to satisfy their Covetousness, will *betray Christ*. For suppose, that a Man have all other Qualifications requisite, and yet be openly and notoriously a *Wicked Man*, he may plead his Right to be admitted; and if admitted, to be Continued to be a *Minister*. What Ground have his *Brethren* out of Scripture to depose him, according to the Students Argument (which is indeed the *General Argument* of the *Clergy* (as they are called) seeing he hath all the Essentials of a *Minister*? If they say, *Paul requireth, That a Bishop or Deacon be found blameless, not covetous, but vigilant, sober, &c.* then it will follow as much, that he, that is not *really Pious*, ought not to be admitted; as he, that is not *seemingly Pious*: For the Apostle doth not say, he must be *seemingly* so; but simply, that he *must be so*. And indeed, to expound all these Qualifications of a *seeming*, and no *real Holiness*, is to mock the Scripture: For they might as well say, That *seeming Holiness* only, and not *real*, is required indispensably of us in Order to Salvation; for the Scripture as positively requireth

Holiness
requisite in
a Preacher.

1676. *Holiness* unto the Function of a Bishop, as it doth require it unto Salvation.

There is yet another thing, which they have to prove concerning *Judas*, viz. That *Christ* sent him to preach the Gospel. He sent him indeed to work Miracles, heal the Sick, and to say, *The Kingdom of God is at hand*, that is to say, the Gospel Dispensation is approaching; but that *Judas* was a Minister of the Gospel, which is the Power of God unto Salvation, we require them to prove: For it was after his Removal, that *Christ* sent the Apostles to Preach the Gospel.

The Efficacy of the Word preached.

Their Third Reason is, That the Efficacy of the Words depends not upon the Worthiness of the Preachers, 1 Cor. 3. 7. We grant the Antecedent, but deny the Consequence. For although it depend not upon the Worthiness of the Preacher, yet it may and doth require Holiness, as a Qualification indispensably necessary in him; even as they grant themselves, that none are justified without Faith; yet they deny, that the Efficacy of Justification depends upon the Worthiness of him that believeth. And the Efficacy of good Wine depends not upon the Worthiness of the Vessel that bears it; yet none will put good Wine in a leaky Vessel, or unfit: And indeed, as unfit as a leaky, unclean Vessel is to receive good Wine; a Graceless Man is as unfit to receive the Dispensation of the Gospel, which is compared to New Wine in the Scripture. And, said Christ, No Man putteth New Wine into Old Bottles: for indeed the Ministration of the Gospel is a Ministration of Life and Grace, and none can Minister that, which they have not.

Their Fourth Argument depends upon a Proposition, which they lay down, and offer to prove, but fall short in, viz. That they cannot know, who have true Grace. This we deny. For if they would believe in the Light, wherewith Christ

Christ hath enlightned them, they should receive the Anointing; and by it their Eyes should be opened to know, who are Gracious, and who not. 1676.

But let us see, how they prove it. 1. Say they, *We cannot know it immediately*: That is granted. 2. *Nor can we know it by their Outward Works, unless it be out of the Judgment of Charity, which may deceive us; for all the Works which a Godly Man can do, may likewise be performed, as to the outward, by Hypocrites,*

To this we answer; If by *Outward Works* they mean such, as come under the outward Observation of the meer outward and bodily Senses, we grant; but there are Works, which are the Fruits of the Spirit, which, although they remain in the Souls of Holy Men, yet send forth a Savour of that Life and Spirit, or Spiritual Principle, that is the Root of them, through the Outward Works and Conversation, which can and do reach unto the Spiritual Senses of others, where they are. And this Savour and Manifestation of Life can no Hypocrite have; but it is an Infallible Evidence of Sanctification in Measure, where it is; and where the Sanctification is greatest, the Savour or Manifestation of Life is there greatest also. According unto this Paul said, *We are a good Savour, &c.* and Paul said of the *Corinthians*, That they were the Epistle of Christ: John said of the Saints, That the Name of God, and of the Lamb shall be in their Foreheads.

The Fruits of the Spirit are a Savour of Life, which Hypocrites have not.

Many other Testimonies could be brought to prove this; we shall only add that of Christ, *He that believeth in me, out of his Belly shall flow Rivers of Living Water.* So here is an Evidence that no Hypocrite can have. Now what are these *Rivers*, but the Influences of the Spirit? And seeing, they are said to flow out, they may

2 Cor. 2.
15, 16.
C. 3. 3.

1676. be discerned by others. It is true, the *Natural Senses* cannot discern them; but the *Spiritual Senses* can. And seeing, the Students grant *Spiritual Senses*, if they grant them to be True and Real, they must grant also *Spiritual Sensible Objects*, which may be as certainly apprehended and discerned by our *Spiritual Senses*, although the Objects themselves be without us, as Natural Objects without us may be apprehended by the Natural Senses.

Natural
and Spiritual
Senses dis-
cerning their
proper Ob-
jects.

3. *Nor can we know it, say they, by Revelation.* But how prove they it? They only suppose they have proved already, that there is no such thing; but how weak and impertinent their Proofs are, is above shewed. But here note, that by *Revelation* is sufficiently understood the Revelation or Discovery, which the Fruits of the Spirit, or Spiritual Life give forth in Holy Men one to another; for as the Savour of some sweet Oyntment is a sufficient Revelation of it to the Sense of the Natural Smell, so the Spiritual Savour of the Spiritual Oyntment is such to the Spiritual Smell.

The Dis-
cerning of
Spirits is
common to
all True
Christians.

Lastly, Whereas they say, *The Gift of Discerning Spirits was never common to all.* This we deny, nor doth that Scripture cited by them prove it, 1 Cor. 12. 10. Otherwise they might as well say, *That Faith was not common to all True Christians*, because it is said, *To another, Faith.* But as by [*Faith*] here must be understood some Extraordinary Degree of *Faith*, or the *Faith of Miracles*; so the *Discerning* must be some Extraordinary Degree, or as in Relation to Miracles; seeing, there were *Spirits of Devils* that wrought false Miracles. And such a *Discerning* as to that, we do not plead for, as *Common to all*; but that a *Discerning of Spirits*, so far as to discern betwixt them, who were Godly and Wicked, and who were Ministers of the Spirit, and who not,

Was

was Common to all, we prove. Because it is promised as a General Priviledge, Mal. 3. 18. *Then shall ye return, and Discern between the Righteous and the Wicked, &c.* Again, all are commanded To try the Spirits, 1 John 4. 1. Therefore all have a Measure of Discerning, whereby to try them; otherwise they were required to do an Impossible Thing, which is absurd. If it be said, *He giveth a Rule whereby to try them, viz. Every Spirit, that confesseth, that Jesus Christ is come in the Flesh, is of God, ver. 2.* To this we answer. The Rule is one thing, the Discerning is another; and differ, as the Object and the Eye. Now, the Eye is as much required to see, as the Object; Therefore all need a Spiritual Eye, to apply the Rule in a suitable Manner, so as to know, who do truly confess Christ come in the Flesh. For John cannot mean a bare Verbal Confession, because Antichrist himself may have that: Therefore he meaneth a True Living Confession in Life and Power, which no Hypocrite can have.

The Spiritual Eye sees and discerns the true Confessor from the false.

Having thus answered all their Arguments, we shall conclude this Particular with one Argument against them; one Part of which is their own Confession.

They who can be certainly known and discerned to be Impious and Unholy, ought not to be admitted into the Ministry:

But Impious and Unholy Men can be certainly known to be Impious and Unholy:

Therefore they ought not, &c.

The first Proposition is proved, and sufficiently confirmed from their own Confession, That None ought to be Admitted, but who in the Judgment of Charity are to be esteemed truly Pious: There-

1676. Therefore they, who cannot be so esteemed, ought not to be admitted. But if they be certainly known to be Impious, they cannot be so esteemed; Therefore, &c. The Assumption is proved above, partly by Arguments, and partly by the Refutation of what they have said against it.

Divine Inspiration.

In the Second Part they Dispute against an Immediate, Enthusiastick Call (as they call it) by way of Inspiration, being necessary, and for the Necessity of a Mediate and Outward Call. And because we plead for the Blessed Inspiration of the Spirit of God, they call us Enthusiastical Impostors, and if the Apostles themselves (and primitive Christians were now living, they would give them the same Name: For we plead for no other Inspiration, but that which was given unto those Holy Men.

(Enthusiasm is proper Signification.)

But seeing, they use the Word *Enthusiasm* so much in a Way of Reproach, it is fit, that it be opened. Let them tell us then, if they mean any other thing by it, than *True Divine Inspiration*? If they mean another, it concerns us not, for we plead for no other. But if they mean that (as the Word properly signifies, being derived from a Word, that signifies, *God within*, as the best *Greek Dictionaries* shew) they should not Reproach us with that, which was the *Glory* of the Primitive Christians, and by which the Scriptures were writ, to wit, *Divine Inspiration*. And here they tell us of an *Inward Call*, which consists in the Disposition of the Soul; but they will not have it to be an *Inspiration*: But if by this *Disposition* they mean any *Spiritual* or *Supernatural Gift*, they must needs acknowledge, that it is an *Inspiration*, at least in the general Sense. For how can it be *Spiritual*, unless it be *Inspired*? Is not every good Thing, that is *Spiritually Good*, from the Spirit? Surely the *National Confession of Faith* published in *Knox's Time*,

Time, doth expressly say, That *Faith is the Inspiration of God*. But if they say, they deny not *Subjective*, but *Objective Inspiration*, we put them to prove this unnatural Division and Separation: As if there were Inspiration in Men's Souls, that is not *Objective*; which we altogether deny.

But as to this *Inward Call*, we ask them, If it hath not in it the Nature of a *Command*, so that he, who hath it, is bound to obey it? If they say not, then a Man may lawfully disobey it, and resist it, although it be of God: If they say *It is a Command*, then it is *Objective*: for it is the Nature of all real and true Commands to be *Objective*.

The Call of Ministers.

Again; If by *Disposition* they mean the meer *Qualification*, that enables a Man to be a *Preacher*, how can that be a *Call*? Seeing a Man may be fit or able for an Office, that hath not a *Call* thereunto, being already in another Office, that he is fit for also. So that they bewray gross Ignorance, in confounding the *Ability* and the *Call*, which are distinct things. And here they require of us to prove our *Immediate Call* by Miracles, or any extraordinary thing, which can only be from God; and so cannot agree to *false Teachers*. And it having been told them by R. B. that the *Papists* made the same Objection against the *first Reformers*, they call this an *Impertinent Prating*; but for all the Disparity they shew, the *Impertinent Prating* falls upon themselves. They confess, The *first Reformers* had an extraordinary *Call* in Respect of their *Heroick Gifts*; yet they also had a *Mediate Call*: They owned the *Holy Scriptures* for their principal Rule, and Preached no other Gospel, &c. To this we answer, that all of them had a *Mediate Call*, is a meer Allegiance without any Proof; yea, the History of the Reformation sheweth the contrary.

First Reformer's Call.

Again,

1676. Again, it is abundantly evident out of their own Writings, that the most Eminent of them did lay no Weight upon that *Outward Call*, which some of them had from the *Popish Church*; but did plead, that seeing the *Visible Succession* of the Church and Ministry was interrupted by the *Apostacy*, that they needed no *Outward Call*, but did betake themselves to the *Extraordinary*. See for this *Sadeel de Legit. Vocatione Ministrorum*; and when they used any Argument of a *Mediate Call*, it was but by way of *Arg. ad Hominem*. As now, if any of us called *Quakers* had ever had the *Mediate Call* from the *National Churches*, as some in *England* indeed had, namely *S. F.* who was a *Parish Priest*. Nor will it prove, that the *first Reformers* had an *Extraordinary Call*, because they owned the *Scriptures* as their principal Rule, and preached no other Gospel; otherwise all the *National Preachers* now would have an *Extraordinary Call*, because they pretend to own the *Scriptures* as their principal Rule, and to preach no other Gospel. Yea, we own the *Scriptures* as much as the *first Reformers* did; and we do acknowledge them, that they are the *Principal External Rule*, and to be preferred to all other outward Writings and Testimonies; but we cannot prefer them to the *Inward Testimony* and Word of God in our Hearts, as neither did the most Eminent of these, called *Reformers*; but indeed preferred the *Inward Testimony* and Word to the *Outward*: As is proved in the Book called *Quakerism no Popery*.

Sadeel de
Voc. Min.

The Scrip-
tures an Ex-
ternal Rule.

Now, whatever Proof or Evidence the *first Reformers* could give of their *Extraordinary Call*, the *Quakers* can give the same. That which they mainly insisted on, was the Soundness of their Doctrine, accompanied with the Holiness of their Life, and good Effect of their Ministry, whereby Souls were converted unto God, as Sa-

deel

deed in the Treatise above-mentioned *De Legib.* 1676. *Voc. Min.* sheweth at length. And let our Adversaries disprove this Evidence, if they can; which we say, is as good an Evidence to us, as it was to them: And though false Teachers may pretend unto the same, yet it can be proved, that it doth not justly belong unto them. As for *Popery and Mahometanism*, it can be proved, that they are contrary to Scripture; but our Adversaries have not proved, nor can, that our Doctrine is so; and we are most willing to bring the Matter to this Issue, we doubt not, but to give better and stronger Evidences from Scripture and Reason to Convince Gainfayers in a Rational Way, than our Adversaries can. But that we make the Efficacy of our Doctrine (taken precisely by it self, and without being accompanied with the Soundness of it, &c.) an Evidence of our Call, is a meer Calumny of the Students.

Popery and Mahometanism not ours.

Now let us see, what they have to say for *Their Outward and Mediate Call*. They cite divers Scriptures to prove, that the *Apostles Ordained Elders*; but doth this prove, that their *Ordination*, which they derive from the Apostate Church of *Rome*, is a *true Ordination* and necessary? Yea, it is clear, and confessed by the most Judicious *Protestants*, that true and lawful Ordination and Succession hath not continued in the Church since the Apostles Days; but hath suffered an Interruption by the general Apostacy, that as a Flood overflowed the Earth. And that although God still *preserved a Church*, yet she had not a *Visible Outward Succession*; because she was not visible all along her self: And before our Adversaries can make the Half of their Argument good, they must prove, that not only a *True Church* hath continued ever since the Apostles Days, but that she hath been *Visible*, having a *True Visible Succession of Visible Teachers*, who were

The Students derive their mediate Call and Ordination from Rome.

1674. were good and faithful Men all along to convey it down to this Day. But to infer, that *Ordination* hath continued, because of the *Command*, (if the *Command* hath been Universal) doth not follow; seeing many things commanded may be Unpractised through Unfaithfulness to the *Command*. Now it is certain, that generally the *Visibly Ordained Bishops* have not been faithful Men for many Hundred Years, and so kept not to the Substance of that *True Ordination* that was in the Apostles Times; but lost it through Unfaithfulness, and set up a Shadow in its Room: The like may be said of other Things. And the *Ordination* being once lost, it cannot be recovered again from a meer *Scripture-Command*; otherwise all may pretend to a *Power to Ordain*: For the *Scripture* doth not command one more than another.

Ordination
and laying
on of Hands.

Yea, we find no general *Command* in *Scripture* for *Ordination*, only that it was practised, which we deny not; and with it there was a *Spiritual Gift* of the Holy Ghost conveyed: Which was the main and only Thing, that made the *Ordination* and *Laying on of Hands* effectual, and without which it is but a Shadow. As may be seen at this Day in the *National Church*: for who among them dare say, that they either Give or Receive that *Spiritual Gift* of the Holy Ghost, which was then Given and Received therewith? 1 Tim. 4. 14.

Their Second Argument is from Heb. 6. 1, 2. whereby they would infer, That *Laying on of Hands* is a Part of the Foundation of Christianity; but that *Scripture* saith no such thing. For the *Doctrine of Baptisms*, and *Laying on of Hands* relates to the third Ver. as a thing that the Apostle intended to open; And this (said he) will we do, if God permit; whereas he had laid the Foundation already: Therefore the *Doctrine* of the *Laying on of Hands* belongs not to the Foundation, but

but to the Superstructure. But however it doth 1676
 not follow, that *Laying on of Hands* it self is a
 Thing to continue: For he speaks of it but as
 of a Doctrine, as that of *Baptism*, which we
 confess doth continue; as the Doctrine of the *Fi-
 gures, Types, Ceremonies* and *Sacrifices* doth con-
 tinue to this Day: And the Apostle opened them
 largely in that Epistle; yet the *Figures* them-
 selves were not to continue. Besides, how do
 they prove, that this *Laying on of Hands* is Or-
 dination, and not that used in Confirmation?
 Here they miserably stick; only they alledge, it
 is *ceased among many, and is not so necessary*: But
 how prove they, that it is not so necessary?
 Shew us, where it is repealed more than the o-
 ther; seeing, it was as generally practised, yea,
 and more; for many received it, that were not
Preachers nor *Elders*?

In the last Place they plead, *That Preachers* The Preachers
are Main-
tenance
should have a Maintenance; which we deny not,
 if they need it: But may not Men be *Preachers*,
 who need no Supply from others? But many
 have, wherewith to be Hospitable unto others,
 without taking, far less forcing others to give
 them.

The Maintenance then, that we are against,
 is, 1. A *Superfluous* and *Unnecessary Maintenance*.
 2. A *forced Maintenance*. 3. Such a Maintenance
 as *Preachers* Agree with and Contract for. 4. A
Taking it from them, who are not worthy. 5. A
*Taking it from them, who do not acknowledge them
 to be true Preachers*. Now, none of all the Scrip-
 tures or Reasons brought by them prove any
 such Maintenance; nor do we read, that ever
 the Apostles received it; or that they received
 any Tythes, which was the Maintenance of the
 Law, and not of the Gospel. And that the Peo-
 ple ought to contract with *Preachers*, will not
 follow, because they are bound in Charity to supply
 their

1676. *their Wants.* For we are bound in Charity to supply the Wants of the Poor, according to our Ability; yet it doth not follow, that we are to contract with them, or that they can force it from us.

Freely Give. As for the Words of Christ, *Freely Give*: As they import, that they were not to make Sale of the Gospel; so also, that they were not to force or compel Men to give them any thing, as a Recompence for Preaching the same. For how can we give freely that, which we force others to Recompence us for? And here they cry out upon the *Quakers*, as a *Sacraligious Crew*, for denying such unlawful Maintenance, as the Priests generally have. It seems, the Young Men are greatly concerned, they love so well the *Wages of Unrighteousness*; for against no other Thing do we contend.

Priests sell the Gospel. Again, they alledge, That we bely them, in saying, *They think, that the Preaching of the Gospel can be sold for any Earthly Wages.* The Reason they give is weak: For although there is a vast Disproportion and Inequality in Worth betwixt the same, yet a Thing may be sold for less than the Worth of it; yea, when the Worth is infinitely greater. For did not *Judas* sell Christ for *Thirty Pieces of Silver*? And do not they plead, That Greedy and Covetous Men ought to be received and paid, until divested? And are not such guilty of *Simony*, and *Selling of Preaching*? Which they confess themselves: Therefore the *Quakers* in this do not belye them. Yea, do they not well know, that it is a most ordinary thing in Young Men, (and it is well, if some of these be not guilty of the same) to go unto *Patrons*, and offer them Money for Presentations unto Parish-Churches? Than which we know no greater *Simony* used in the Church of *Rome*? And as for the *Hospitality of Preachers*, it

Guilty of Simony.

it is also required in Deacons, and all good Christians; will it therefore follow, that all good Christians must have set *Stipends*? Or if Christians are to work with their Hands, that they may have wherewith to be Hospitable; why may not Preachers also? They cite *Paul*, telling, *That he had Power to forbear working*: But they know, That *Paul* was an Apostle, and claimed that Power not as an ordinary Preacher, but as an Apostle, like unto the other Apostles: Mark these Words. For as touching the Apostles, they had that Power, because of a more universal Charge incumbent upon them, than ordinary Pastors; so that they could not so attend to work with their Hands, as others could: And yet even *Paul* wrought with his Hands, which is more than any of the National Teachers will do, to spare the Receiving from them, who are not able. And it is to be observed, how the National Teachers plead stoutly for their forbearing of Working, from the Power of the Apostles; but when we tell them, That the Apostles travelled from one Nation to another, and took great Pains to plant the Gospel in many Places, and hazarded their Lives to Preach it among the Heathens; they answer, *That is not required of them*. So they would take the Apostles to patronize them in forbearing Working, and taking Maintenance; but not in being at such Pains and Jeopardies for the Gospel's sake, as the Apostles, which is not equal. Also when we tell them, *The Apostles preached by Inspiration, and had an Immediate Call from Heaven*; they tell us, *that is ceased now*: But why tell they not, that the Power to forbear working is ceased also? Surely, the Continuing of Inspirations, and Immediate Calls to the Ministry seemeth a more needful thing than their *Stipends*.

Paul wrought with his Hands

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SECTION VIII

Of Liberty of CONSCIENCE.

Wherein the Students Sixth Section concerning the Civil Magistrate his Power in Punishing of Hereticks, and also what they say in their Eighth Section concerning the Tendency of Quakerism to Anarchy and Treason, and Denying the Necessity of Christianity, is Considered and Answered.

After that the Students have laboured what they can to overturn the *Quakers*, they betake them to *PERSECUTION*, as their last Refuge; thinking, if they can but prevail here, and get the Magistrates to cut off the *Quakers*, as *Blasphemers* and *Traytors* (for such they have designed them in their Title-Page) they will be eased of the troublefom Task of Disputing any more with them.

*Persecution
the Students
last Refuge.*

And here, not to be unlike themselves, they begin with a Lye, saying, [*They had a Dispute concerning this with the Quakers, the first of June, 1675.*] Whereas one of them (to wit, *J. L.*) was not present; and the other two proposed not one Argument in that Matter: But what was spoken was by another; who being earnestly desired by them to concur in the Account of it with them, utterly refused; as judging, neither he nor they could give a true Account of it, and absolutely discharging to meddle with that in their Book. Which yet they are not ashamed falsely to ascribe to themselves, which that young Man upon sight of their Book from one of us, declared to be a Lye; asserting, what is above written in this Matter, before several Witnesses of their own Profession; particularly *P. D.* one of the Students

The Students declared Liars in their Account of the Dispute.

1676.
dents Attestators. And therefore since he judg-
eth himself, (as he declared) abused in this Affair
by them, as well as we, we shall not take notice
of what passed at that Time betwixt him and us,
(it being also his Desire;) but betake our selves
to this Theam, as it is now proposed and urged
by the Students: Wherein how miserably they
are pained, the very stating of the Controversy
shews, in which they have given away their
Cause.

1. They say, *They speak only of Real Here-
sies, and not what others call so.*
2. They say, *They speak not of Inward Acts
and meer Exercises of the Mind, because it
belongs neither to Church, nor Magistrate,
To judge of hidden Things.*

To which we answer. That since the Students
acknowledge, that both their Church and Magi-
strate are liable to *Error*, yea, and that neither
of them is to be supposed *Infallible*, and there-
fore cannot certainly and infallibly discern
what is *Heresy*; neither ought they to take up-
on them to punish for *Heresy*. And that *de facto*
Protestant Churches have thus *Erred*, their Master,
John Mensies and many of his Brethren can bear
Witness; who have cried out against that for *Er-
ror, Antichristianity and Heresy*, (causing Men to
be grievously persecuted for it) which now they
allow, as *Christian and Orthodox*. But we shall
improve this more hereafter, and now proceed to
their Arguments.

1. They argue from *Deut. 13. 5. Exod. 22. 20. Levit. 22.* but the Question is, *Whether these
Commands, given particularly to the Jews, belong
to us?* (for that of *Levit. 22.* is only concerning
the *Priests and Levites* touching the Holy Things,
with their Uncleanness upon them; and is wholly

1676 Impertinent to this Purpose.) For if these be Obligatory upon us; so will also many other: As, that a Man may immediately with his own Hand kill him, that has killed his Kinsman, unless he get to the City of Refuge; seeing there is no particular Repeal of that, more than of the former. Yea, and that of *Deut. 5. 9.* saith expressly, That the Brother, Husband or Father of him, that consenteth to serve other Gods, shall kill him with his own Hand; which our Adversaries will not deny to be Murther. And let them shew us, where the one Part of this Command is repealed, more than the other? Or how the one Part is lawful for us, and the other unlawful, seeing both were Commanded and Lawful to the Jews? For their meer Assertions as to this (*pag. 126.*) are not to be regarded.

Particular
Commands
given to the
Jews, whe-
ther now
Obligatory
upon us.

They are offended, that *Matth. 5. 29.* should be given for a Repeal of this; alledging, That belongeth only to private Persons, and not to Magistrates; else it should be unlawful for Magistrates to punish Transgressors, &c.

Ans. The Consequence will not hold. For we are not speaking of things Civil, but of things Religious; though it may be lawful for them to Resist Evil in the one, yet not in the other. But that Christian Magistrates are here included, is easily proved. If this belong to all Christians, then it belongeth to all Magistrates, if they be Christians: for to say, that a Christian, by becoming a Magistrate, is dispensed of these Obligations he is particularly tyed to, as a Christian, is most absurd: Yea, if Christian Magistrates be bound to suffer for Righteousness sake, then they are not to resist Evil in Matters of Religion. But the first is true; for how could they enjoy the Blessing of those that suffer for Righteousness sake (*Matth. 5. 10, 11.*) if they still resisted? At this Rate none should suffer for Christ, who could by

A Suffering
for Righte-
ousness in
Magistrates.

by any Means than it by killing those that make them suffer; and who would then be those that *Suffer willingly*? And it seems, according to the Students, if a Man be a Magistrate, he ought not any more to suffer for Christ; which is as much as to say, That so soon as a Man becomes a Magistrate, he ceases to be a Christian.

The great Noise they make of the *Two Dispensations of the Gospel*, mentioned by G. K. doth but manifest their own Weakness and Folly. For themselves will not deny, but that *where-ever Faith in Jesus Christ is professed, and he owned as the Saviour and Son of God, there is a Dispensation of the Gospel*; as in the Greek, Armenian, Ethiopian, yea (and in their Account) in the Romish Church also: Yet will they not deny, but that *Dispensation is more Legal and Obscure, than that themselves are under*; as having many Ceremonies and Shadows not necessary. And so here is a *Twofold Dispensation* acknowledged by themselves; seeing, they will not affirm, that the Use of all these Ceremonies is absolutely sinful in these Churches, who are not as yet convinced of it, though it should be unlawful for them to use them. And seeing, the purest and most Excellent Dispensation of the Gospel is to be like unto Christ, who *Resisted not Evil*, though he was powerful to do it; and that we are bound to be like Him, then there is a Dispensation of the Gospel, in which *Evil is not to be resisted*. But further, if there be such a Dispensation of the Gospel, as *Men shall beat their Swords into Plough-Shears, and their Spears into Pruning-hooks, and not learn War any more*; then there is a Dispensation, in which *Evil shall not be Resisted*. The Consequence cannot be denied; the Antecedent is the express Words of the Prophet *Isaiah 2. 4.*

Besides, this *Twofold Dispensation* is proved out of *Bishop Forbes of Aberdeen* his Exposition upon

1676. the Revelations, where he affirms, *That the two last Chapters of the Revelation are understood of a Church upon Earth*; in which Church it cannot be supposed, that Evil should be resisted by an Outward Sword.

Magistrates
are not to
bear the
Sword in
vain.

Pag. 121. They argue from *Rom. 13.* where *the Magistrate is not to bear the Sword in vain*; Hence they conclude, *They ought to resist Evil*: But this saith nothing as to Matters of Religion. They shew as well their Malice as Disingenuity here, insinuating, we *denied that Place to belong to Magistrates now*, which we never did, nor do: Only G. K. said, *He would be glad to hear, how they could prove, that it did belong to Magistrates now?* And indeed, were we not otherwise persuaded of it, their Arguments could not in Reason convince us, which is, *That the Scripture is written for our Cause*; and *these Epistles are to be received and obeyed by us*. But they have overturned all these themselves (as is above observed) where in their Answer to the Apostle's Rules about *Women's Praying and Propheying with their Head covered*, they suppose Rules given by the Apostle in his Epistles of Things, that not only are not pertaining to us, but even unlawful. And so unless they make us a clear Distinction of these Rules, and that by some evident Demonstration; to argue from *Our Duty to obey these Commands*, signifies nothing. But while they take up the Paper to prove that, which they cannot say we ever denied, they most shamefully omit our Chief Answer to this; which could they have replied unto, they would not have dropped thus. And therefore we shall return it upon them, that they may not forget it, when they write next.

That of the 13 *Rom.* cannot be understood of the *Magistrates punishing Men for Matters of Conscience*, because it being written to the Church
of

of Rome, to shew them their Duty towards their present Magistrate, which was Nero, that Cruel and persecuting Emperor: And then it would follow, That Nero had had a Lawful Power and Authority to punish even Christians for *Errors in Matters of Religion*, though himself was a professed *Infidel*. And seeing, the Magistrate is to Exert his Power according to his Knowledge, it would follow, that Nero exercised a lawful Power in causing to kill the Apostles, and persecute the Christians: which will make that horrid Crime very Slander, seeing it was no more according to the Students, but the Exercising that lawful Authority, he had received from God, according to his Knowledge.

1676.
Not to punish Men for Religious Matters; like Nero that persecuting Emperor.

Pag. 122. They build an airy Triumph upon their own Mistake, alledging, *That since their Magistrates are not under that pure Dispensation, it is Lawful for them to Resist Evil: And so that of Matth. is not a Repeal to them.* But they have here either wilfully, or ignorantly forgotten the other Branch of the Distinction: For granting, their Magistrates may (as we deny not) and that Lawfully Resist Evil in Civil Matters; yet not in Matters of Conscience: And this is that, which was incumbent upon them to have proved.

But for Evil in Civil Matters.

But it may be worth the Reader's Pains specially to notice their Reasonings in this 122 p. in Answer to that Objection given in by us from the Parable of the Tares, *Matth. 13. where the Servants are expressly forbidden to pluck them up.* Here they play fast and loose to purpose; and to facilitate their own work, make no Difficulty to fasten Contradictions upon Christ himself.

Tares what they are.

1. They say, *It is clearly Repealed; because Murderers, Witches, Traytors are Tares, as well as Hereticks; and if the one were to be exim'd*,* * Exempt, or Excepted
so would the other. Is not this the Way to argue

1676. *gue* against Christ, and to charge Contradictions upon him, not upon us? Wherein they fasten an Absurdity upon him, who gave this Command: Or else they must acknowledge, that by these Tares are to understood some sort of *Evil-doers*, with whom the Magistrates are not to meddle. But since the Students say, *This is Repealed*; they must confess, it sometimes stood in Vigour, it being once commanded; we would willingly be informed then of them, (and they may remember it, when they write next) *How long this Command stood, and to whom it belonged, since it had its Rise from Christ, and was none of the Old Covenant Precepts?* Or if it be one of those useless Gospel Commands they dream of, which it is unlawful for us to obey? But to go on, they say, *That by the Tares is to be understood bemasked Hypocrites; who being scarce discernable from the Wheat, are therefore not to be meddled with.*

No Discern-
ing, no
Judging.

Very well then, where the Magistrate cannot discern Heresies, according to themselves he is not to punish. And then what comes of that Authority, was acknowledged Nero had, from Rom. 13. who was as incapable to discern Hereticks, as Hypocrites? And then seeing, as before is said, *They are not to Judge of hidden things*, Experience hath abundantly shewn, how much the true Discerning of Heresy is both uncertain and difficult even to Protestant Magistrates, who have called that *Wheat to Day*, which they have called *Tares to Morrow*: And therefore ought (according to this Rule) to forbear Meddling in such Matters.

Sundry Re-
ligions may
live in Peace
together.

Their Second Argument Page 123. drawn from Rom. 13. and 1 Pet. 2. 14. (which is parallel with it) is before Answered. Afterwards they go about to play the Politicians, shewing both here, and in the following Page, *How the Publick Peace is disturbed by suffering of sundry Religions*: And this

this they reckon so Certain, that they conclude, 1624.
It is known by all, that are but indifferently versed
in Histories, &c. Now if this Conclusion hold
true, it is impossible either for *France*, *Germany*,
Holland or *Zwitzerland* to be in Peace, without ei-
ther the *Papists* rise up, and cut the *Protestants*
Throats, or the *Protestants* theirs: And who but
such as the *Students* can be Ignorant, that after
much Blood-shed and Contention (who should
Oppress and Destroy each other) they have
learned by sad Experience, That it is Safest, and
most conducive to the Peace, and contributes most
to the Publick Benefit, Not to meddle with each
others Consciences; Notwithstanding that
these pitiful Statesmen can prattle to the Contrary;
Who have shewn themselves in this to be very
indifferently versed in History.

But they proceed Affirming; That since the
Magistrate is Keeper of both Tables, to whom is
entrusted not only the Care of Men's Bodies, but
Souls, he ought to punish not only for Evil, but also
for Religious Offences. If all this were confessed,
Would it follow, that he were to punish Religious
as Civil Offences by a Civil Censure? Surely
nay, no more than he must punish Civil Offences
by an Ecclesiastick Censure. Now it remains for
them to prove, That Offences in things purely
Conscientious should among Christians be punished
by the External Sword? Which they have
not as yet done. And let it be here Observed,
that notwithstanding all their Clamours for the
Magistrates Priviledge, and that the *Quakers*
detract from him; All the Power, Dignity and
Honour they put upon him, is, To be the *Clergy's*
Burrow: For as they allow him not Authority to
judge, who are *Hereticks*, and who not; So he
must only serve to be their Executioner, and per-
secute such, as they find prejudicial to their In-
terest. For though they will have it to be lawful for
Preach-

Civil Offences require a Civil Censure; and Religious Offences an Ecclesiastick Censure.

1676. Preachers (such as their Bishops) to be Magistrates, as Chancellor, Counsellor, Judge, &c. yet no Magistrate, nay the King himself must take upon him to be a Preacher; though we could never see any thing in all the *New-Testament* making this *Unlawful*: yea, and *David* and *Solomon* in the *Old*, who were not of the Tribe of *Levi*, were both *Prophets* and *Preachers*, and *Penmen* of the *Scripture*. This Trick even the *Protestant Clergy* have learned from their Father the *Pope*, who shewed the Clergy long ago the Way to make themselves *Princes* and *Judges*, but to be sure to shut out the Magistrate from meddling with their Function. So it may be easily seen here, whether the *Quakers* or the *Students* be the greatest Friends to the Magistrate. Lastly they Conclude, that since those that brouch Heresy, do Evil, and that the Magistrate is the *Executor* of *God's Wrath* upon him that doeth or uttereth outwardly Evil without any Restriction, &c. it is not lawful for us to add a Restriction, where the Spirit of God hath put none.

Priests shut out the Magistrate from meddling with their Function.

1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1700.

Who can but admire the Impudency of these *Students*, which do that, which in the following Line they Affirm is *unlawful*, by adding [*Outwardly*] which is a *Restriction*! For the Words in the Text are not [*Outwardly Evil*] but *Evil*; which being taken without any Restriction, comprehends *Inward* as well as *Outward* Acts of Evil. Seeing then, they put a *Restriction*, (though to their own Self-Condernation they confess it to be *Unlawful*) which they are forced to do, else *Hypocrites* would be comprehended, whom they Confess to be *Tares*, that are not to be medled with; We that judge it no wise *unlawful* (because without other clear Texts be Contradicted, there must be here a *Restriction*) may restrict it to things *Civil* and *Moral*, excluding Matters of *Worship* and *Difference in Opinion*, for the Reasons often be-

Tares.

before-mentioned. Their third Argument wholly misses the Matter, which is, *The Practice of many Princes even approved of God, in Coercing Idolatries, &c.* For since all the Examples they give, are of the Kings of *Judah and Israel* under the *Law*, it no wise meets the present Controversy, which is concerning the *Power of Christian Magistrates under the Gospel*.

Lastly, they Argue, That the Prophets of the Old-Testament have prophesied, that it should be the Office of Christian Magistrates to Coerce false Prophets; for which they alledge *Deut. 18. 20.* He that shall speak in the Name of other Gods, shall die. Very well, he saith not, shall be put to death in a Judicial Way: It is said, *The Soul that sinneth, shall die*; it will not therefore follow, that Every Soul that sinneth, shall be killed by the Magistrate. But though it be understood of putting to death, it reacheth not the Case, we being under the Gospel, not under the Law; where also it was not lawful so to do for different Opinions and Interpretations of the Law, but only for Rejecting the True God and his Law, and introducing New and Strange Gods. Their other Proof is from *Zech. 13. 1, 2, &c.* where it is said, That the Fathers and the Mothers of the false Prophets shall say unto them, Thou shalt not live, and thrust them through, when they prophesy: This is so far from being taken literally, that the Students dare not take it so themselves; else the Father and the Mother might do the Business without troubling the Magistrate. And afterwards the Text speaks of those, Who were not to live, of their having Wounds in their Hands, and being alive; which shews, the Understanding here is to be Spiritual. And seeing, the Students do not understand it literally of the Persons, to whom the Text ascribes this Coercing, and that there is not the least Word of

The Death
of false Pro-
phets.

and yet
not to
live, and
being alive,
which shews
the Understanding
here is to be
spiritual.

1676. of a *Magistrate* in the Place; for them to affirm, that it is not to be understood of the *Magistrate*, is but miserably to beg the Question.

Quakers are
not against
Magistracy,

They begin their 8th Sect. Page 126. Affirming, *That Quakerism tends to Anarchy and Confusion, and Treason*, alledging, *We would pull down the Magistrate, if we could, and set up our own Spiritual Magistrates: as John of Leyden, &c.* For this malicious Insinuation they give no Reason, but such an one, as destroys it, to wit, *Our giving in [Resist not Evil; pluck not up the Tares] as Repeals of some Laws in the Old Test.* Now let Men of Reason judge, whether *Treason* be the Tendency of these Men's Principles, that affirm, *Evil is not to be resisted?* Or how these can do Violence to the Magistrate without Contradicting their Principles: And then it cannot be the Tendency of them. And whereas they conclude, saying, *That Quakerism, as they conceive, beyond all Doubt tends to Anarchy, Confusion of State and Treason;* Their Conceptions are very false in this Matter; and we may upon far better Grounds Retort this upon the *Students* Confraternity, the Clergy, who thro' their Ambition and Turbulency did from the Pulpits blow the Trumpit of all the late Confusion and Treason in the Civil Wars, and shew themselves Exact Disciples of *John of Leyden*, acting his Pranks upon the Stage of *Great Britain*; a Charge, they have not to lay to the *Quakers*.

The Fraternity of the
Students,
Trumpeters
of Wars and
Confusions,

Their next Effort is to prove, *We deny the Necessity of Professing Christianity, because we believe those not bound to believe the History of Christ, from whom God hath necessarily withheld the Knowledge of it:* For they confess, *That we believe those obliged to believe them, to whom they are Revealed.* But they must here also Act like themselves, in making that a Horrible Crime in us, which their own Chief Doctors Affirm; who be-

being pressed by the *Arminians* with this Argument, [*That* *whichever* *Man* *is* *bound* *to* *believe,* *is* *true.* *But* *every* *Man* *is* *bound* *to* *believe,* *that* *Christ* *died* *for* *them;* *Therefore* *it* *is* *true.*] They deny the *Minor*, plainly Affirming, that those, that have not heard of Christ, are not bound to believe, he died for them: So according to the *Students*, themselves are guilty of denying the *Necessity* of Professing Christianity, as well as we. But further they say, We are guilty of this, because we set up a *New* Christ in every Man, that is born, and grows up into a perfect, substantial Birth. As their First Charge in this Matter hits at their own Doctors, so this Second is common with us to the Apostle Paul, (for the *Students* Dispute, like blind Men striking at Random, that heed not, what they hit) seeing the Apostle calls Christ *within*, of which we speak, the *Hope of Glory*, which is neither a *New* Christ, nor yet another, than *He*, that died at Jerusalem; who did travel, that he might be brought forth in the Galatians, and calls him, the *New* Man, born in, and put on by others. So if in This the Apostle did not deny the outward Sufferings of Christ, neither do We, unless the *Students* can shew, how our Doctrine differs from his, or Contradicts it: which they have not yet attempted to do. As for that Question of *J. Pennington*, How can outward Blood Cleanse? We refer them to his own Book in Defence of that Expression, as quarrelled by *J. Hicks*, called *The Flesh and Blood of Christ*: Of which there were divers Printed Copies at *Aberdeen* before the *Students* Book was put to the Press.

Christ within
is no New
Christ.

will not
quarry stand
theological
and a long

The

1676



The CONCLUSION.

Wherein their *Observations* upon R. B. his Offer, and their last Section of the *Quakers Revilings* (as they term them) are Examined.

IN the End of the Account of our *Dispute* I renew'd an Offer to the Preachers of *Aberdeen*, as being the Persons, we were principally concerned withal; giving the Reasons therefore, and shewing the good Effects, that might proceed therefrom: as in the same Offer may be seen. At this the *Students* seem to have gone Mad, and Fret and Fume, like Persons Possessed, alledging, *I betake my self to Railing, as my last Refuge*: But whether there be any Railing in that Offer, is left to the Judicious Reader to Examine. The *Students*, notwithstanding their Clamours, give not one Instance of it; but whether they have any better Reason to Answer it withal, than Railing, let the Reader judge. For upon this Occasion, Page 127, 128. they call me *Vain and Arrogant, like a very Thraffo; Ignorant and Foolish; one whose Weakness and Ignorance is renowned; a bold Barker, but a soft Biter*. These are the *Modest Young Men*, that profess to be against Railing (that say in their Preface, They have abstained from Personal Criminations, and have not rendred Evil for Evil). And with this their unreasonanle Railing they mix in a Company of Lies; as that Infimuation, *As if the Theses had been written by G. K.* which is a false Calumny they are dared to prove. Like unto which is what follows: *That I provoked all Europe; sought Dispute in divers Places from any, who would, without Distinction; Upon the Account of this Printed Provocation boasted and gloried, that I had*
got

The Students railing Expressions: and Lies.

got no Dispute: Which contain as many Lies almost as Words; for which they offer not the least Proof. Afterwards, as an Instance of my Cowardliness and Vain-boasting, they say: I with G. K. fled, and deserted a Dispute appointed betwixt us and R. G. my Uncle, at the Cross of Elgin: Which is utterly false; neither G. K. nor I ever spake with R. G. about such a Matter, nor made any Appointment with him: Yea, R. G. hath under his Hand declared, that being by a Friend of his desired, he refused to Debate with us in Relation to these *Theses*; nor was there any such Appointment ever made known to us. So the Reader may see, whether these Credible Witnesses, that Attested their Accompt, be any better here, than those Credible Informers, from whom they had this great Untruth. As they proceed, they give themselves the Lie; for after many needless Words (of which it is hard to make Sense) they Conclude, *That this late Engagement* (meaning the Dispute with themselves) *is a fulfilling of the Offer in the End of the English Theses*: Notwithstanding they subscribed the *Articles*, whereof the First expressly bears, *That it is Abstrall from it*.

But First they say, *The Ministers are not concerned to meet with the Quakers; because the Report of the Victory is already gone upon their Side, who are but Young-Men, and cannot do so well as their Ministers, who are more Learned, and Grave*: And yet a little after (that they may not omit here to give them themselves the Lie) they say, *That such a Dispute would be a Means to stumble the Weak, barden the Fallen, and dishonour God, rather than the Contrary*. What Confusion is here! They are but Young-Men, and their Masters more Learned, Grave and Able, their Dispute (if they be to be believed) has done Good, *Established many Inclining to Quakerism*: And yet their Ministers

1761 *Ministers* Disputing would be a Mean to stumble the Weak? &c. They conclude, that we are *not to be sought after*, because we are Goats and Wolves, and not *strayed Sheep*: We could produce enough under their Masters Hands to Contradict this, if it were worth the Pains. They fill up the Rest of the *Self*. with alledging, *That publick Disputes are against the Law: upbraiding me as a Rebel, for offering one*; alledging, that it is not lawful for *Protestants* neither in the *Turkish* nor *Papish* Dominions to Offer to Dispute against the Publick Religion authorized by the Magistrate; though they may Privately call it in Question, and dissuade from it: Whereby they openly Condemn as Rebels the Apostles and Primitive Christians, yea, and the Primitive Protestants; as by many Instances both at Home and Abroad could be shewn. And whereas they say, *We profess to Oppose their Religion and not Papists*: It is another Falshood: for some of us of late Years have lost their Lives; and others deeply Suffered for Opposing *Papery* at Rome it Self; a Task, the Students so long as they can sit at Ease, and Buy a Benefice at Home, will as unwillingly undertake, as another Dispute with the *Quakers*.

The Students Con-
demning the
Apostles, &c.

They begin their *last Section* most Impudently, alledging, *That they have passed by, as much as they could, personal Criminations*: How great a Lie is this, the Reader, by what is above said, will Observe. They are Angry, we should alledge, *That their Ministers had put Arguments into their Mouths*; Though we can shew them of the Closest of them in Manuscripts sent by them to us. And to disprove, they say, *They faithfully declare it to be Lies*: But what Men of Faith they are, is above shewn: Let it be left to the Reader to judge, whether they be more to be Trusted in saying, *The Arguments they brought, were their own*; than when they say, *They had a Dispute with the*

the Quakers the 1st of June, 1675. Though one 1676.
 of them was altogether Absent; and the other
 two were but meer Hearers. What Reason is
 there, they should be believed in saying, *The Ar-*
guments they used, were their own; though per-
 haps they only Repeated them? as when they
 positively Affirmed, *That they disputed with us*;
 though they were meer Auditors? And to this
 they add another great Lie, saying; *That the*
Quakers affirmed in their Contra-Remonstrance,
that this is G. M's Work under their Cover:
 Whereas the Words are; *It is strange, that they*
(to wit the Students) should undertake so hastily,
what he has been so long Advising; unless this be
his Work under their Cover! But a Supposition is
 not a positive Assertion: It is not said, *This is*
his Work, as the Students have perverted it; who
 are so accustomed to Lie, that such kind of Per-
 versions pass with them but for small Escapes.
 They are offended *W. M.* should be called a *Cate-*
chist; though the Bishop their Ordinary is not
 pleased, he should have a higher Designation:
 and themselves cannot deny it. And whereas they
 say, *This is done exceeding maliciously; for he of-*
ficiated at the foresaid Place for a short Space, and
long before the Publishing of their Pamphlet: They
 would do well to shew, wherein the Malice of
 this lieth; and to examine, Whether he did not
 exercise that Office longer, than he has done any
 since? But it is their Custom to speak at
 Random.

They cry out against our saying, *We are in-*
formed, that their Master had gone to the B. to di-
fire him to complain to the Council, &c. Alledg-
 ing, *That though we say, we are informed; yet*
they insinuate, it is a Lye of our making: Because
it is usual for us, that are damnable Hereticks, to
spread a false Report our selves, and then say,
we heard it. Let them instance any Report (if
 M they

Their Ma-
 ster com-
 plains to
 the Bishop a-
 gainst the
 Quakers, &c

1876. they can) raised up by us, for which we cannot give them Authors of their own Religion; whereas the most of their Reports against us have no Authors, but our Enemies. But for Answer let them know, that the same was told to R. B. by G. M. and J. S. two Chief Citizens of their own Profession; the last of which constrained him to stand upon the Street, until he should tell it him. And whereas they add, *That if they would follow our Foot-steps, they could cast many horrid things in our Teeth.* *Ans.* It is one thing, To receive Information against a People, and report things as true, spoken or written by their professed Enemies, as the Students do in their Citations out of *Clerk's Examples, Hicks and Faldo*; and another, to report things spoken by Members of their own Church; who if they have belied them, let them reckon that among themselves.

Lastly, They accuse me, *As having impudently Aspersed their Professor J. M. with Scurrilous Revilings, and Malicious Calumnies*; Of which, they are so impudent, as not to give one Instance, and are thereto dared, when they write next, to name them; or instance one Calumny or Scurrilous Reviling, wherewith I asperse him; or else be accounted impudent Lyars.

Whereas they say, *These Calumnies we borrowed from the spiteful Jesuits, and like Vipers spouted them out*; again they declare their Folly. The Jesuit accused him of *Treason*, and the Students following his Example, do us; but so not I, who only minded him, that seeing he, who says, *The Scripture is his Rule*, has been deceived, in pretending the Scripture said that, which now he confesses to be an *Error*. If the Spirit were to be rejected from being the Rule, because Men pretending to it have been deceived; so should the Scripture also. In which Instances if he

he or they dare say, I have Calumniated him, 1676. Let them name Wherein? and I shall prove all I have asserted in that Affair, and that without Recurring to the Jesuit's Testimony, having my Information from better Hands. And to augment their Lies, they say, *It tends to his Advantage to be calumniated by such as the Quakers*: They have not proved, that we have calumniated him. And we may justly retort, That he may rather be troubled and shamed, to find himself so fawningly Flattered and Commended by such as the Students; like the Philosopher of Old, that was troubled, when spoken well of by a Profligate Person.

Lastly, They go about to Apologize for the Long Time their Book hath been a coming out, because of their Difficulties at the Press: Which Difficulties were not such as we meet with, to have their Papers surpris'd and stop'd, as they sought to do ours; but because they could not perswade a Printer to be so foolish, as to print them without due Payment. But it is like, the Contriving and Patching it together hath been as great a Cause of Lett; since when it was out, and came from *Edinburgh* to *Aberdeen*, and after we had bought one intire Book at *Edinburgh*, they kept it up at *Aberdeen* several Weeks, advising and consulting about it: And upon Notice of some gross Contradictions in it (which we had observed to some of their own Way) They caused the Printer there to patch two Pages to it, to help them: By which they have but rendered their Weakness more obvious. For whereas to solve that gross Contradiction before observed by us, of their making us speak in their Account one after another, and yet saying; *The Auditors can testify, That we are Lyars and never spake so*, They say, *Their Meaning is not, that we did not speak one after another.* What means

1676. the Word *never* then? This Apology amounts to no more, but that the Students intended not to contradict themselves; and instead of Bettering themselves by this Addition, they have given away their Cause. For whereas they before make a great Clamour against G. K. for asserting *Permissive Inspirations*, as if it had been some great Absurdity; themselves here affirm the same thing, saying, *The Apostle by these Words, [it is good for a Man not to touch a Woman] doth not Command, but only Permit, (he himself nevertheless being Inspired by the Spirit of God so to do.)* Is not this then a *Permissive Inspiration*? So that these things will but make their Folly manifest, as also their further frivolous Apologies in that *Additional Advertisement*; which to the truly Judicious doth not cover, but rather discover their Weakness.

Seeing it may fall out, that this Tract may arrive at the Hands of many, who perhaps may not see those Sheets, in which we have disproved the Students Calumnies and Lyes in Matter of Fact, as in Relation to the Dispute we had with them; we thought fit here also to insert the Certificate of four Students present at the Dispute, and since come among us: Three of which were at that Time actual Students of Philosophy in the University; and the other had been in the Class with one of the Disputants.

R. B.

W E

1676.

WE Under-Subscribers, late Students of Philosophy in the University of Aberdeen, being present at the Dispute, do faithfully declare, That the Students have grossly belied the Quakers in their Account, making them speak that which they spake not; and also forging Arguments and Answers not mentioned upon the Place. And though we had no Intention at that time to own the People called Quakers; yet we dare not but declare, That their Answer and Behaviour had no small Influence upon us, to make us in Love with their Way, and to search after it more diligently: As also the Students Arguments and Lightness did not a little tend to make us disgust them and their Principles. And albeit that inward Peace and Satisfaction of Mind, which we enjoy in the Truth we now profess with that Despised and Injured People, doth make us bless the Day, in which it pleased God to bring us among them, yet we are not a little confirmed in the Belief of this Reproached Testimony and Witnesses, that we find, the strongest Arguments their Adversaries have against them, are Lies and Calumnies. And this we Testify for the Truth, whom the Truth hath taught not to Lye.

R. S.

J. A.

And I also declare, who (being a Student at that Time in the Old-Town-Colledge) was present at the Dispute, and heard the same with Attention, that the Students have grossly belied the Quakers in many things in their Account: And although that since it hath pleased God to join me unto that People, yet at that time I had no Mind to be of their Way: However when I saw their Account, I did

M 3

approve

1676. approve it, as Ingenuous, as now also I do; and disapprove the Students, as false in many things.

Alexander Seaton.

And I likewise (being a Student in the New-Town-Colledge) at that Time was present at the Dispute, and do declare, That the Students Folly and Lightness had no small Influence upon me, to search more narrowly into the Way of that People: Which it pleased the Lord to bless unto me, so that the Eyes of my Understanding came to be opened, and I came fully to be convinced of the Truth of their Principles and Way, to which now by the Mercy and Goodness of the Lord I am joined; and do find, by comparing the two Accounts together, that the Students have wronged the People called Quakers in divers things, as the Students Self-Contradictions do sufficiently shew.

Alexander Paterson,



Universal

Universal Love

CONSIDERED,

And established upon its

RIGHT FOUNDATION.

Being a Serious Enquiry how far

CHARITY

May and ought to be Extended towards

Persons of different Judgments

IN

Matters of Religion.

AND

Whose Principles among the several Sects of
Christians do most Naturally lead to that
due *Moderation* required.

Writ in the Spirit of Love and Meekness, for the Removing
of Stumbling-Blocks out of the Way of the Simple;

By a Lover of the Souls of All Men,

ROBERT BARCLAT.

¹ Joh. iv. 16. *God is Love, and he that dwelleth in Love,
dwelleth in GOD.*

¹ Joh. v. 2. *For this is the Love of God, that we keep his Com-
mandments.*

L O N D O N: Printed by the Assigns of
J. Sowle, in the Year, 1717.

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Universal Love, &c.

SECTION I.

The INTRODUCTION.

Giving an Account of the Author's Experience in this Matter; with the Reasons moving him to Treat thereof.

Albeit it were very desirable, that Man Godliness from a tender Age, is the Happiness of few could from his very tender Age upwards receive so Living an Impression not only of the truest and surest Principles of the Doctrines of Christ, but also of the Life and Power of Godliness, to leaven the whole Mind and Affections unto the pure and holy Nature of Jesus; yet seeing, that this Happiness befalls to few (most of Men being by the Prejudice of Education either pre-possessed, or defiled with wrong Notions) or else those who come to receive even at first a right Impression in their Understandings, as to Opinion or Principle, do either by the Power of inward Corruption working upon their Natural Complexions, or by other Temptations from without, oftentimes fall exceeding short of this pure Life; the best Way to redeem the Time, and to repair that Loss is from the Experience we have had of the Evil, and the Memory we retain of how far we have been wrong, to Confirm and Strengthen our selves in the Good now Revealed and Embraced: Which by the Powerful Working

1676. ing of God's Infinite Goodness turning all to the Advantage of those, that Love and follow Him, makes the Ministry of such the more Effectual; as in the Example of *Paul* and others was manifest.

It being then so, that the Condition of my Life hitherto (albeit I as yet am but a young Man) gives me Experience more, than perhaps to many others, to treat of this Subject: Therefore finding a true Freedom and Liberty in my Spirit, I have willingly undertaken (for the sake of Some) to write something briefly, and yet I hope clearly thereof: that my Experience herein (if the Lord will) by His Blessing may be made Useful to others.

The Author's Education and Experience.

My first Education from my Infancy up fell among the strictest Sort of *Calvinists*, those of our Country being generally acknowledged to be the Severest of that Sect, in the Heat of Zeal surpassing not only *Geneva*, (from whence they derive their Pedigree) but all other the Reformed Churches abroad (so called:) So that some of the *French Protestants* being upbraided with the Fruits of this Zeal, as it appeared in *Jo. Knox*, *Bucanan* and others, do (besides what is peculiar to their Principles of this Kind) alledge, the Super-abundance thereof to proceed à *servido Scotorum Ingenio*, i. e. from the violent Complexion of our Countrymen.

I had scarce got out of my Childhood, when I was by the Permission of Divine Providence cast among the Company of *Papists*, and my tender Years, and immature Capacity not being able to withstand and resist the Insinuations, that were used to Profelyte me to that Way, I became quickly defiled with the Pollutions thereof; and continued therein for a Time, until it pleased God through his Rich Love and Mercy to deliver me out of those Snares, and to give me a clear

clear Understanding of the Evil of that Way. 1676.

In both these Sects the Reader may easily conceive, that I had abundant Occasion to receive Impressions contrary to this Principle of Love herein treated of; seeing the Straitness of several of their Doctrines, as well as their Practice of Persecution, do abundantly declare, how opposite they are to *Universal Love*; as shall hereafter more at large be shewn. And albeit the Time it pleased God to deliver me out of these Snares, I was so young, that it may be presumed, my Observations could be but weak, and consequently my Experience Inconsiderable; yet forasmuch as from my very Childhood I was very Ambitious of Knowledge, and by a certain Felicity of Understanding (I think, I may say without Vanity) successful beyond many of my Equals in Age (though my Observations at that Time were but weak) yet since I have with more Leisure and Circumspection gathered thence so much Experience, as I am confident, will serve for a sufficient Foundation to any Superstructure I shall build upon it in this Treatise.

The Time that intervened betwixt my forsaking of the Church of *Rome*, and joining with those, with whom I stand now engaged, I kept my self free from joining with any Sort of People; though I took Liberty to hear several: And my Converse was most with those, that inveigh much against *Judging*, and such kind of Severity; seeming to complain greatly for want of this Christian Charity among all Sects. Which Latitude may perhaps be esteemed the other Extream opposite to the Preciseness of these other Sects; whereby I also received an Opportunity to know, what usually is pretended on that side likewise; and thence can say somewhat experimentally on that Part also.

His Hearing
several Sects

As

1676. As for those I am now join'd to, and whom I justly esteem to be the *True Followers* and *Servants of Jesus Christ*, the World speaks diversly of them, as to this Matter; some highly accusing them of the Want of Charity, and quarrelling with them as such, who peremptorily Condemn all but themselves: Others have a Contrary Conceit of them; each according as they are Prejudicated and Informed. What may be truly said in the Case, shall after appear. I myself have been diversly censured in this Matter, being engaged in Controversy; which as they can be scarcely handled without something of Sharpness, so are seldom managed by any so successfully, as not to bear the Censure of some or other in this Respect.

People's various Judgments of the Quakers.

Having then upon the whole Matter observed, that this *Want of Charity* is that, for the Want of which each Sect accuses the other, and yet are most averse to see this Defect in themselves; and that some do accuse All Sects, as guilty of this Crime; I have judged it meet to commit my Sense hereof to Writing, according to the Purpose signified in the Title afore-mentioned.

S E C T. II.

The Nature of Christian Love and Charity demonstrated; the Consistency of True Zeal therewith: Its Distinction from false Zeal.

The Nature of Christian Love and Charity.

THE Nature of *Christian Love* and *Charity* is fully and abundantly described in the Holy Scriptures, where it is preferred before all other Virtues and Properties whatsoever; as that which comprehendeth in it all other Perfections, and is the Root and Spring of them. For there can

can be no true Virtue, but that which proceedeth 1676.
 from Love; hence God himself is called *Love*,
 1 *Job*. 4. 7. as being that, under which all his
 Innumerable and Unutterable Perfections are In-
 cluded. By this *Love* we are redeemed from the
 Corruption of our Nature, and have received the
 Benefit of a Mediator; *Job*. 16. This is the
 Banner, wherewith God covereth his Children,
Cant. 2. 4. This is that, which constrained our
 Lord *Jesus Christ* to lay down his Life for us,
Joh. 15. 13. The Exercise of this is given by
 Christ, as the principal Token of his Disciples,
Job. 13. 35. It is numbered as the first Fruit of the
 Spirit, *Gal*. 5. 22. It is called the Fulfilling of
 the Law, as that, wherein all consisteth, *Rom*.
 13. 10. For to *Love God above all things, and*
our Neighbour as our selves, is the Sum not only
 of the Law, but of the Gospel also, 1 *Cor*. 13. 13.
 Therefore the Apostle *Paul* giveth to this Love or
 Charity the Precedency before either Faith or
 Hope; in which Chapter he doth briefly, but
 very Emphatecally describe it. For having first
 shewn, that the *Speaking with Tongues of Men*
 and *Angels*, that the *Gifts of Propheying, Under-*
standing and Knowledge, that the *Faith, that even*
could Remove Mountains, and the *Giving of all*
to the Poor, yea, and the *Body to be burnt*, is na-
 thing without it: He proceeds to the Description
 of it thus: *Charity suffers long, is kind; Charity*
envieth not, vaunteth not it self, is not puffed up,
does not behave it self unseemly, seeking not her
own, is not easily provoked, thinketh no Evil, re-
joyceth not in Iniquity, but rejoyceth in the Truth;
beareth all Things, believeth all things, hopeth all
things, endureth all things, never faileth, albeit
 other Gifts have, 1 *Cor*. 13. from the first Verse.

As by this the Excellency of Love is shewn,
 so the Necessity of pressing after it, and living
 in it will be readily acknowledged by all: but
 seeing

The Excel-
 lency of
 Love and
 Charity, and
 Necessity of
 pressing af-
 ter it,

1676. seeing, the Sum of this Love, as well as the Perfection thereof consists in *Loving God above all*, so whatever diverteth in any thing therefrom, is not to be accounted Love, though the same Word be used to express it, and that in the Scripture it self; such as the Love of *Self*, the Love of the World, the Love of any Creature. Hence for the Attaining of the true and excellent Love, the Love of all these other things is not only to be laid aside, and the Love of God preferred to them, but they are to be hated, as Christ himself phraseth it, *He that hateth his Life*, Joh. 12. 25. Yea, he useth it so, as to speaking of *hating Father and Mother*, Luk. 14. 26. Though when the Love to such is truly Subordinate to the other, it is both commended and commanded.

The Testimony of the Love of God is to keep Commandments.

The Testimony, which is required of our really being in the Love of God, Christ himself signifieth to us, *If you love me, keep my Commandments*: and as the beloved Disciple *John* said in the Case of *Knowledge*, shewing us the Falshood of such, as pretend to know God, and yet do not so; saying, *He that says, he knows God, and keeps not his Commandments, is a Lyar, and the Truth is not in him*, 1 Joh. 2. 4. So may be also said, *He that saith he loves God, and keeps not his Commandments, is a Lyar, and the Truth is not in him*; according as the same Apostle saith, 1 Joh. 5. 3. *For this is the Love of God, that we keep his Commandments*. Hence it is apparent, that Love without Purity is but a false Pretence; and that whatsoever hinders from the Practice of this Love of God, or withdraws from the Obedience of the Least of his Commands, is to be denied, and no ways to be entertained; as being either the Love of the Devil, the Love of the World, or the Love of Self, and not the Love of the Father. And as from the True Love of God (having

(having taken Place both upon the Understanding and Will) there ariseth a great Fervency and Desire of Mind, that it may be wholly United with the Lord, and made conformable unto his Will in all things. 1676.

So from hence ariseth also a certain Aversion from, Indignation of, and even Hatred to whatsoever is contrary thereunto, or has a Tendency to lead from it, which is commonly called *Zeal*. Which *Zeal* having a right Bottom and Foundation, and proceeding purely from the Love of God, is a great Virtue, greatly to be commended and pressed after, and the Defect thereof is justly reproveable in a Christian. That *Zeal* then, thus considered, is a thing Excellent, Pure and Holy of it self, appears, in that it is ascribed to God himself, *2 Kings 19. 13.* Where the Performance of the Blessed Evangelical Promises is to be performed by the *Zeal* of the Lord (*Isa. 19. 17.*) He is said to be clothed with *Zeal*, as with a Cloak; and *63. 15.* His *Zeal* is numbered with his Bowels and Mercies. Next *David* recommends himself to God, for that the *Zeal* of his House had eaten him up, *Psal. 69. 9.* and *119. 139.* And *Paul* commends the *Corinthians* for their *Zeal*, *2 Cor. 7. 11.* *1 Cor. 14. 12.* And for this End has the Grace of God appeared unto all, that there might be a People gathered *Zealous of Good Works*, *Tit. 2. 14.* And as this is commended and recommended on the one Hand; so is the contrary thereof (to wit, *Indifferency* and *Lukewarmness*) reprov'd and rebuked, as a Thing Displeasing to the Lord. Of many Instances whereof, that might be given, that unto the Church of *Laodicea*, may serve at present, *Revel. 13. 15, 16.* Because for a Remedy against this Evil she is exhorted, *Verse 19.* To be *Zealous and Repent.*

The True
Zeal pro-
ceeds from
the Love of
God.

But

3676.

The False
Zeal, its
Kinds and
Degrees.

But as there is a *True Zeal*, so is there a *False* one, and it is not more needful to have the One, than it is to avoid the other. Now as the *True Zeal* proceedeth only from the *pure Love* of God; and single Regard to his Honour and Glory; so the *False Zeal* proceedeth from the Love of something else, and the Regard to other Things. And of this *False Zeal* there are several Kinds, as well as Degrees: all of which, though they ought to be shunned; yet some are far more Hurtful and Pernicious than others. The Worst and Highest of these is, when as Men through the Hight of Pride, Lust, Ambition or Envy shew themselves *Furious* and *Zealous* to satisfy and fulfil their Desires and Affections, This is the Highest Zeal for *Self*: From this Zeal did *Cain* slay *Abel*; *Ishmael* mocked *Isaac*, and *Esau* hated *Jacob*; *Pharaoh* Persecuted the Children of *Israel*; *Saul*, *David*; and *Jezabel* the true Prophets of the Lord.

1. A Furious
Cain's Zeal.

2. A Wick-
ed Persecu-
tor's Zeal.

A *Second Kind* is, whenas Men, that are not True and Faithful even to those Principles of Religion they profess themselves to acknowledge as True, as being Conscions to themselves, and also publickly known to be such, as are Virious and Profligate; yet do violently Persecute and Oppress others, that differ from them; though they be not only Equal to them, but even by their own Acknowledgement exceed them in Temperance and Virtue: having nothing to charge them with, but that they *Agree not with them in Judgment and Practice in Matters of Religion*. This apparently is a *False Zeal*, and not of God; for if it proceeded from the *True Love* of God, it would first Operate in themselves to the Removing all those Things, which they acknowledge to be Contrary to this Love of God, before it exerted it self toward others; seeing, as the Proverb is, *Charity begins at Home*. And like unto this was the Zeal of the *Scribes* and *Pha-*

Pharisees, who Persecuted Christ for a Breaker of 1677.
the Law, which themselves did not fulfil: As is
also the Zeal both of the *Papists* and *Protestants* <sup>Scribes and
Pharisees
instanced.</sup>
in their Persecutions at this Day.

A *Third Sort* is of such, who do indeed walk 3. A blind
strictly and closely to their own Principles, mak- Religious
ing Conscience of their Way; but yet being Zeal.
Blinded in their Understanding, do Persecute
Truth, supposing it to be Error. Of this Num-
ber was *Paul* before his Conversion, *Being as to*
the Law Blameless, and Persecuting the Saints
out of Zeal, *Acts* 22. 3. *Gal.* 1. 14. And there-
fore in this Class he numbers his Country-men,
saying, *They have a Zeal for God, but not accord-*
ing to Knowledge, *Rom.* 10. 2. And perhaps a-
mong these such may be numbred, of whom
Christ speaketh, saying to his Disciples; And
when they kill you, they shall think to do God good
Service.

A *Fourth* or *Last Sort* is, when as Men being 4. A rash
truly Enlightened in their Understanding, but Self-willed
their Will, Heart and Affections not being Zeal.
thoroughly leavened with the Love of God, do
Condemn things justly Reproveable, but not out
of the pure Drawings of Divine Love; but even
from a Mixture of Self in the Forwardness of
their *own Will*, as not suffering any to be Contra-
ry unto them.

This is the most Innocent Kind of *Wrong Zeal*;
yet not so, but that it ought to be watched a-
gainst: And of these few that are guilty of it,
it were fit, they waited to be Redeemed from it.
But the pure, Undeiled Zeal, that is accepta-
ble to God, is that, which proceeds not only
from a pure and clear Understanding, but also
from a Renewed and Sanctified Will, which <sup>The ruf
and Unk
el Zeal.</sup>
moves not of nor from Self, but from and for
the L O R D.

1677.

SECTION III.

The Controversy Stated with Respect to the different Sorts of Christians, how it is to be fetched from the Nature of their Principles, and not from the Practice of Particular Persons.

True Christian Love
the most Excellent Vir-
tue.

THE Sum of what is said, is, That true *Christian Love* and *Charity* is the most Excellent of *Virtues*, most needful to be sought after and attained; that it is never joined, but with *Purity*, which it naturally leads to; and therefrom doth consequentially arise an Indignation and Zeal against Unrighteousness; which True Zeal is justly Commendable, and really distinguishable from all False and Ignorant Zeal.

For the more clear Stating of the Controversy in proceeding in this Matter, these following *Affertions* relating thereto may be Proposed and Affirmed.

Affertions
taken for
granted by
all Sorts of
Christians.

- I. That whatsoever *Love* is Consistent with the True Love of God, may be safely exercised towards all Sorts as well of Men, as Christians.
- II. That whatsoever Love or Charity really conduceth to the *Salvation* of their *Souls*, and so far as they are capable thereof, may and ought to be shewed towards them.
- III. That therefore the *Good* in all ought to be Commended, Encouraged and Loved, and no True Good either Denied, Rejected or Despised, because of any *Errors* peculiar to respective *Sects*.
- IV. That the *Evil* either in Opinion or Practice ought neither to be Spared, Encouraged nor Fomented under any Pretence of Love whatsoever.

These

These I shall not enlarge, nor yet offer to prove (studying to avoid Prolixity) because I presume, they will be readily granted and assented to by all: That then, which principally comes under Consideration, is to Consider and Examine,

Which of all the several Sorts of Christians at this Day, do most truly observe these Rules, and shew forth most of the true Love and Zeal of God in their Way and Principles, avoiding that, which is Contrary therunto?

Wherein that I may proceed clearly, there are some Things previous to be warily and Seriously Weighed. As—

First; When I speak of the Charity of the several Sorts of Christians, I speak of such as are settled in their respective Principles, as perswading themselves certainly in the Truths and Soundness of them: So that their Love and Charity is really to such, as they judge and believe are Wrong. Seeming to have Charity to all, and be afraid to judge them from an Unsettledness in ones Self, as not knowing which is Right, or which is Wrong, is a Virtue of Necessity and not of Choice; and proceedeth no ways from the Love of God, neither has any Resemblance thereunto: For God loves and compassionates Sinners, and such as are out of the Way, not as being Ignorant or Doubting, whether they be such; but as really Knowing them. It were indeed the Height of Madnesse and Folly for these Unsettled, Uncertain and Stragglings Souls to take the Liberty to judge others for being Wrong, while they profess, they know not yet, who is Right, and who is Wrong; being only sure of this, that themselves are not come to Rights: For they could not in so doing but be Self condemned.

I.

Unsettled Men judging others, are more reprovable than those others.

1677. Not but I believe, that the Condition of such, if they be truly Forbearing, and ready to embrace the Good, when seen by them, is both more Tolerable to others, and Safe for themselves, than those, that are hardily Confident in a wrong Belief, from thence forwardly Judging others. But this I mention for the Sake of certain Men of loose and uncertain Principles, Who being really Conscious to themselves of their own Unsettledness, finding themselves at a Loss as concerning many of the Controverted Principles of the Christian Religion, which is Right, and which Wrong; and not finding a ready Way to come to any certain Determination therein, and being perhaps unwilling to undergo the Trouble and Difficulty of such a Serious Search and Enquiry, as well as desirous to avoid these troublesome Circumstances, or other Inconveniencies, which may seem to them necessarily to accompany their Imbodying themselves with any particular People or Fellowship, and therefore find it more easy to satisfy and please themselves with some general Notions of practical Truths commonly acknowledged by all, and therefore Cover themselves by Condemning that Heat, Asperity and severe Censuring, that is among the several Sorts of Christians one towards another, as not Consistent with, nor suitable to that Love, which ought to be in all *Christians*: Whereas poor Men! they mind not, how much they fall in this Crime, and that in a Degree far more Reprovable, than those they thus Accuse. For—

1. *First*: Are not they found guilty of the Want of this Christian Love and Charity, that do judge and condemn all those several Sorts of Christians, as *Defective* in this so principal and necessary a Christian Virtue, whereby they do indirectly shut them out from being Christians or Disciples of Jesus? For if they judged it an Error in-
con-

1.
Different Opinions in religious Censuring and Judging each other for that they are found Guilty of themselves.

consistent with Christian Love and Charity, to 1677.
Condemn or Accuse one another for difference in O-
pinion; Why are they found themselves so guil-
 ty of it? For since this Censuring and Condem-
 ning of one another amongst the several Sorts of
 Christians is practised by them as their Duty,
 and a necessary Consequence of their Doctrine,
 Why should these Judge them for it? If they
 say, *They Condemn them for it, because they be-*
lieve it to be a wrong Principle; Shall not others
 be allowed the like Liberty to condemn Princi-
 ples they likewise believe to be Wrong? One of
 two then must of Necessity hold, Either that
 Wrong Doctrines or Opinions may be justly Re-
 proved, Confuted and Condemned without Breach
 of Christian Love and Charity, and therefore
 the so doing amongst the several Sorts of Christi-
 ans (upon their own respective Principles in it
 self simply considered) not Evil or Reproveable,
 and therefore these Men Wrong in Judging it so;
 Or it is an Evil, and inconsistent with Christian
 Love and Charity to Condemn any Sort of Chri-
 stians for their Doctrines and Opinions: And if
 so, these Men fall foully in this Crime, that
 do Accuse all others for this Judging of Princi-
 ples; and yet themselves Judge them for their
 Principles herein. And—

Secondly: Their *Envy* in this is of an higher
 Degree by their own Sentence, than those others
 thus Judged by them: Because the others proceed
 upon a certain Belief and firm Perswasion, that
 they are in the Right, and those they Condemn
 Wrong; and so proceed rationally Consequential
 to their own Principles: But these Men, albeit
 they be Conscious to themselves, that they are
 not come to a Determination of what is Right,
 and what Wrong, and remain yet in Doubt for
 want of a clear Understanding, what to Ap-
 prove, and what to Condemn; do nevertheless

2.
 Unstable
 Judgments
 and Consci-
 ous to them-
 selves.

1677. most Irrationally (and inconsequentially to their own Affirmations) Reprove, Censure and Condemn All others, as destitute of, or at least Defective in a Virtue and Quality so Necessary and Essential to all Christian Societies. To whom therefore may be fitly applied the Saying of the Patriarch Jacob to his First-born Reuben: *Unstable as Water, thou shalt not Excel*, Gen. 49. 4. And that of the Apostle Paul to the Romans, Rom. 2. 11. As also that other Saying of the same Apostle to the Galatians, *For if I Build again the things that I have destroyed, I make my Self a Transgressor*, Gal. 2. 18.

Secondly, To make a Judgment of the several Sorts of Christians, we must fetch it not from the Practice of particular Persons; but from their Respective Principles, by enquiring, how far they naturally lead to, or draw from this *Universal Love*? Because that it cannot be denied, but that among all and every Sort of the several Sects of Christians, there are Men of divers and sundry Humours and Complexions, some more hot, violent and froward, who prosecute what they judge Right, with great Zeal, Hast and Fury; others of more Calm, Meek and Loving Dispositions, who though they be not less desirous to advance their Way, yet do it in a more complacent, Affable and Deliberate Manner: Some there are, that are naturally of a Careless, Indifferent, *Golick-like* Temper in such things, and therefore behave more forbearingly and civilly towards such as Dissent from them; not because of any Virtue, but because such things do not much trouble or touch them. Neither then of these Virtues, as they are incident to particular Persons, are so justly Chargeable upon a Sect or People, as from thence to make a positive Judgment of their Universal Charity or not, seeing, these are not the Consequences of their Principles, or that which

neceſ-

II.
A Religious Society is judged from its Principles not from particular Persons Practices.

necessarily comes from them, as relating to this or that Society; but the meet Product of their Natural and Private Humours. How far any particular or singular Persons among the several Sects have attained to the Performance of that true Love and Zeal formerly described, I shall not determine; neither does it necessarily belong to this Question: For if any should be found to do any thing, which were so far from being the Consequence of their Principles, as to be quite Contrary, their Brethren would not suffer their Principles from thence to be dis-approved; so neither can the Excellency of any singular Person's, while not proceeding upon their Principles, approve them as Justifiable in this Respect. As for Instance; where it is the Universal Principle and general Practice of a Sect, to Persecute even to the utmost those that differ from them (as in the Church of *Rome*) should there be found One or Two, or a very few of a more moderate Spirit, that should profess an Aversion from such Sort of Severity, and also practise it in their Station according to their Capacity, who would ascribe this Moderation and Charity to the Church of *Rome*, would take his Measure but badly. And on the other Hand, where it is the Universal Principle and general Practices of a People, not at all to Persecute for the Matter of Conscience, should any private Persons of that Society be carried by their Fury and Heat to the Practice of any such thing, though directly Contrary to their Principles; who would charge this upon the whole People, and thence measure them, would make also a bad Consequence. Nevertheless I shall not deny, but some Principles are so Pernicious, and so strait and narrow, that they seem by a certain Malignity generally to Influence all their Followers, as shall after be observed: But I shall now proceed to the fore-mentioned *Examination*.

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S E C T. IV.

An Examination of the Principles of several Sorts of the so called Christians Compared with this Universal Love, and found Defective: As 1. Of Papists. 2. Of Protestants in general: 3. Of Socinians.

Universal
Love consists
in

As there are *two Ways* chiefly, whereby a People or Society do signify their *Charity* or *Love* towards others, that Differ from them; so by these Two also is signified their *Contrary Principles* and *Practice*.

1. A Charitable Judgment.

The *First* is by a *Favourable* and *Charitable* Judgment of the Condition of Men's Souls, albeit of Different and Contrary Principles from them, in supposing, or at least not absolutely denying, but that they may even upon their own Principles, if faithful thereto, obtain Peace with God, and Life Eternal.

2. A friendly Deportment.

The *Second* is by a *Friendly* and *Neighbourly* Deportment towards Men's Persons, in not seeking to Ruin and Destroy them, whether in Life, Liberty or Estate: albeit their Judgment concerning God, and Things Spiritual in the Nature and Manner of the Exercise of their Worship be both Contrary and Different: Where the Defect of any of these Two is, there of Necessity must be wanting *Universal Love* and *Charity*.

3. Uncharitable Judgment.

For thou, that hast bound up and tied the Means of Salvation to thy Principles and Doctrines, so as to Exclude from Salvation all that differ from thee, or contradict thee, hast certainly declared, thy Charity exceeds not the Limits of thy own Form; and that the best Opinion and highest Esteem thou hast of any that differ from thee, for any Virtues or Excellencies that may

may appear to be in them, resolves at last in no better than this Conclusion; *For all this they must be Damned.* Neither will it serve to prove the Universal Charity of any People in this Respect, that some of them may Problematically Affirm, *That Salvation may be possible to some such Dissentors living in remote Parts, who are excluded from the Benefit of all Means of knowing their Principles,* making this Possibility only as an Effect of God's Omnipotency, and so purely Miraculous; alledging, *They will not deny, but God in a miraculous and extraordinary Way may bring some to Heaven.* For this shews no Charity at all either in the Principle or People; but is only a meer seeming Acknowledgment of God's Omnipotency from a Sight of the gross Absurdity, that would follow from Affirming otherwise. Those only can be esteemed Charitable in Point of Doctrine, and truly to commend the Love of God, whose Principle is of that Extent, as naturally to take in within the Compass of it both such, as have not arrived to their Discoveries, and who are also Different in Judgment from them, and that without any extraordinary and miraculous Conveyance; as being the common Means and Order of Salvation appointed by God for All, and truly Reaching All.

Moreover in the *Second Place*, far less canst thou pretend to have Charity for me, that wilt rob me of my Life, Goods or Liberty, because I cannot jump with thee in my Judgment in Religious Matters: To say, *Thou dost it for good, and out of the Love thou bearest to my Soul,* is an Argument too Ridiculous to be Answered; unless that the so doing did infallibly produce always a Change in Judgment: The very Contrary whereof Experience has abundantly shewn, and to this Day doth shew; seeing such Severities do oftner Confirm Men in their Principles, than drive

1677. drive them from them. And then by thy own
 Confession thou dost not only destroy my Body,
 but my Soul also; and canst not avoid thinking
 upon thy own Principle, but I must be Damned,
 if I persist in my Judgment: Which for thee to
 be the very Immediate Occasion and Author of,
 is certainly the greatest Act of Malice and Envy,
 that can be imagined; seeing thou dost what in
 thee lieth, thro' thy Heat of Zeal and Fury to Cut
 me off from obtaining that Place of Repentance;
 which for ought thou knowest, it might please
 God to afford me, were not my Days thus short-
 ned by thee. To alledge the Example of putting
 to Death Murderers and other such Profligate
 Malefactors (which is Allowably done by the ge-
 neral Judgment of almost all Christians) from
 thence urging, *That as this is not accounted a*
Breach of Christian Charity, so neither the other;
 will no way serve the Purpose; nor yet be a suf-
 ficient Cover for this Kind of Unchristian Cru-
 elty; because the Crimes, for which these are
 thus punished, are such, as are not Justified as
 Matters of Conscience, or Conscienciously practis-
 ed; which are unanimously condemned not only
 by the Consent of All Christians, but of all Men,
 as being Destructive to the very Nature of Man-
 kind, and to all Humane Society: And 'tis con-
 fessed even by all such Malefactors themselves,
 I know not if One of a Hundred Thousand can
 be Excepted; and the Punishment of such is
 Justifiable, as all generally acknowledge. But
 to kill *Sober, Honest Good Men* meerly for their
 Conscience, is quite Contrary to the Doctrine of
 Christ; as has been elsewhere upon other Occasi-
 ons largely Demonstrated.

This being premised, I shall briefly Apply the
 same to the several Sorts of Christians, that thence
 may be observed, whose Principles do most exactly
 agree

2. Uncharitable De-
 portment:
 To destroy
 Men for
 Conscience,
 an Act of
 Malice.

Magistrates
 putting to
 Death Ma-
 lefactors for
 their Crimes
 is no Exam-
 ple for them
 to kill good
 Men for
 Matters of
 Conscience.

agree with, and lead to that *Universal Love* and *Charity*, so much in Words commended by all; and for the Want of which every Sort take so much Liberty to Judge and Condemn each other. There are many other Particulars, by which the several Sects may be Tried in this Respect; but these Two foregoing being the Principal, I shall chiefly insist upon them in this present Application.

To begin then with the *Papists*, there is nothing more commonly acknowledged and assented to among them, than that Maxim, *Extra Ecclesiam nulla Salus*, without the Church there is no Salvation; which Maxim in a Sence, I confess to be true, (as shall hereafter appear) but according as it is understood among them, it does utterly destroy this *Universal Love* and *Charity*. For by this Church, *without which there is no Salvation*, they precisely understand the Church of Rome, reckoning, that whosoever are not of her Fellowship, are not saved. And this must needs necessarily follow upon their Principles, seeing, they make the Ceremonial Imbodying in this Church so necessary to Salvation, that they exclude from it the very Children begotten and brought forth by their own Members, unless formally received by the Sprinkling or Baptism of Water. And albeit they have a certain Place more tolerable than Hell for these Unbaptized Infants; yet hence is manifest, how small their Charity is? And how much it is confined to their particular Ceremonies and Forms? Since if they think Children born among them for want of this Circumstance are excluded from Heaven, albeit never guilty of Actual Transgression, they must needs judge, that such as both want it, and also are guilty of many Sins (as they believe all Men are, who are come to Age, especially such,

the Papists Maxim; Without the Church is no Salvation.

Their Children not Excluded from their Rigor.

1677. as are not in the Church) go without Remedy to Hell.

The Pope's
Yearly Curse
and Excom-
munication
of all with-
out them.

Secondly, All *Dissenters* and *Separatists* from the Church, *Infidels*, *Turks* and *Hereticks*, which (in short) are all that profess not Fellowship and Communion with the Church of *Rome*, and own her not as their Mother, are in a most solemn Manner Yearly Excommunicated by the Pope. And it were a most gross Inconsistency to suppose, that such, as are so Cursed and Excommunicated, and given over to the Devil by the Father and chief Bishop of the Church, can in the Judgment of the Members be saved; especially while they think, he is Approved of God, and led by an Infallible Spirit in his so Excommunicating them.

The Founda-
tion of the
Romish
Church, the
Superiority
of Peter.

And Lastly, To suppose any such Universal Love or Charity, as extending to Persons either without the Compass of their own Society, or Dissenting and Separating from them, so as to reckon them in a Capacity or Possibility of Salvation, were to destroy and overturn the very Basis and Foundation of the *Roman Church*; which stands in Acknowledging the Superiority and Precedency of *Peter* and his Successors, and in believing that Infallibility is annexed thereto.

Now, such as are not of the *Roman Society*, cannot do this; and those that do not thus, are such, to whom the Church of *Rome* can have no Charity; but must look upon them as without the Church, and consequently as incapable of Salvation, while there abiding.

Object.

If it be Objected, that the Church of *Rome* professeth Charity to the *Greek*, *Armenian* and *Ethiopian Churches*, albeit vastly differing in many things from them.

Answer.

I Answer, that whatsoever Charity the Church of *Rome* either doth, or ever hath professed to any

any of these, shall be found to be always upon a supposed Acknowledgment made by them to the See of *Rome*, as the *Mother-Church* and *Apostolick Seat*, from thence seeking the Confirmation and Authority of their Patriarchs, at least, as the *Romanists* have sought to make the World believe (how true, is not my present Business to enquire) And all these Differences of Ceremonies, that are betwixt them, are only approved by the *Romanists*, as such which are indulged to them by the *Pope*, who pretends out of a Fatherly Care and Compassion to yield these things unto them: Which, if it be true, is done by him rather to uphold the Shew of his Authority, and because Distance of Place and other Incommodities hinder him from pressing more upon them; since in Places nearer Hand, and where fitter Opportunities have been presented, he hath shewn himself very Zealous and Violent to bring all to a ready Obedience to the least of his Commands: As by many Examples could be largely proved. Yet some are of the Mind, that all these Stories, and pretended Acknowledgments of *Patriarchs* to the *Romish* See, are but the meer Effects of the Policy of that Court to uphold their Grandure; and nothing better but pretty Comedies to amuse the *Vulgar* and Credulous, and augment their Reverence towards the *Pope* and his Clergy: But whatever be in this, it is abundantly manifest, That there can be nothing more contrary to this Universal Love and Charity, than *Romish* Principles, and that no Man of that Religion, without deserting his Principles can pretend to it.

As to the other Principle of *Persecution*, how much it is preached and practised in the Church of *Rome*, will need no great Probation: Those that are acquainted with, or have heard of the *Spanish Inquisition*, of the many Inhuman Butch-

1677.

The Church of *Rome* professing Charity to some

Persecution practised and Wars fomented in the Church of *Rome*.

eries

1677. *eries and Massacres committed both in France and the Netherlands upon Men, merely for the Matter of their Consciences; the many Plots, Consultations, Combinings and Wars contrived, fomented, and carried on by the Bishops of Rome themselves, and the chief of their Clergy yielding large and voluntary Contributions thereto, for to Ruine and Root out the Dissenters from the Romish Society, after Luther appeared, cannot but see, how natural and consequential it is to Romish Principles so to do? And thence also observe, how contrary and opposite these things are to Universal Love and Charity? And how much they act the Hypocrite, when they pretend Christian Charity to any, that differ from them?*

And this manifestly appears in these two, which none of them that has Understanding to know, or Honesty to confess their Principles, can deny. I might also add a Third, which albeit by some Popish Doctors in some Nations it be denied, yet is no less firmly believed and contended for by other Eminent Persons among them, especially *Bellarmino*, and approved by the Pope himself, to wit, *The Popes Power to depose Princes in Case of Heresy, and give their Kingdoms to others; Allowing them upon that Account to fight against them, and accounting their so purchasing of them Lawful.* Small Offences heretofore would have provoked to this Sentence, as appeared in the Example of *Hildebrand* and others; but of late he is more sparing and deliberate in his Denuntiations, finding his Authority less regarded, and his Power to bring to Obedience much Abbreviated. But surely, this Principle cannot consist with *Universal Love*, when that, which by all is acknowledged to be an Ordinance of God, doth not secure the Lawful Administrators thereof from the Bitterness of it: If you will not allow
a King

The Pope's
(abbreviated)
Power of
Deposing
Princes in
Case of Heresy.

a King to be a King, albeit his Right and Title so to be is every way as good, as such among your selves, unless he be of your Mind; certainly there is but small Hopes of your Charity to other Persons? There might be much more said and enlarged as well upon this as other things, which sufficiently evidenceth, *The Church of Rome can have no just Claim to this Universal Love*; which I purposely, to avoid all manner of Prolivity, do omit.

The great Variety of Doctrines among Protestants (so called) will make it somewhat harder to decipher them particularly in this Matter; yet to take first Notice of those, who by their most publick Confessions, as well as by their Possession of whole Nations, are most commonly and universally understood to bear that Name, (to wit) the *Lutherans* and *Calvinists* seems most regular.

Protestants
Principles.

1. Luther-
ans and Cal-
vinists.

And because of their Unity, as well as of several others in that Doctrine and Practice of Persecution, I shall make my first Observation from thence; which being not only held by them, but also by several others dissenting from both of them, may be termed (the more the Pity) *A General Doctrine of Protestants*: How far this contradicts *Universal Love*, is before-mentioned. But as to them, it has this additional Aggravation (which is very considerable) *That they do*, and that upon their owned Principles, so rigorously Persecute one another, not permitting one another the free Exercise of their Conscience in their respective Dominions; albeit they acknowledge, that they agree in Fundamentals, and that they have both upon the same Design of Reformation departed from Antichrist. How then can these Men pretend to any thing of *Universal Love* or *Charity*, who upon so small Difference, by themselves not esteemed Fundamen-
tal,

Persecution
their Do-
ctrine and
Practice.

1637. *England* tal, do deny one another the very common and
influenced at natural Benefits of the Creation? And of this the
Variance. Island of *Great Britain* can give good Evidence.
 For albeit the *Protestants* there be in a Sence all
Calvinists, or at least not at Variance in that,
 which was and is the great Controversy among
 the *Lutherans* and *Calvinists* abroad; and that
 their Difference lies only in the Matter of the
 Government of the Church; and some other
 Ceremonies; many of which *Calvin* himself con-
 fesseth not to be of that Consequence, for (which
 the Godly should be at Variance; yet how little
 Charity they have to one another, and how great
 and irreconcilable Prejudice and Malice, is open-
 ly known to the World!

So that upon this Account the Prelatick Party
 has persecuted the *Presbyterian*; and the *Presbyte-*
rian them, as they respectively found themselves
 in a Capacity to do it; not only to the Ejection
 of the *Clergy* for this Difference out of their Fun-
 ction, and the Excommu-
Excommu- nicating one
nicating one another.
 another. Cursing one of another; but also to the turning
 in and out of *State-Officers*, to the Imprisoning,
 Forfeiting, Banishing, yea, and Judicial Execu-
 tion both of private and publick Persons. Not
 to mention the horrible Devastations and publick
 Wars, whereby this Island became as a bloody
Wars and Tragedy to the Ruin of Thousands of Families;
Bloodshed. which took its Rise from their Differences, and
 was carried and fomented from the very Pulpits
 under this Notion. Also those common and usu-
 al Denominations, wherewith they used (and yet
 do design on) one another, are not unknown, as,
Self-seeking and *self-separating Hypocrites*, *sediti-*
ous Incendiaries, *presumptuous Rebels*; and on the
 other hand, *Proud* and *Bloody Prelates*, *Ignorant*
 and *Ungodly Curates*, *Wicked* and *Hateful Malign-*
nants, *Idolatrous* and *Superstitious*.

I could

I could also (were it not both tedious and troublesome to repeat such stuff) give Instance of not much less Severity and Reproaches very near of the same Quality, that have passed betwixt other *sub-divided Species of Calvinists*; as betwixt the *Remonstrants* and *Contra-Remonstrants* in *Holland*, upon the Difference of their Principles, albeit they agree in the Matter of Government; and the *English Presbyterians* and *Independents*, who quarrel not much (at least the Generality of them, as themselves are willing the World should believe) about Principles, but only in a small Circumstance of Government. All which doth well witness, how void those Men are of *True Charity*! And how far from that *True, Universal Christian Love* so much commended and pretended to by them? Especially considering, that these are not only some Personal Infirmities, or Escapes of private Persons among them; but the universal, necessary and consequential Effects of their respective Principles, which proceed from them as Men so circumstantiated and related to such and such Fellowships and Societies.

1677.
Severity and Reproaches betwixt Remonstrants, &c. and Presbyterians and Independents.

There is another Principle not only common both to *Lutherans* and *Calvinists*, but even to those *sub-divided Calvinists* (I mean the *Episcopalians* and *Presbyterians*) which cannot but obstruct and necessarily hinder this *Universal Love*; to wit, *The pressing after, and seeking to establish a National Church*; whereby upon the Magistrates, or great Part embracing any Religion, they distribute the whole Kingdom into several Parishes or Congregations, and appoint Preachers of that Way to them all: So that a Man cannot be a Member of the State, without he be a Member of the Church also; and he is robbed of the very Privileges, which he ought to enjoy as a Man, unless he will agree (albeit against his Conscience)

The Evil of National Churches, Parishes and Preachers, &c. set up and established.

1677. ence) to every Circumstance of that Church, which is Established in the Country he lives. For the making of which the more effectual, the Law in our Country provides, that when a Man is Excommunicated or cast out of the Church, he is also cast out of the State. So that a Man upon the Churches Censure for a Matter meerly Consciencious, incurs the same Hazzard of the Loss of his Estate and Liberty, as if he had been guilty of some hainous Crime towards the State. But how can those pretend to *Universal Love*, that have thus confined all, both Spiritual and Temporal Blessings to their Sect, that they think not Men worthy to live as Men, or breathe the common Air, unless they will *subscribe* to all their Sentiments? Surely, this is far from the Nature of God's Love, that causes his *Sun to rise both upon the Just and Unjust!* Thus far as to Persecution, and what depends upon it.

Excommu-
nication, the
Evil thereof.

I observed before, that the general Defect of this *Universal Love* did proceed from wrong Notions concerning the Love of God; for such as confined God's Love, did consequentially confine their own.

Now the chief Way, whereby Men by their own Narrow Opinions seek to limit and confine the *Universal Love* of God, is by proposing the necessary Means of Salvation appointed by God, as not reaching to all; for such, to whom they reach not, we cannot suppose to have any real Love extended to them: In this the Generality of Protestants are deficient; albeit some exceed others in a particular Respect, as shall be hereafter observed.

Lutherans
&c. hold, No
Salvation
without the
Knowledge
of Christ and
the Scrip-
tures.

That wherein they are generally wanting, is by affirming, *That there can be no Salvation without the explicit Knowledge of Christ, and Benefit of the Scriptures.* This is held both by *Lutherans, Calvinists and Arminians*, I mean, by these Churches

Churches; whatever may be the private Sentiments of particular Persons among them. 1677.

Now whereas all these do acknowledge, *That many Thousands, yea, whole Nations have been and are Excluded from the Benefit of this Knowledge;* they must necessarily conclude *Salvation impossible to them,* and so they can have no Charity for them, so as to suppose a Possibility of Salvation to them. And this goes directly against, and destroys the Nature of *Universal Love*, which cannot be entertained towards any, but upon the Supposition, that they are under a Possibility of being Saved; or that those Circumstances they are under, not being in themselves (simply considered) sinful (as being such, as are not in them to help) do not absolutely exclude them from it. I confess, that I cannot have Charity to a wicked Man, that he can be saved, so long as he continues wicked; and if thence they should seek to infer, *That so likewise—*

We cannot have Charity to those Men, that want the Scriptures and the Outward Knowledge of Christ, that they can be saved, so long as they want that: Therefore as the one is not contrary to Universal Love, neither is the other.

Object.

I answer, The Comparison holds not at all; because the Ground of my not having Charity to him, is his continuing in a Thing, which himself knows to be displeasing to God by the Law of God, which he has revealed to him, and acknowledges to be Good; and therefore the Ground of my Hopes of him, that he may be Saved, if he Repents, is, because he *knows the Means how to repent, and be converted.* So my *Universal Love* reaches to him not only in that I believe, 'tis possible for God to bring him out of his Wickedness; but in that I acknowledge, that God in order thereto has actually made manifest to him the Way, how he may be converted:

Answer.

The Ground of our Universal Love.

1677. And so I exclude him not from the *Universal Love* of God, which I suppose in that Manifestation of his Will to have already really touched and reached him. But the other Case has no Parity with this. For first, That Defect of the Scriptures and outward Knowledge of Christ in the Indians is providential. an *Indian* or *American*, &c. is no wilful, malicious Act of them against any Law known to them; but is the meer Providence of God by them inevitable: Neither is it unto them any Moral Evil, that they are *born* or *brought up* in these Parts, or come not to those Places, where they may learn and find that Knowledge. If I then judge, that God's Love reaches not any such, whom by this Providence he has permitted to be thus *Born* and *Educated* in Order to Save them, my *Universal Love* can no ways reach to them, so as to suppose *Salvation possible* to them, not because they refuse or resist the Means of Knowledge and Salvation appointed to them of God; but because they want it by the Will of God, who thought not meet to give it to them. I look not upon it as my Work in this Treatise, to refute this Doctrine, and shew its Contrariety to Truth and Scripture, having done that largely else-where, (as in my *Apology Expl.* of the 5th and 6th Proposition;) it is enough here, that I shew, that such as hold this Opinion cannot justly pretend to *Universal Love*: As doth evidently appear by what is said, and needs no further Question.

Perhaps the *Socinians* may step in here, or others of more general Principles, who will Affirm, *They do not believe, that the want of this Explicit Knowledge doth necessarily Exclude Men from Salvation.* It is true, there are some of that Mind; but it were hard to rank them under any particular Denomination: It being rather a Notion of those Men, of whom I made mention

tion before, that are uncertain in their Principles, and join with no People absolutely, than acknowledged by a People or any publick Confession of any United or gathered Church and People.

The Socinians generally lay very great Stress upon the outward Knowledge of Christ, and do believe, the outward Knowledge of Christ, or of the Resurrection at least, to be absolutely needful, holding the Sufficiency of that alone upon Rom. 10. 9. But passing that, and taking it for granted, that the Generality of Socinians, and several others with them (who being all taken in Cumulo) may pass, for as much as a whole Body of People do believe and affirm Salvation even possible to such, as are by an inevitable Fate excluded from the Benefit of that External Knowledge, in that they say,

Socinians
Belief of the
Outward
Knowledge
of Christ, and
Resurrection
as necessary
to Salvation,

That such, as will improve that Light of Nature, which all Men have given them of God, and Exercise that common Principle of Reason, may from the Works of Creation and Providence certainly conclude, That there is a God, forsake many Evils, and do much Good; and that such as do thus improve this Natural and Common Light, do obtain of God to send them miraculously either some Man or Angel to signify to them the Outward Knowledge or Resurrection of Christ, that they may believe it, and be saved.

Object.

I Answer: This doth not reach the full Extent of Universal Love; because it still limiteth it to this External Knowledge, and supposeth no Means of Salvation without it. And next, because it supposeth somewhat Miraculous, which as has been before observed, is a Limitation not to be admitted in this Case. But if any would affirm, That the Improving of this Natural Light proved to them a Means of Salvation, without supposing any Necessity of having the Outward Knowledge of Christ at all, albeit

Answer,

1677. it would seem^d by the Extent of their Charity, that their Love were very Universal; yet they do not establiſh true Universal Love, more than the other. Because nothing is true Universal Love, but that which naturally proceedeth from the true Love of God, and is founded upon good and ſound Principles deduced therefrom, and which hath not its Riſe from the Love of Self, or from a Selfiſh Principle: Which though it may have a Shew of Universal Love, is not really ſuch; eſe he that would affirm, *He believed, that all Men, as well the Wicked as the Godly, the Unbelieving as the Believing ſhould be ſaved, and that no Wickedneſs can binder a Man from being Saved*—Might be ſaid to be a truer Preacher of Universal Love, than any, and moſt Charitable of all Men; and yet how would this be juſtly condemned by all Chriſtians? There can then be no true Universal Love, but that which is built upon the Love of God, and is pure, and of the Nature of it.

The Light
of Nature
in Order to
Salvation, an
Exalting of
corrupt Rea-
ſon, not true
Operation.

So then, thoſe that affirm, *That Men may be ſaved, even without the Outward Knowledge of Chriſt, and of the Scriptures, if they improve the Light of Nature*; Whether it be that they judge, that the Light of Nature can carry them through to the End, and accompliſh the Work; or that they ſuppoſe, the Improving of it will procure any ſuch Miraculous Revelation; do not truly Preach or Eſtabliſh Universal Love, becauſe the ſame is not founded upon the true Love of God, but is an Exalting of the Nature and Reaſon of Man, which is really defiled, and proceeds from Self. Since theſe Men for the moſt part do look upon Grace, or the Operation of the Spirit in the Saints, as but a meer Fancy. So I ſay, theſe Men do not commend the true Love of God, which is contrary to Self; but only their own corrupt Nature and Reaſon: And do therefore
really

really oppose and slight the *Universal Love* of 1677. God, in that they suppose Man capable of himself to save himself without Christ the alone Mediator; in and by whom the *Universal Love* of God to all is only extended. For whom-ever God loves, he loves them in Christ, and no other ways; and this Love of God in Christ cannot be truly received and entertained to the Salvation of the Soul, but as the Old Man, the first Man with his Deeds (which are altogether corrupted, and can claim no share in Man's Salvation) is put off and done away; and as the New Man, that proceeds from a Divine Spiritual Seed, which is not of nor from Man's Nature, comes to be born and brought forth in the Soul.

But much more do they contradict and declare themselves void of and Strangers to the *Universal Love*, who hold the precise Decree of Reprobation, with the other Principles depending there-upon, in believing, That the far greater Number not only of Mankind, but even of those that profess the Name of Christ, are necessarily damned, and that by Virtue of God's Absolute Decree, who from all Eternity ordained to create them for that very End, and appointed them to walk in such Wickedness, for which he might condemn them, and punish them Eternally: So that not only such, as are ignorant of the History of Christ, and of the Scriptures, are certainly Damned; but even most of those who have the Benefit of this Knowledge, are notwithstanding Damned also, for not right using and applying the same, which miserable Crime they necessarily fall in, because that God, albeit He publicly and by his Revealed Will doth invite them all to Salvation, yet by a secret Will unknown to Men, He doth with-hold from them all Power and Grace so to do.

The Principle of Absolute Reprobation is contrary to God's Universal Love and Invitation.

Now I say, whoever are of this Mind (as all Calvinists generally are) cannot justly pretend to

1677. *Universal Love*; for seeing they limit the Love of God to a small Number, making all the rest only Objects of his Wrath and Indignation, they must by Consequence so limit their own Love also: For God being the Fountain and Author of Love, no Man can extend true Christian Love beyond his; yea, the greatest and highest Love of any Man falls infinitely short of the Love of God, even as far as a little Drop of Water falls short of the great Ocean.

Now, none of these Men, without manifestly contradicting their own Principles, can pretend to have Love to any of those, that are thus predestinated to Death: For what Sottishness were it, and Inconsistency to pretend Charity to such, so as to suppose a Possibility of Salvation for those, whom God hath appointed to be Damned; and to be Sons of Perdition? For to say, *We ought to have Charity to all, because we know not, who is appointed to Life, or may be called to it*, saith nothing to solve this Difficulty.

Reasons.

1.

Because even to such, as may be supposed to be Elected, I am not to have Charity, so long as I see them in Wickedness, and in any Unconverted State; for that were to walk against all true Judgment, and a putting Light for Darkness, and Darkness for Light; a calling Good, Evil; and Evil, Good, which is expressly forbidden.

2.

Next, This were to make true Christian Love as *blind*, as the *Heathens* supposed their god of their *Lustful Love* to be: For I ought to love Men for some Real Good I see in them, as feeling them to partake of, and grow in the Love of God; and not upon a meer *perhaps* God may do them good, *perhaps they may be called*; unless I believed, there were something of God in all, given them in order to call them,

Thirdly,

Thirdly, Seeing these Men do believe and affirm, *That as God in this Case appoints the End, so he doth the Means also*; They are not only obliged upon their Principle, without all Charity to conclude as Damned, and appointed to Damnation all such, as have not the Benefit of these Means they think needful; but even all such among themselves enjoying these Means, in whom appear not (according to their Notion of it) True and Convincing Tokens of Conversion. And as this Doctrine naturally leads from any thing like *Universal Love*; so (as I observed before) it so leaveneth and defileth with an Unlovely Humour such, as strictly and precisely hold it, that for most Part they are observed to be Men of peevish and persecuting Spirits.

For these two Principles, to wit, *That of there being no Salvation without the Church among* The Root of that bloody and Antichristian Principle of Persecution. *Papists (as precisely understanding it of the Church of Rome) and this of Absolute Reprobation among Protestants, are the very Root and Spring, from whence flows that Bloody and Antichristian Tenet of Persecution for the Case of CONSCIENCE; and therefore both it and they are directly contrary and diametrically opposite to the True, Catholick, Christian Love of God.*

SECT.

1677

S E C T. V.

Some Principles of CHRISTIANITY proposed, as they are held by a great Body of People, and whole gathered Churches in Britain and Ireland; which do very well agree with True Universal Love.

Such as most commonly complain for the Want of *Universal Love*, do alledge this Defect to proceed from the Nature of a *Sect*, unto which they think this Want of *Charity* so peculiar, that from thence they conclude, that it is impossible either for any *Sect* universally to have this *Universal Love*, or for any Member of a *Sect*, so long as he stands to his Principles, or is strictly bound up and tied to a *Sect*, to have this *Universal Love*. And indeed, this in a great Measure is too true, if the Nature of a *Sect* be rightly understood; and therefore to avoid Mistakes, it will be fit to Inquire somewhat in this Matter.

A *Sect* justly
so called.

A *Sect* is commonly and universally taken in the worst Part, and always so understood, where it is mentioned in the Scripture; as being either really understood of such as are justly so termed, *Acts* 5. 17. *ch.* 5. 5. *ch.* 26. 5. or Reproachfully cast upon such, as ought not to have been so denominated, *Acts* 24. 5. *ch.* 28. 22. For a *Sect* is a Company of People following the Opinions and Inventions of a particular Man or Men, to which they adhere more, and for which they are more Zealous, than for the Simple, Plain and Necessary Doctrine of Christ. But such as are not a *Sect*, nor of a *Sect*, are those, That follow the Faith and Doctrines of Christ, and receive and believe the same, as purely Preached and held forth by

The Follow-
ers of Christ
are of no
Sect.

by him unto them, and not as by the Recommendation of Man, as clouded and incumbered with their Interpretations and Additions: And so are meer Christians, and yet true and Faithful Ones too; yea, the most True and Faithful.

Now, which of the several Sorts of Christians are to be accounted Sects, and which not, is a great Question; and would take a larger Discourse, than is proper to be inserted in this Place, truly to inquire into it: And therefore it shall suffice me at this Time to have asserted this in general, which, I judge, will be generally accorded to by All; and leave the Application to each understanding Reader: For the Clearing which there may several weighty Observations fall in hereafter. Probably this will be almost granted by All, and I am sure, may be truly affirmed, That *Whatsoever People hold forth and preach Doctrines, which in the Nature of them contradict and are inconsistent with true Universal Love, such may truly be termed a Sect*; Which may be easily applied to those heretofore mentioned. And so consequently, *Whoever hold forth Principles and Doctrines consistent and agreeable therunto, are and may truly be esteemed meer Christians, and no Sect.*

Next, The Nature of a People's Society, and the Causes drawing them together, with the Method of their being gathered, does much contribute to Evidence, whether they are to be esteemed a *Sect* or not? First, *Whose Fellowship stands meerly in Judgment, and in that which reacheth the Understanding, and so are joined together in and for One Opinion, are only to be esteemed a Sect, however true their Notions may be supposed to be.* For the true Principles and Doctrines of Christ albeit they do truly reach the Understanding, and require its Assent; yet they are of an Operative Nature: However they may be held

Societies contradicting Universal Love are truly termed Sects.

1. Mark of a Sect.

True Principles are of an operative Nature to Conversion, the False not so.

1677. by one or two Members of the Church, without working upon their Hearts; yet cannot be held, nor never was by any entire Society, without Purifying their Souls, and reaching to and working upon their Hearts to a True and Real Conversion, I mean, upon the greatest and most considerable Part: But false Doctrines may be firmly believed by a whole Society without having any Operation. For the Gathering of the Apostles and Primitive Christians was an Uniting of Hearts, and not of Heads only: Those *Three Thousand Converts* were pricked in their Hearts, and not in their Heads only: Yea, where there may be a Dissent in some things in Point of Judgment, if there be this Unity of Heart through the Prevailing of the same Life of Righteousness, yet the true Fellowship is not broken. As appeared in the Example of the Apostles themselves.

The Gathering of the true Church its Rise and Foundation.

Now these People, who hold forth the Principles and Doctrines hereafter to be mentioned, were not gathered together by an *Unity of Opinion*, or by a tedious and particular Disquisition of *Notions* and *Opinions*, requiring an Assent to them, and binding themselves by Leagues and Covenants thereto; but the Manner of their Gathering was by a secret Want, which many truly tender and serious Souls in divers and sundry *Sects* found in themselves: Which put each *Sect* upon the Search of something beyond all Opinion, which might satisfy their weary Souls, even the Revelation of God's Righteous Judgment in their Heart to burn up the unrighteous Root and Fruits thereof; that the same being destroyed and done away, the inward Peace and Joy of the Holy Spirit in the Soul might be felt to abound, and thence Power and Life to follow him in all his Commandments. And so many came to be joined and united together in Heart and Spirit in this

this One Life of Righteousness, who had long been wandering in the several Sects, and by the inward Unity came to be gathered in One Body: From whence by Degrees they came to find themselves Agreed in the plain and simple Doctrines of Christ. * And as this Inward Power they longed for, and felt to give them Victory over Sin, and bring the Peace that follows thereon, was that, whereby they were brought unto that Unity and Community together, so they came First thence to Accord in the Universal Preaching of this Power to All, and directing all unto it: Which is their First and Chiefest Principle, and most Agreeable to this *Universal Love*, as I shall hereafter shew.

And it is very observable, that as those, whose Gathering and Fellowship arises from this meer Unity of Notions and Opinions, do usually derive their Name and Designation from their First Authors, Inventors and Fomentors of those Opinions (as of Old the *Arians*, *Nestorians*, *Manicheans*, &c. and of Late the *Lutherans*, *Calvinists*, *Armenians*, *Socinians*, *Mennonites*, &c.) so those People, whose Unity and Fellowship did arise from their Mutual Sense of this Power working in and upon their Souls, that Society derives not their Name from any Particular Man; and therefore are providentially delivered from that great Mark of a *Sect*. But as the Ungodly will be always throwing some Name or Reproach upon the Children and Servants of God; it being

* Which External Agreement as well in Doctrines as in the Practices necessarily following thereupon, became as one External Bond and Tye of their Outward and Visible Fellowship obvious to the World, whereby they are Distinguished even to the Observation of Man from the several Sects Professing the Name of Christ; as the True Christians of Old were by their Adherence to the Orthodox Principles from other Hereticks, that laid Claim likewise to be Christians.

obser-

1677. observed, that through the *deep* and *inward* Operation of this Power in *them* a Dread took hold on them, not only to the begetting of God's Fear in their Hearts, but even to the Reaching and Instructing of their Outward Man; hence the Name of *Quakers* or *Tremblers* hath been Cast upon them: Which serveth to distinguish them from others, though not Assumed by them. Yet as the Christians of Old, albeit the Name of Christian was cast upon them by way of Reproach, gloried in it, as desiring above all things to be accounted the Followers of Christ; so they also are glad, the World Reproacheth them as such, who Tremble before the Lord, and who work out their Salvation in Fear and Trembling. And truly, the Lord seems by his Prophets of Old to have foretold, that his Children should be so Reproached; as Isa. 66. 5. *Hear the Word of the Lord, ye that Tremble at his Word; your Brethren that hated you, that cast you out for my Name's Sake, said, Let the Lord be Glorified, and He shall appear to your Joy, and they shall be ashamed:* Where a Joyful Appearance of God is promised to these Hated and Reproached Tremblers or Quakers. And Jer. 33. 9. does more clearly Prophecy, how this Reproachful Name, when cast upon his Children, shall be Owned and Countenanc'd by the Lord, in these very plain and comfortable Words: *And it shall be to me a Name of Joy, a Praise and an Honour before all the Nations of the Earth, which shall hear all the Good, that I do unto them, and they shall Fear and Tremble (or Quake) for all the Goodness and for all the Prosperity, that I procure unto it*

The Honour where with the Lord will Honour his despised People.

* Alias, Them.

2. Mark of a Sect.

As the Nature of a *Sect* ariseth from the Love of Self and its Production, so in the Last Place there can be no more signal or certain Mark of a *Sect*, than *When a People seek to advance and propagate*

pagate their Way in the Strength of their Own Spirits, reckoning the Preaching and Publishing thereof by their own Natural, or Acquired Parts, without the Necessity of the Inward Motion of the Holy Spirit, both lawful and commendable; and not only so, but the Advancing and Establishing of the same by Outward Force and Violence. For here is Man working without God or the Guidance of his Spirit in his own meer Strength and Will, to set up his own Images and Inventions under a Pretence of Truths and pure Christianity: But those that dare not seek to Advance even that, which they are perswaded is Truth, in their own Will and Spirit (far less by outward Force and Violence) but in and by God's Spirit, as he leads and moves to it by his Life and Power, shew, that such are not a *Self*, nor Followers of Man's Inventions, but of Christ alone, waiting to follow Him, as He acts and moves them by his own Spirit and Power: And therefore are no *Se-ctarians*, but meer *Christians*.

1677.

A *Self* arises from the Love of Self;—

—But the Truth from the Denial of Self.

The Chief and First Principle then held by those Christians, which (as I observed before) naturally ariseth (and was assented to by them) from their *Inward Sense*, that Tied them together, is, 'That there is Somewhat of God, some Light, 'some Grace, some Power, some Measure of the 'Spirit, some Divine, Spiritual, Heavenly, Sub- 'stantial Life and Virtue in All Men, which is a 'Faithful Witness against all Unrighteousness, 'and Ungodliness in the Heart of Man, and 'leads, draws, moves and inclines the Mind of 'Man to Righteousness, and seeks to leaven him, 'as he gives Way thereunto, into the Nature of 'its Self; whereby an Inward, thorow and real 'Redemption may be wrought in the Hearts of 'All Men, of whatsoever Nation, Country or 'Kindred they be, notwithstanding whatsoever

I.

That there is Somewhat of God, his Life and Light in All Men able to bring them to Salvation.

Out-

1677. 'Outward Knowledge or Benefit they be by the Providence of God necessarily deprived of: Because whatsoever they want of that, yet such a Measure of this Light, Seed, Life and Word is communicated to all, as is sufficient truly to Convert them from the Evil of their Ways, purify and cleanse them, and consequently bring them to *Salvation*. And in the Affirming of this, they do not at all Exalt *Self* or *Nature* (as do the *Socinians*;) in that they freely acknowledge, That *Man's Nature is defiled and corrupted, and unable to help him, or further him one Step in Order to Salvation*, judging nothing more needful, than the full and perfect Denying and Mortification of *Self* in Order thereunto. Nor do they believe, this Seed, Light and Grace to be any Part of Man's Nature, or any thing, that Properly and Essentially is of Man; but that it is a Free Grace and Gift of God freely given to All Men, in Order to bring them out of the *Fall*, and lead them to Life Eternal. Neither do they suppose, this Seed, Word and Grace, which is sufficient to lead to Salvation, to be given to Men *without Christ*; for they believe it to be the Purchase and Benefit of Christ's Death, *who tasted Death for every Man*: So that they Confess all to be *derived* to them in and by Christ, the *Mediator*, to whom they Ascribe all. Yea, they believe this Light, Grace and Seed to be no other, but a Measure of that Life and Spirit, that was In Christ Jesus; which being in Him, who is the Head, in the Fulness of it, is from Him (in whom it Resideth) as He is Ascended up unto, and Glorified in the Heavens, *Extended to all Men*, in Order to Redeem them from Sin, and Convert them to God.

Thus according to this Principle, without attributing any thing to *Self*, or to the Nature of Man, or Claiming any Thing without Christ,
The

The *Universal Love* of God to *All Men* is Exhibited whereby the Means of Salvation by Christ, and Reconciliation unto God is so Asserted, that No Man is altogether Excluded from it, but each so Reached, as puts him in a Capacity to be Saved. Such then, as Believe and Preach this Doctrine, must of Necessity be esteemed great Advancers and Assertors of *Universal Love*, as those that truly Establish it not through any Uncertainty or Doubtfulness in themselves, but upon their own Firm and Acknowledged Principles, since that doth necessarily Extend their Charity to the not only Supposing, but even Concluding *Salvation possible* not only to the several Sorts of Christians, but even to such, who by the Disadvantage of Education, and the Remoteness of their Habitation are Ignorant of the Name of Christ. Providing, that this Seed, Grace, Word and Light, which is in them All, and the Free Gift of God to them all, Receive Place in their Hearts, so as to work out the Fruits and Nature of Unrighteousness, and to beget them unto Righteousness, Purity and Holiness. Which according to this Principle is believed to be very Possible, where the External Knowledge is thus unavoidably Wanting. For albeit those, who hold this Principle, do believe, that the Outward Knowledge of Christ, and those other Advantages, which from the Use of the Scriptures are enjoyed among Christians, are very Comfortable, and conducing to facilitate Salvation, yet they reckon them not absolutely Needful, holding them only to be Integral, and no Essential Parts of Christianity: For they place the Essence or Being of Christianity only in the True and Real Conversion of the Heart, by virtue of the Operation of this Light, Seed and Grace there.

1677.

Salvation possible to Heathens in the most Barbarous and Unciviliz'd Places of the World.

P

Even

1677.

Even as the Essence and Being of a Man Consists in the Unity of Soul and Body, which is enough to Denominate One a Man, albeit he should want a Leg or an Arm, an Eye or an Ear, or have some other Defect, or even should be destitute of some of the Faculties of the Mind, as of the Memory, &c. that other Men have; yet such a one would still, and that truly be called a Man, albeit not a compleat and entire Man. Yes, those that live in the most Barbarous and Unciviliz'd Places of the World, where they are destitute and ignorant of all the Liberal Arts and Sciences used among us, and of all those Conveniences, which so much Conduce to the facilitating of *Human Society*, and accommodating of Mankind in their Living together; I say, those are still truly accounted Men, as having that which is truly Essential or Constitutive of a Man, as such. In like Manner, this Principle supposeth the Possibility of *Salvation* both to those commonly called *Heathens*, and to many among the Dark and Erroneous *Sects of Christianity*, in that this *Essential Part of Christianity* is Extended to them, albeit they want those other *Integrals* and Comfortable Parts, which may in and with Respect to the *Spiritual Man* be fitly Compared to these Defects, that those *Barbarous Nations* want, which we Enjoy, as to the Natural Man. As none can deny, but this Principle is most Agreeing to *Universal Love*, so the Practice of all even of those that deny it, doth evidence and

Let not the Reader think strange, that I assert this Principle, and enter not upon the Probation of it (having done that largely elsewhere, as in my *Apology*) it not being my Business here so to do; but only to shew, how such and such Principles do not agree with *Universal Love*: As on the other Hand, when I make mention of other Principles, I do not offer to Refute them; it being enough here to Demonstrate, that they are Contrary to *Universal Love*.

shew,

shew, how agreeable it is as well to the *Logic* of 1677. God as to *Right Reason*, where, when ever any of the *Sects* come to deal with the *Heathen* or any such, against whom they cannot urge any thing from *Scripture* or *Tradition*, as being *Principles* not acknowledged by them; then they are always forced to recur to an *Inner*, *Innate Light* in the *Soul*, to which they labour to make manifest their *Principles*: Albeit they differ about the *Nature* and *Sufficiency* of it; yet they are forced to Concede, *That this is God's Love to Man-kind*, and that in this the *Universal Love of God is Extended to A. L. E.* So that to every one, to whom they come to Preach, they may find something, by which they may urge or commend their *Doctrine*: Of which I shall give one singular Example out of the Words of *Franciscus Xavierius*, a *Jesuit*, whom that Tribe for the high Esteem they have of him, term the *Apostle of the Indies*; as it is Recorded in *Bernhardus Koner's* *Descriptio Regni Japonia*, P. 195. Cap. 8: where he puts down the Words of *Francis Xavier's* Letter thus, (p. 247.) The *Amatourians*, before they received *Baptism*, were distressed with an odious and troublesome *Scruple*, to wit; That God seemed not unto them *Merciful and Bountiful*, who had *Condemned* all the *Japonians* before our coming to *Eternal Punishment*; especially, who ever did not *Worship God*, according as we *Preached*: And therefore they said, that He (to wit God) had wholly neglected the *Salvation* of all their *Predecessors*, in permitting, that these *Miserable Souls* should altogether be destitute (to their utter *Ruin*) of the *Knowledge of Saving Truth*. This most odious *Thought* did much draw them back from the *Worship of the True God*; but by the *Help of God* this *Error and Scruple* was taken from them. For we First did demonstrate unto them, that the *Divine Law* was the *Oldest of all*;

Franc. Xavier's Letter of the Conversion of the Japonians.

1677. *yea, before any Law was made by the Antients.*
 Taught by Nature not to Kill, &c. *The Japans knew by the Teaching of Nature, that it was unlawful to Kill, Steal, Forswear and other things contained in the Ten Divine Laws, as was evident in that, when any of them Committed these Crimes, they were Tormented by the Pricks of their Consciences: That hence Reason its self doth Teach to flee the Evil, and follow the Good, and therefore was Implanted in the Minds of all Men by Nature: So that all have the Knowledge of the Divine Law from Nature, and of God the Author of Nature, before Discipline be added. Of which, were it doubted, Trial might be made in some body altogether Void of Discipline, who has been Educated in some Mountain or Wilderness without any Knowledge of the Laws of his Country: For if such an one, that altogether Ignorant and Unacquainted with Humane Discipline, were asked, Whether to Kill a Man, to Steal, and these other Things, which the Law of God forbids, were Sinful or not? Or if it were not right, to forbear these things? Truly, I say, such an one utterly Ignorant of Humane Discipline, would so answer, that it would easily appear, that he were not Void of the Law of God. From whence then shall we judge, he has drawn his Notion, unless from God himself, the Author of Nature? If then this be manifest in Barbarous Men, how much more in Men Civiliz'd and well Educated? Which being so, it necessarily follows, that the Divine Law was Implanted in Man's Heart, before all Laws made by Man. This Reason was so manifest to them, that they were fully satisfied, and so being delivered from these Snare's, did easily subject themselves to the sweet Yolk of Christ. Thus far Xaverius.*
 Thus it may seem, that to satisfy these Japonians, that their Fore-fathers were not all necessari-

ly Damned; and to shew, that the *Universal* 1677.
Love of God reached unto them to put them in a
 Capacity of *Salvation*; This Cunning *Jesuite*
 could not find an other Way, than by Asserting
 this Principle: Albeit it be no ways Congruous to
 the Doctrine of the Church of *Rome*. For these
 Antient *Japonians* could not be esteemed Mem-
 bers of the Church of *Rome*; and as not being
 such, according to the *Romish Principle* (who
 say, *There is no Salvation without the Church*, that
 is, *without the Church of Rome*) must needs have
 been Damned.

Secondly: That Notion and Definition of a
 Church, which naturally arises from this Princi-
 ple (and is accordingly believed by the Assertors
 of it) doth also both very well Agree to and Esta-
 blish this Doctrine of *Universal Love*. For by
 vertue of this *Seed and Light* Extended by Christ
 unto the Hearts of all, it being supposed, That
 Men may thereby be truly Converted, and con-
 sequentially United to Christ, it naturally fol-
 lows, That such may become *Members of the*
Church: Else none of Old, but the Families of
 the *Patriarchs* and of the *Jews* could have been
 judged to be *Saved*; nor yet any, during all the
 Time of the *Apostacy*: Which as it is False in its
 self, will be hardly Affirmed by any, And
 therefore since such might be *Saved*, they must be
 esteemed Members of the Church; *without which*
 (in this large Sense) *there can be no Salvation*, as
 including the *whole Body of Christ*: Of which Body
 who are not, are certainly *Excluded*. And
 therefore it is, that the Church *Catholick* or *Uni-*
versal is not so Confined to any *Self, Form or Ex-*
ternal Profession, as that those, that are not Ini-
 tiated in those Forms, are Excluded absolutely
 from being Members of the Church; unless it be
 upon *Refusal or Resistance* of the *Will of God*
 really manifest to them, as drawing them to the

II.

That by
 Virtue of
 that Light
 Men may be
 Converted,
 and become
 Members of
 the Church,
 without
 which is no
 Salvation.

1677. Practice of particular Things. For it hath pleased God at several Times to Require several things both of Particular Churches and Persons, which he has not of others: As to the Jewish Converts, To *Abstain from things strangled and Blood*; and to the Churches of the Gentiles, *Not to Circumcise*; (which was permitted to the Christian Jews for a Time): And from particular Persons many particular things have been Required: Which, albeit they were not *general Obligations* upon all Christians, yet in so far as manifested to, and Required of them, were sufficiently Obligatory: And their *Disobedience* to them should have been in them a *Breach* of their General Obligation of Obedience (which we owe to God in all things He Requires) and consequently Pernicious; however others, to whom they have never been Revealed nor Required, might have been Saved without them.

III. Thirdly: As the Asserting of Principles, which commend the Love of God, and shew the Great Extent of it to Mankind, do most agree with *Universal Love*; so this People in another Chief Principle of theirs do greatly shew it. For as by the Preaching of this *Universal Principle* of the *L I G H T*, they shew the *Extension* of God's Love to All; so by Preaching, that God both doth, and is willing to *Reveal* his Will *Immediately* by his own Spirit in the Hearts of all those, That Receive his *Light*, that so they may be guided, acted and led thereby, and know the Mind of God thus *Inwardly Immediately* in themselves; they hold forth the *Intension* of God's Love to all those, that follow and obey him: so that they neither bind up this *being led by the Spirit of God* only to themselves, nor stint it to singular and *Extraordinary Occasions*; but hold it forth as a Common and *Universal Privilege* to all true Christians and Members of the Church.

Now

1677.

Now this *Dodrine* greatly commends the *Love* of God, and Establisheth the Principle of *Universal Love*, in that it shews, how universally God hath offered this blessed Privilege to all, in that He hath given his Light unto all; upon the receiving of which this *Immediate Guidance* of the Spirit followeth, as a necessary Concomitant: For such as deny this *Immediate Revelation* of God's Will by his Spirit in the Hearts of his Children, to be a *Common and Universal Privilege* to all true Christians and Members of the Church, must needs suppose the Knowledge of his Will necessary for them, to be communicated to them by some other External Means, as by outward Writings and Precepts; infomuch, that all such, as are robbed of this Benefit, are necessarily Excluded from partaking of the *Universal Love* of God, in Order to the Salvation of their Souls.

Fourthly: As the Confining of the Gifts and Graces of God to certain external Forms and Ceremonies, are directly opposite and contrary to *Universal Love*, such as the Limiting of the Work of the Ministry to *Outward Ordination*, and to a particular Tribe of Persons; The making Humane Parts and Arts more necessary thereto, than the *Grace of God*, so that the *Grace of God* is not judged sufficient to make a Man a Minister, or to privilege him to Preach without those other Artificial and Ceremonial Things; so I say on the other Hand, those People to the Commending of the *Universal Love* of God to all, but especially to the visible Church, do Affirm, That as this Light and Grace of God is given to all in order to Save them; so whoever finds himself truly called in his Heart thereby, and fitted to Minister to others, may lawfully Preach and Declare to others the good Things that God has done for his Soul, and Direct and Instruct them, as by the same Grace he is enabled, how they may come to

IV.

That the Work of the Ministry is not limited to Outward Ordination and Liturgure.

1677. *the Experience and Attainment of the same things; albeit he have no Outward Ordination or Call from Men; be not initiated in their Ceremonies and Orders, nor yet furnished with their Learning and School-Education.* This greatly commends and holds forth the Love of God, because it does not confine the Ministry unto such a narrow Compass, as by the several Sects it is done; but supposeth, that among those that had not the Scriptures and outward Knowledge, there might have been Ministers or Preachers of Righteousness: as it was said of * *Noah*, that he was one, who was, ere the Scriptures were writ; and *Job* was another; Besides *Socrates* amongst the *Greeks*, *Pythagoras* amongst the *Latines*, and several others that might be named among the *Arabians*, *Indians* and *Ethiopians*. And this Doctrine doth very much hold forth the *Universal Love* of God in the *Visible Church*, in that it excludeth none from Ministering his Gift, as he hath it, albeit a poor Tradesman, or Mechanick Men; as is done among the far greater Parts of the Sects of Christianity by the Presumptuous Usurpation of them.

* *Noah*,
Job, *Socrates*,
Pythagoras, several
Arabians,
Indians, *Ethiopians*,
Lovers of
Righteous-
ness.

V. *That Washing or Sprinkling, and Bread and Wine, are not the Seals of God's Covenant with Man,* *Fifthly:* These People do greatly commend and hold forth the Universal Love of God to all, In Denying the Use of Outward, Carnal Things, which perish in the using, such as Washing or Sprinkling with Water, or Eating of Bread and Wine, to be the Seals of God's Covenant with Man, or to be the Means or Channels, by which Grace and Spiritual Refreshment is ministered to the Soul. For thereby they confine not God's Love in the Communicating of his Gifts and Graces to the Application, or not using of Elementary Things, which may be as truly (as to the Matter of them) performed by the most Wicked and Greatest Hypocrite of the World, as by the most Godly and Sincere; as do the greatest Part of the Sects among

That Washing or Sprinkling, and Bread and Wine, are not the Seals of God's Covenant with Man,

mong Christians, who make such a Noise of the Sacraments and Ordinances, and do quarrel and jangle about their Matter and Manner of Performance. But do affirm and believe, that Increase of Grace, and Refreshment in and by the Life of Christ is conveyed unto the Souls of all those, that are faithful, as this Seed receives a Place, and grows up in their Hearts; without these outward Ceremonies. This cannot be performed, but by such as are Sincere and Godly indeed; for such can only be truly faithful, and wait in that Place, where Grace and Refreshment, Strength and Power, Wisdom and Courage, Patience and all other good Gifts are received.

Sixthly: These People do much establish Universal Love, in that they affirm *Persecution of Men for the Matter of their Conscience to be Unchristian and Unlawful*; believing, That as God can only inform and enlighten the Conscience, so it is contrary to the Universal Love of God, for Men to seek to force and restrain it. As hath hitherto been sufficiently shewn.

Lastly: They do very truly and observably Establish Universal Love, in that they Preach Love to Enemies, and the Necessity of bearing and suffering Injuries without Revenge; holding it Unlawful for Christians to Fight or use Carnal Weapons even to Resist such as Oppose them, and wrongfully prejudice them. As this is most agreeable to

the Doctrine and Practice of Christ, so is it to the Universal Love of God, whose Long suffering Patience even towards the Wicked, Stiff-necked and Rebellious after many Provocations, doth above all declare his Love; in which they cannot pretend to be Followers of him, who believe it lawful for them to Revenge every Injury, to give Blow for Blow, and Knock for Knock (and so know not, what it is patiently to receive and suffer

VI.

That Persecution for Conscience is Unlawful.

VII.

That Wars and Fights for Christians are unlawful.

A N
Epistle of Love
A N D
Friendly Advice,
TO THE

Ambassadors of the several PRINCES
of *Europe*, met at *Nimeguen*, to
Consult the Peace of *Christendom*,
so far as they are concerned.

WHEREIN
The True Cause of the present *War*
is discovered, and the Right Remedy
and Means for a firm and settled
PEACE is proposed.

By R. BARCLAY.
A Lover and Traveller for the *Peace of Christendom*.

Which was delivered to them in *Latin* the 23d
and 24th Days of the Month called *February*,
1677. and now published in *English* for the Sa-
tisfaction of such as understand not the *Language*.

*Psal. 2. 10. Be wise therefore, ye Kings, be instructed, ye Judges
of the Earth; serve the Lord with Fear, and rejoyce with
trembling.*

*Kiss the Son, leass he be Angry, and ye perish from the Way,
when his Wrath is kindled but a little: Blessed are all they
that put their Trust in him.*

LONDON, Printed by the Assigns of J. Somers,
in the Year, 1717.

1677

Epistle of David, &c.

To the Ambassadors and Deputies of
the Christian Princes and States met
at Nimeguen, to Consult the Peace
of Christendom, R. B. a Servant
of Jesus Christ, and hearty Well-
wisher to the Christian World,
Wishes Increase of Grace and Peace,
and the Spirit of sound Judgment,
with Hearts inclined and willing to
Receive and Obey the Counsel of
GOD.

LET it not seem strange unto you, who are
Men Chosen and Authorized by the Great
Monarchs and States of Europe to find out
a speedy Remedy for the present great Trouble
(under which many of her Inhabitants do groan)
as such, whose Wisdom and Prudence, and Abi-
lities have so recommended them to the World,
as to be judged fit for so Great and Difficult a
Work, To be Addressed unto by one, who by
the World may be esteemed Weak and Foolish;
whose Advice is not Ushered unto you by the
Commision of any of the Princes of this World,
nor Seconded by the Recommendation of any
Earthly

Earthly State: For since your Work is that, which concerns all Christians; why may not every Christian, who feels himself stir'd up of the Lord thereunto, contribute therein? And if they have Place to be heard in this Affair, who come in the Name of *Kings and Princes*; let it not seem heavy unto you to hear him, that comes in the Name of the *Lord Jesus Christ*, who in the truest Sence is the Head and Governor, and Chief Bishop of the Church, the *Most true Christian and Catholick King*: Many of whose Subjects are concerned in this Matter, and the Blood of many is Hazzard, for whom he hath shed his precious Blood. And yet who shall not seek to obtrude upon you the Belief of the Truth or Certainty of his Commission because of his own Testimony; but leave it as well as the Things he here in delivereth, to the holy and pure Witnesses of God in all your Consciences, to be Received or Rejected by you, as it shall there be approved, or not Approved.

Know then, *My Friends*, that many and often times my Soul has been deeply bowed down under the Weighty Sense of the present State of Christendom; and in secret before the Lord I have mourned, and bitterly lamented because thereof. And as I was Crossing the Sea, and being the last Summer in *Holland*, and some Parts of *Germany*, the Burthen thereof fell often upon me, and it several Times came before me to write unto you, what I then saw and felt from God of these Things, while I was in those Parts. But I Waited, and was not willing to be Hasty; and now being returned to my own Country, and at my own Home, I cheerfully accept the fit Season, which the Lord has put in my Hand, and called me to therein, to signify unto you *those Things, which in His Name and Authority I am commanded to do.*

And

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The Primary Cause of Mischief first to be removed.

And for this End the Lord has shewn me, what the Causes are of all this Mischief and Confusion, and Desolation, which are necessary to be made known unto you, and deeply and seriously to be Considered by you, Else ye can never be able to Apply the Right Remedies. I speak of the *Primary and Original Cause*, as it proceeds from him, and is hatched by him, who is the Author of all Mischief, and the great Enemy to, as well as Envyer of the true Peace and Prosperity of all good Christians; and who sows in Men's Hearts that Evil Seed, and fomenteth that bad Ground, from which all Evil riseth. For unless this be seen, discovered and removed in the Ground, although the *Secondary and more Immediate Causes* be seen, (to wit) The Projects, Designs and Councils of Men, and in Part be answered and removed by giving way to some, and taking from others, according as they are more or less Formidable and Considerable, Measuring these Things by the Rules of Humane Wisdom, and Carnal Prudence and Policy; yet that is not sufficient: That may Allay the Heat for a Time, but will not remove the Evil; and you in so doing, will prove but like those Physicians, that do mitigate the Pain and Violence of a Disease for a Time, but do not take away the Ground and Cause of it. So that it shortly again returns, and in the End destroys him that is afflicted with it.

Christians in Name, and not in Nature.

The Chief Ground, Cause and Root then of all this Misery among all those called *Christians*, is, Because they are only such in Name, and not in Nature, having only a Form and Profession of Christianity in Shew and Words, but are still Strangers, yea, and Enemies to the Life and Virtue of it; owning God and Christ in Words, but denying them in Works: And therefore the Lord

Je

Jesus Christ will not own them as his Children, nor Disciples. For while they say, they are his Followers; while they Preach and exalt his Precepts; while they Extol his Life, Patience and Meekness, his Self-denyng, perfect Resignation and Obedience to the Will of his Father; yet themselves are out of it: And so bring Shame and Reproach to that Honourable Name, which they assume to themselves in the Face of the Nations, and give an Ocasion for Infidels (*Turks, Jews and Atheists*) to Profane and Blaspheme the Holy Name of *Jesus*. Is it not so? While so much Ambition, Pride, Vanity, Wantonness and Malice, Murther, Cruelty and Oppression, yea, and all Manner of Abominations abound and are openly practised; yea, while those that should be Patterns and Examples of Justice, Virtue and Sobriety to others, do for the most Part exceed most in those Things. So that the Courts of *Christian Princes* (who while in Words seem more to glory in being Professors and Protectors of Christianity, than in their Outward Crowns) which should be Colledges of Virtue and Piety, are mostly Scenes of greatest Wickedness, and Nests and Receptacles of all the Buffoons, Scape-Players, and other vilest Vermin not fit to be mentioned. I say, Is it not so? While upon every slender Pretext, such as *Their own small Discontents*, or *That they judge, the present Peace they have with their Neighbour, cannot suit with their Grandeur and Worldly Glory*. They sheath their Swords in one another's Bowels; Ruine, waste and destroy whole Countreys; Expose to the greatest Misery many Thousand Families; Make Thousands of Widows, and Ten Thousands of Orphans; Cause the Banks to overflow with the Blood of those, for whom the Lord Jesus Christ shed his Precious Blood; and spend and destroy many of the good Creatures of God. And all this while they pretend

send to be Followers of the Lamb-like Jesus, who
 Luk. 2. 4. *came not to destroy Men's Lives, but to save them.*
 The whole Appearance to the World
 was, *Glorie to God in the Highest, and Good Will*
and Peace to all Men: Not to Kill, Murder and

The War-
 riors are
 forced to
 kill of their
 Fellow Chri-
 stians, whom
 they never
 had Evil
 Will against.

Destroy Men; not to hire and force poor Men to
 run upon and murder one another, ineerly to
 satisfy the Lust and Ambition of Great Men;
 they being often times Ignorant of the Ground
 of the Quarrel, and not having the least Occa-
 sion of Evil Will or Prejudice against those their
 Fellow Christians, whom they thus Kill, a-
 mongst whom not one of a Thousand perhaps
 ever saw one another before. Yea, is it not so,
 that there is only a Name, and nothing of the
 True Nature of Christians especially manifest in
 the Clergy, who pretend not only to be Professors,
 but Preachers, Promoters and Exhorters of others

Preachers
 the War's
 Promoters.

to Christianity, who for the most Part are the
 greatest Promoters and Advancers of those Wars:
 and by whom upon all such Occasions the Name
 of God and Jesus Christ is most horribly abused,
 prophaned and blasphemed, While they dare
 Pray to God, and Thank him for the Destruction of
 their Brethren Christians, and that for and a-
 gainst, according to the Changeable Wills of
 their several Princes: Yea, so, that some will

The Priests
 Confusion
 and Instabili-
 ty in their
 Prayers.

join in their Prayers with and for the Prosperity
 of such, as their Profession obliges them to be-
 lieve to be Heretical and Antichristian; and for
 the Destruction of those, whom the same Pro-
 fession acknowledges to be Good and Orthodox
 Christians. Thus the French, both Papists and
 Protestants, Join in their Prayers, and Rejoyce for
 the Destruction of the Spanish Papists, and Dutch
 Protestants. The like may be said of the Danish,
 Swedish and German Protestants, as respectively
 concerned in this Matter. Yea, which is yet
 more strange, if either Constraint or Interest do

engage

engage any Prince or State to change his Party, 1677. while the same War and Cause remains; then will the Clergy presently accommodate their Prayers to the Case, *In Praying for Prosperity to those, to whom instantly before they wished Ruine;* and so on the contrary: As in this present War, in the Case of the *Bishop of Munster* is manifest.

Was there ever, or can there be any more horrible Profanation of the Holy and Pure Name of God, especially to be done by those, who pretend to be Worshippers of the true God, and Disciples of *Jesus Christ*? This not only Equals, but far Exceeds the Wickedness of the *Heathens*: For they only Prayed such Gods to their Assistance, as they fancied allow their Ambition, and accounted their Warring a Virtue, whom they judged Changeable like themselves, and subject to such Quarrels among themselves, as they that are their Worshippers: But for those to be found in these Things, who believe, there is but *One only God*, and have, or at least profess to have such Notions of his Justice, Equity and Mercy, and of the Certainty of his Punishing the Transgressors of his Law, is so horrible and abominable, as cannot sufficiently be neither said, nor written.

The *Ground* then of all this is the Want of *True Christianity*, because the Nature of it is not begotten, nor brought forth in those called *Christians*; and therefore they bear not the Image, nor bring not forth the Fruits of it. For albeit they have the Name, yet the Nature they are Strangers to: The Lamb's Nature is not in them, but the Doggish Nature, the Wolfish Nature, that will still be quarrelling and destroying; the Cunning, Serpentine, Subtle Nature, and the Proud, Ambitious, Luciferian Nature, that sets Princes and States, a work to contrive and ferment Wars, and engages People to fight together,

1677. some for Ambition and vain Glory; and some
 for Covetousness and Hope of Gain: And the
 same Cause doth move the Clergy to concur with
 their Share in Making their Prayers Turn and
 Twine; and so all are here out from the State
 of True Christianity. And as they keep the
 Name of being Christians; so also upon the same
 Pretext each will pretend to be for Peace, while
 their Fruits manifestly declare the Contrary.
 And how hath and doth Experience daily discover
 this Deceit! For how is Peace brought about?
 Is it not, when the Weaker is forced to give way
 to the Stronger, without Respect to the Equity of
 the Cause? Is it not just so, as among the wild
 and devouring Beasts? Who when they Fight
 together, the Weaker is forced to give way to the
 Stronger, and so desist, until another Occasion
 offer? So who are found Weakest, who are least
 capable to hold out, they must bear the Inconveniency;
 and he gets the most Advantage, however frivolous,
 yea, unjust his Pretence be, who is most able to
 vindicate his Claim, and preserve it not by Equity,
 but Force of Arms: So that the Peace-Contrivers
 Rule is not the Equity of the Cause, but the Power
 of the Parties. Is not this known and manifest in
 many, if not most of the Pacifications, that have been
 made in Christendom?

Which Calumny some have been apt to throw upon us, by Reason of some in those Countreys, that have so affirmed.

It is therefore in my Heart, *In the Name and Behalf of the Lord Jesus Christ*, to warn you to consider of those Things: And therefore be not unwilling to hear One, that appears among you for the Interest of Christ his King and Master. Not as if thereby he denied the *Just Authority of Sovereign Princes*; or refused to acknowledge the Subjection himself owes to his Lawful Prince and Superior; or were any ways inclined to favour the Dreams of such, as under the Pretence of *Crying up King Jesus*, and the *Kingdom of Christ*,

Christ, either deny, or seek to overturn all Civil Government; Nay, not at all: But I am one, who do Reverence and Honour Magistracy, and acknowledge Subjection due unto them by their respective People in all Things Just and Lawful; knowing, that Magistracy is an Ordinance of God, * and that Magistrates are his Ministers, who bear ^{Rom. 13.} not the Sword in vain. Yet nevertheless I judge ^{1. 4.} it no Prejudice to Magistracy, nor Injury to any, for one that is called of the Lord Jesus, to appear for him in this Affair; for he is not a little concerned, as by all their Confession, so by Right are his Subjects (unless they wilfully render themselves to another, even to the Adversary) for He is Heir of All, and therefore it is fit, that they, who speak in his Name, be heard; for his Honour and Glory is concerned: His Authority has been contemned; his Laws broken; his Life Oppressed; His Standard of Peace pulled down and rent; his Government incroached upon: What shall I say! His precious Blood shed, and himself a flesh Crucified, and put to open Shame by the Murders and Cruelties that have attended those Wars. If then ye come not under a deep and weighty Sense of those things, so as to apply your selves to seek after some Effectual Way to remedy these Evils; however you may seek to please Princes and States, by patching up a Reconciliation, and troubling your selves to satisfy their Covetous and Ambitious Wills, who make such a Noise and Stir in the World about their Glory, and do not mind the Glory and Honour of the Lord Jesus Christ, so as to give him the Right, that is due unto him in the first Place (not in a bare Sound of Words; he will not accept of such a Complement, while the Evil Works remain;) I Testify in his Name, and Power and Authority, Your Work will be Imperfect, and not prosperous.

1677.

For although those Kings and Princes, that are now at Variance, may be by your Means brought to lay down Arms, and appear to be good Friends and dear Allies; yet unless the Lord Jesus Christ can be restored to his Kingdom in their Hearts, and that evil Ground of Ambition, of Pride, and Lust, and Vain Glory be removed, that so they may Rule in the Wisdom and Power of God, and not according to their Lusts; that Evil Ground and devouring Nature being still alive and predominant in them, will quickly stir some of them up again, so soon as Opportunity offers fit for their Advantage: They will kindle the Flame again, and all your Articles will not bind them; but they will break them like Straws: And their Counsellors, who flatter them, and seek to please them, will quickly find out a Pretext for a Breach, such as have taught them these Hellish Maxims, *Qui nescit dissimulare, nescit regnare*, i. e. *That such, as make Conscience to Lye (or serve the Devil) but to Obey Christ, are not fit to rule; and that Kings must not be Slaves to their Words.* And perhaps, if they find it difficult to hit upon any probable Ground or Pretence; if they judge themselves strong enough, they will neither trouble themselves, nor the World to give a Reason, but tell, *That to be at Peace is no longer consistent with their Glory: And when they have brought about what they have determined, they will let the World know the Reason of it.*

The World's
Peace is soon
at an End.

Hath not manifold Experience proved those Things to be true? And seeing it is so, there is nor can no settled, firm, established Peace be brought to Christendom, until the Devil's Kingdom be rooted out of Men's Hearts, from which Wars come, as the Apostle James testifies; and the Kingdom of Jesus come to be established in the Hearts of Kings, and Princes, and People,

whose

Jam. 4. 1, 7.

whose Kingdom is a Kingdom of Righteousness and Peace, and Joy in the Holy Spirit: Until he come to Rule in and among them, and his Enemies, viz. Every Evil Lust be thrown out from him, so that his Heavenly Wisdom may take Place, which is pure, and peaceable, and easy to be intreated. And therefore to bring this about, is the One and Great Thing needful to be minded and considered of, and effectually to be pressed after, as that, by the Accomplishing whereof the present Evils can alone be Cured and Removed. 1677. *Jam. 3. 17.*

: Therefore be not mistaken, neither deceive your selves to think, *Ye can Accomplish this Work by your Worldly and Humane Wisdom*; the Wisdom of the Flesh will not do it, neither that of the first Birth, which must Die and be Crucified, e're the Heavenly Wisdom, the Beginning whereof is the Fear of the Lord, be revealed, by which alone this Work can both be truly begun and finished. For the Worldly and Carnal Wisdom is the Cause of the War: It is by it, that Men have been, and are stirred up to it, even the Wisdom of the first fleshly Birth, which leads Men not to be content with their own, but to Covet their Neighbour's, and to Quarrel and Fight in Hopes of Advantage. Therefore that Wisdom, which is the Cause of the Mischief, will, nor can never Cure it. *Prov. 1. 7.*

Try and Examine your selves therefore seriously in the Sight of God, whether you be Led, Acted and Influenced in your present Negotiation by the Wisdom of this World, the Wisdom of the first Birth, which is Sensual, Devilish and from below; or by the Heavenly and Pure Wisdom of God, which is from above, and is the Fruit of the second Birth, the New Birth by Jesus Christ formed and brought forth in the Soul, and the Light of Jesus Christ in you, which shews you all your Thoughts, and has reproved every one of you for

1677. *your Unrighteousness, even from your Childhood up:* That will manifest unto you (if you mind it, and heed it) which Wisdom you are acted by; and discover to you, whether it be your *Thoughts and Purposes, to Glorify God over all, and to Remove*, so far as in you lies, what is contrary to his Holy and Pure Will; and whether you be more concerned for the particular Interest and Interests of your several Princes, to satisfy or obviate their Designs, or to bring about that, by which *God's Holy Witness* in every Conscience may be answered, and the Pure Life of Jesus: That by these Doings the *Oppressed* may be eased, and suffered to arise.

The Glory
of God, and
Ease of the
Oppressed to
be minded.

For if this be little in your Minds, as a thing not much regarded, but neglected by you, I must intimate to you in the Name of the *Lord*, that your Work will not be blessed by Him; neither will it prosper; For although you may make Peace for a Time; yet (as I have afore said) it will not be firm, nor of any long Continuance; but the *Old Root* still remaining, will send forth its Evil Fruit again, and all your Labour will quickly be undone.

Let me Exhort you then seriously to Examine your selves by the Light of Jesus Christ in you, that can alone discover unto you your own Hearts, and will not flatter you (as Men may). Whether you be fit for this Work you are set about? Which you cannot be, until you have seriously applied your selves to the Killing and Crucifying of that Nature in your selves, from which all this Evil flows. If the Warring Part be removed out of you, and the *Corrupted Wisdom* done away, and the *Peaceable Wisdom* brought up, then are you fit to consult and bring about the Peace of Christendom. But this cannot be accomplished in you, until you have first believed in the Light of Jesus Christ, wherewithal you,

In the
peaceable
Wisdom of
God a last-
ing Peace
is Establish-
ed.

as well as all Men, are enlightned; and which is given you as a sufficient Guide and Leader, to lead out of Darknes, to lead out of Strife, to lead out of the Lusts, from which the Wars come, unto the Ways of Righteousness and Peace; which leads not to destroy, but to Love and Forgive Enemies. 1677. Jam. 4. 7.

It is the minding of this, and being led and guided by it, that only can fit you for so *Great and Good a Work*; for this is the Fruit of the Father's Love to Mankind, and the Gift of God, even Christ Jesus, who was *given for a Light to enlighten the Gentiles, and for his Salvation unto the Ends of the Earth.* Ista. 49. 6. Luc. 2. 32.

So it is by turning to this, and following it, and obeying it (in which is Sufficiency, and which gives Power to the Receivers of it to become the Sons of God) that the true Nature of Christianity can be *brought forth and Restored*; and by which Kings and Princes, Rulers and People may be *brought out of Lust, Envy, Warring and Strife, to true Peace with God, and one with another.*

And therefore the *Cause* of all the Mischief, that is in Christendom, is, *Because this Light has not been minded, nor regarded in the Heart; but has been bated and overlooked, as a low and insufficient Thing*: And therefore the Seed of the Kingdom, this Gift of the Father's Love, this little Leaven, this Pearl of great Price, and this Talent being hid in the Ground, Condemned and Despised, and the World and Worldly Mind being set over it, notwithstanding all the Preaching and Praying, and Professing of Christ in Words (that has been only one outward Shew and Appearance, by which Men might the more easily be deceived, and live more securely in their Wickedness) the Innocent Life of Christ hath not been known, and all Christendom hath not

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been

1677. been known, and all Christendom has brought forth bitter and sower Grapes under all their Talk and Forms of Worship; and not the sweet and Peaceable Fruits of Righteousness: Which can never be brought, until all come to him, to the Light of Christ in their Consciences, to follow and obey it, and acknowledge it, as that which is given them of God, and sufficient to lead them to Life and Salvation. For as this is thus received and entertained, the true Nature of Christ will be begotten and brought forth in People; and then the contrary Nature, in which the Enmity and Strife is, will die and pass away: And so Truth and Peace will come to be settled and firmly Established.

The Light
of Christ
leads to Life
and to Truth
and Peace.

1st. 28. 17.
Matt. 12. 20.

And for this End the Lord God Almighty is arisen, and arising in his own Power and Glory, who out of his infinite Compassion, having regard to the present distracted and desolate Condition of Christendom (as seeing them Strangers to his Life and Power, and led and guided at Will to the utter Ruin and Destruction both of Body and Soul, by the Adversary of Mankind's true Happiness) that he might Reveal the Light of his Truth, even of *True Christianity* to those, who have the *Name* only, hath turned many, who are Strangers and Enemies thereunto in their Minds by wicked Works, to this precious Light, by which *Judgment has been laid to the Line, and Righteousness to the Plumbet in them*, and the Evil Works and Nature in them have been judged and condemned; and they have willingly abode under it, until it hath been brought forth to *Victory in them*, And many of them, who have been Wise according to the *Wisdom of the World*, have learned to lay it down at the Feet of *Jesus*, that they might receive from him of his *Pure and Heavenly Wisdom*; being contented in the Enjoyment of that by the World to be accounted

Fools:

Fools: And also many of them, who were *Fighters*, and even renowned for their Skill and Valour in Warring, have come by the Influence of this pure Light to *Beat their Swords into Plough-shares, and their Spears into Pruning-hooks, and not learn Carnal War any more*, being redeemed from the Lusts, from which the Fighting comes. And there are Thousands, whom God hath brought here already; who see to the End of all Contention and Strife, and that for which the World contends: And albeit the Devil be angry at them, and rage against them in the meer Nominal and Literal Christians, because he knows, *they strike at the very Root and Foundation of his Kingdom in Men's Hearts*; and therefore he prevails in his Followers, to wit, in these Literal, Nominal Christians, to *Persecute, Kill, Beat, Banish and Imprison*, and many Ways *Vex* them: Yet because the Lord has Chosen them to be a *First Fruit* of that *Glorious Work*, which he is bringing about in the Nations, therefore they hitherto have, notwithstanding of all that Opposition, and yet shall prosper: By a patient Enduring in the Spirit of Jesus they do and shall *OVERCOME*.

And therefore there is nothing can so much tend to the *Good and Universal Peace* of Christendom, than for all and every one to mind this Gift of God in themselves; and not only to suffer, but to rejoyce at the Preaching and Promulgating of the Universality of this *Glorious Light*, whereunto God is now calling many: For as the Resisting and Slaying of this in themselves, as well as in those, who come in the Name of God to declare it, is the Cause of all the Mischief, that Christendom labours under; so also its being received and taking Place, would remove and do it away.

Be not therefore easily engaged by the Enemy to flight and reject those things as foolish and weak,

1677.

Is. 2. 4.

The Rage
of the De-
vil against
the Lord's
Chosen.

1677. weak, and too low for you to consider, or give Place unto; for thereby the Enemy always laboured to veil and darken the Counsel of God, and hindered it from being received by Men.

Thus the King of *Israel* despised the Counsel of *Micah* at the Instigation of his *Mocking Prophets*; but remember, that you profess to be *Followers of Jesus*, who was laden with many Reproaches, accounted a Disturber, and to whom *Barrabas* a Murderer was preferred, by the Counsel and Advice of the wise *Rabbies* and great Professors among the *Jews*; and remember, that you profess your selves to be Owners of that Gospel, whose first and chief Ministers and Preachers were accounted *Foolish and Illiterate Men, Movers of Sedition, Idle Babblers and Turners of the World upside down*: And therefore be not easily frightened by these and such like Reports and Reproaches from hearing those, whom God hath Called and Chosen, that in and amongst them he may be glorified, and by them may restore that in Reality in the (so called) *Christian World*, which for several Generations they have only had the Shadow of, but have not enjoyed in the Substance.

And because many are the Calumnies, that such are Reproached withal, as *bolding forth strange and pernicious Doctrines*; therefore I have herewith sent you a large *Apology for the True Christian Divinity*, held forth and preached by them; That therein you may see, how the *truly Christian Principles*, which have been lost in the Apostacy, while the Life of Christianity was not to be found, is Restored by their Testimony: Desiring you seriously to Read and Consider the same; as well as Transmit it to the several Princes you are Employed by; that both you and they may see, That *the Day of the Lord*

is Dawned; and may Learn to Walk in the Light 1677
of it; which would bring Peace and Quietness,
and Felicity to all, both outward and inward:
And thereby all may be stirred up to receive with
Gladness such, as the Lord will move to Preach
and declare this Day, as it is dawning and made
manifest in them; following the Apostle's Rules
In Receiving Strangers willingly; for that some in Heb. 13. 2
so doing have entertained Angels unawares. And
that none of you may be like the Pharisees, who
cried, Crucify Him: Nor like those, who in-
treated him to depart out of their Coasts; and
like those who would have none of him to Rule
over them; lest with them ye receive the like
Condemnation. However, I shall be clear of
all your Blood, in so far as I have faithfully an-
swered, what God required of me towards you, and
Discharged my Conscience in Love to your Immor-
tal Souls; as well as to the Common Peace and
Good of Christendom. Whereof, and of all those
that Profess the Name of Christ, I am

A True Friend, and

Heartly Well-wisher,

ROBERT BARCLAY.

This came upon me from the Lord to write unto
You at Ury, in my Native Country of Scotland,
the Second of the Month called November,
1677.

Copies

1677.

Copies of the foresaid Epistle in *Latin*, were upon the 23d and 24th Days of the Month called *February*, 1678. delivered at *Nimeguen* to the *Ambassadors* of the *Emperor*, of the *Kings* of *Great Britain*, *Spain* and *France*, *Sweden* and *Denmark*, of the *Prince Elector Palatine*; as also of the *States General*, and of the *Duke of Lorain*, *Holftein*, *Lunenburg*, *Osnabrug*, *Hannover*, and the *Pope's Nuncio*, to wit, One to each *Ambassador*, and one to each of their *Principals*; together with so many Copies of the Book, whereof the *Author* makes mention in the *Letter*, the *Title* whereof is,

Roberti Barclaii Theo. Robert Barclay his Apologia vera Christiana gy for True Christian Apologia, Carolo secundo, Magna Britannia, &c. Regi oblata. Divinity, Offered to Charles the Second, King of Great Britain.

Typis Excusa, 1676. Printed 1676. for Jacob pro Jacob Claus, Bibliopola habitante Amstelodami. Claus, Bookseller at Amsterdam.

ROBERT BARCLAY.

R. B's
APOLOGY
FOR THE
True Christian DIVINITY
VINDICATED
FROM

John Brown's Examination and pretended Confutation thereof, in his Book called,

Quakerism the path-Way to Paganism :

In which VINDICATION *John Brown* his many *Gross Perversions* and *Abuses* are *Discovered*, and his *Furious* and *Violent Railings* and *Revilings* soberly *Rebuked*.

By **ROBERT BARCLAT.**

Whereunto is Added

A Christian and Friendly *Expostulation* with *Robert Macquarie*, touching his *Postscript* to the said Book of J. B. Written to him, by *Lillias Skein*, Wife of *Alexander Skein*, and delivered some *Months* since at his House in *Rotterdam*.

Isaiah 51. 7. Hearken unto me, ye that know Righteousness, the People, in whose Heart is my Law, fear ye not the Reproach of Men, neither be ye Affraid of their Revilings.

Matth. 5. 11. Blessed are ye, when Men shall Revile you, and Persecute you, and speak all manner of Evil falsely against you for my Name's Sake.

L O N D O N : Printed by the Assigns of
J. Sowle, in the Year, 1717.

R. B's

APOLLOGY

FOR THE

The Christian DIVINITY

VINDICATED

FROM

John Brown's Examination and pretended Con-
viction thereof in his Book called

Apology for the Christian Divinity

In which Vindication John Brown has

many Gross Errors and Mistakes

corrected, and his Reasons and Testi-
mony and Reasonings fully exposed.

By ROBERT BARNES

Wrote to be added

A Christian and Friendly Exposition with

Robert Barnes's touching his Testimony to

the said Book of A. A. White to him, by

William Brown, Wife of William Brown, and

delivered some Months since at his House
in Newbury.

Printed by J. B. at the Sign of the
Three Stars, in the Strand, 1733.

Printed by the Author of
the said Book, in the Year 1733.

T H E

Preface to the Reader.

SERIOUS READER,

I Shall not need to trouble thee here with a Long Preface, most of what is commonly Inserted in such Epistles being proposed to thee in the First Section; only I will take Occasion here Ingeniously and Solemnly to profess, That no Delight in Controversy hath Induced me to undertake this Treatise, but pure Necessity to Vindicate the Truth professed by me, from the many gross Perversions, wherewith this Author hath Abused it. For as for his personal Reflections at me, which are very frequent, and whereby he labours to represent me to his Reader, as the Veriest Fool, Ignorant, Senseless, Non-sensical, and yet Proud, Presumptuous and Blasphemous Miscreant (for such are his Expressions) that can be imagined; I should not have troubled my self nor the World with a Vindication: Being perswaded, none, who truly knows me, will believe him; and that none of Solidity and Judgment, who knows me not, will so easily Agree to this Censure. As for such credulous Creatures, if his Book find any such (for I have heard of several of the same Faith with him, who much Condemn his Railing Style) who will judge of me upon so small and suspicious Evidence, I must be Contented (as many better Men have been before me) to abide the Rash Judgment of those Inconsiderate Souls. As for the Book, from which he Assumes and Pronounces this Character of me, thou wilt find it here Vindicated, and see that hideous Mask, wherewith he laboured to Vail it, that he might Rail the more securely,

curely, Taken off. I could easily shew the Lightness of his Judgment, by filling the other Scale with a pressed-down Measure of the Testimonies both by Word and Writ of several Persons at Home and Abroad, who are not Quakers; and yet such, to whom without Disparagement he must give the Precedency both for Parts, Piety and Learning: but I desire not to Raise my Reputation that way, it is his Work, that needs a Postscript of that Nature. And truly, he hath saved me this Pains, while at other Times he manifestly Implies a Contradiction to this Character, while he perswades the Reader of the Necessity he was under to write so great a Volumn; as if the whole Christian Commonwealth had been in Danger to be Overturned, and many Souls in Hazzard to be Hurt by the Quakers (among whom both he and his Brother R. M. C. give me and my Writings a Chief Place, as their Goliath, Patron, Sharpest and Neatest Pen) if not seasonably supplied by this his Antidote. For sure, had it been so Inconsistent and Contradictory a Peice of Work, as he sometimes Represents it to be, as being written by so silly and pitiful an Ignoramus (as he is sometimes pleased to term me) there could not have been so great Cause of Fear, nor such need of a great Volumn, especially to such, as could not understand mine; being not yet Extant in a Language they Skilled, to whom he principally directs his: And though they had, could have no great Hurt; if he speak true, when he represents me frequently to write things Unintelligible: And yet he is so Wise as to Apprehend, he has Refuted, what he confesses he doth not Understand. But the Reason of his thus Contradicting Himself is, that albeit his Malice to the Truth and my self was such, that he could not say enough to Render both It and me despicable; yet forgetting himself at other times, he was forced to Acknow-

knowledge, what I say, Considerable; that he might render his own Work of some Value, and himself a Champion: Which he could never have done, albe- it he might be supposed to have Rebuked and Re- futed a Piece of pitiful Non-sense. Thus the Man, while he stretcheth to Exalt Himself, and Abase me, overturns on the one Part, what he Affirms on the other. But if he can have so far Pity upon himself, as to think it time of Repenting, I do with my whole Heart freely forgive him; and whether he do, or not, I can Assure him, as I should never have valued my self upon his Commendation, so I am nothing moved by his Abuses, save only to Pity and Commiserate him. I must Intreat this of the Reader, that, if he desire to be fully informed in this Controversy, he will be pleased first to Read my Apology; which for his Benefit will, I hope, be Extant in our Language, e're this comes to his Hands: And then perhaps he will little need an Antidote against the pretended Confutation: But if any Scruple thereremain, it will easily be Remov- ed by seriously perusing this Vindication. And because before his Book he placeth a great List of that he accounts the Blasphemous Assertions of the Quakers, that so he may prepossess his Reader with Prejudice at the very Entry; to Remove them, thou wilt find Inserted at the End a List of so many of them, as are utterly False: Besides many of them are Perversions, and not owned in the Terms he As- serts them: And yet a great Part of them he pre- tends not so much as to Deduce from any Words written by me; but has fished for them in the Writ- ings of others of our Adversaries: Which Piece of Injustice is in the last Section Demonstrated. Not desiring to Detain thee any longer, I shall only Wish The God of all Grace to Minister to thee such a Mea- sure thereof, and give thee such Light and Under- stand-

standing by the Holy Influence of his Divine Spirit, that thou may'st for his Glory and thy Soul's Salvation make a Right Judgment of the present Controversy, and come truly to Discern, which Doctrine it is, and Who, that speaks most Consonantly to the Holy Scripture.

So Wissheth he, who is a Real Friend to all Men.

R. B.

A D V E R T I S E M E N T.

I*T is hoped, That the more Moderate, Sober, and Serious among the Presbyterian Preachers, and who have a true Regard as well to the Peace of their own Consciences, as to the Christian Reputation of their Cause and Interest among Sober and Honest Christians, will shew their Readiness to do Justice to themselves, as well as Right to the Injured Author of this Treatise, not only in Respect to the Appeal added to the End of the last Section; but also to the many other gross Abuses, Falshoods and Railings Detected herein, to be most Impudently Asserted by John Brown; since he comes forth under no less Character, than a Presbyterian David, and that given him by so Eminent a Man, as Robert Macquarie is Reputed among them. Which Justice is also the more hoped for, since the more Moderate Presbyterians have themselves felt the Fruit of J. B. his Violent, Furious and Unchristian Temper in his Fomenting Divisions among them, and encouraging Cameron by his Letter; whom they repute an Heady, Turbulent Incendiary, and the Effects of whose Work strengthened by J. B. have produced no small Mischief both to the Cause in general, and to many poor People, who have been thereby Ruined; if the Occasion some of themselves Represent of the late Rising in Scotland, be True.*

R. B's

R. B's

APOLOGY

FOR THE

TRUE

Christian Divinity

VINDICATED

FROM

*J. B's Examination and pretended Confutation
thereof in his Book, called**Quakerism the path-way to Paganism.*

SECTION I.

*Containing the Introduction, and the Method,
the Author proposeth to himself in this Tre-
tise; with the Reasons, Wherefore? Together
with some general Considerations Relating
to J. B's whole Book; and Remarks on his
Epistle to the Reader.*

AMONG the many Evils, that a-
bound amongst those, that bear the
Name of *Christians*, this is a great
One, that in the *unhappy Difference*
they have among themselves, there appears so
much *Malice, Bitterness and Envy*, and so little

1679. of that *Candor* and *Sincerity*, True and *unmixed* Zeal, and of the Meekness, Peaceableness and Gentleness of Jesus: So that there is often-times observed an eager Willingness to represent their Opposites other ways, than they are. But among all Sorts of such, as profess Christianity, I know none have more Reason to Complain of this Abuse, than we: Who, albeit we have not a little Laboured to make known to all the plain Truth held by us; yet our Words have been most miserably Perverted upon many Occasions, and we most horribly Mis-represented. As is abundantly manifest to many, who are acquainted with the *Books writ against us*, and our *Answers*; wherein many, if not most of the Arguments used against us, are not Levelled at those things we *truly hold*, but at the Monstrous and horrid *Conceptions*, which our Adversaries have framed to themselves, and them would needs fasten upon us, as our Principles and Doctrines. Many of us have been thus exercised in the Controversies, wherein we have been Concerned; and I my self, in some small *Rencountres*, that have heretofore fallen to my Share, have had my Part; but I confess, Inferior to many of my Brethren: But now that *J. B's* Work appears, I think (considering the Bulk and Nature of It, hereafter more particularly to be Veiwed) I may come up with most. For I scarce think, that ever a Man's Words were so Horridly and Constantly throughout Perverted, or that ever a Book of Controversy of it's Bulk, to wit, (as I take it) betwixt 70 and 80 Sheets of Paper, was so Stuffed with a Continual Strain of *Railing*, from the very first Page unto the last: Yet, when we consider the Man's *Design*, which appears from the Nature of his Work, perhaps there will be less Occasion of Wonder,

Our sad
Sufferings by
our Adversaries
misrepresenting
us and perverting
our Principles
and Doctrines.

¶ 2. For either he, or some Brother of his A- 1679
 broad, having without any Provocation from us, the People called *Quakers*, fallen into the most Gross and Vilest Sort of *Railing* against us in a *Postscript* to S. R's *Letters*, and that without the least Offer of Probation; it seems, they judged themselves concerned to give the People some Reason for their so doing. And there could not be a finer Knack to beguile the Credulous and implicate Multitude, than to *Answer* a Book writ in *Latin*, and not Extant in their *Mother Tongue*; for there a Man, as to them (who cannot Read, Understand and Compare it with that, to which it relates) may *pervert Words* as he will, draw Consequences at pleasure, and make to himself what *Monsters* best please his Fancy, or like his Humour best to batter: And yet he cannot find in it (by all his *Perverting*) enough to make us so black, as he would have us; so that he is oftentimes constrained to Fish for this, by citing the Writings of some, that have writ against us, and brings us up some of their *Old, Thread-bare Calumnies*, long ago Answered by us: In which his *Injustice* shall be afterwards observed. And so he, being thus furnished, can the more easily *Abuse*, especially while he is almost Secure, that the Generality of those he writes to, are such, as will not call in Question, as to the *Truth* of it, what is said by one esteem'd by them a *pretious and gracious Minister, and Sufferer for the good Cause to boot*. But blessed be God! the Number of such *Implicit Believers* groweth daily *less*, and many, that had wont to do other-wise, begin to love to see with their *own Eyes*, and not to Pin their *Faith* so much upon the *Clergy's Sleeve*, as they had used formerly to do. For this Cause, had I to do only with the more *Judicious and Learned*, who could have well understood the *Latin Edition*, I should have thought my self

The Advantage J. B. has upon his Implicit Believers.

1679. the less Concerned to have said any thing to this *Answer*: but knowing, that *his* may come to the Hands of many, and may be Read by them, who do not understand *Latin*; and that not a few, who do understand it, love rather to Read and Consider things in their Own *Language*; this made me hasten an *English* Edition (not one *Sheet* whereof was Committed to the *Press* several *Weeks* after *J. B's Book* came out.) And now it being Abroad, as to those, who are diligent and Judicious, and willing seriously to Compare as to the *Argumentative Part*, I should not be so much concerned to *Answer* him; judging the *English* Edition with all such a sufficient *Reply* to this pretended Examination. However, he oftentimes sings a Triumph to himself, saying in many Places, *What will our Quaker say now?* Contrary to the Rules of Sobriety, and to what the Scripture teaches him, saying, *Let not him boast, that puts on his Armour; but he that takes it off*: Besides what his Brother in a most fawning, flattering Manner adds in his *Postscript*; (to which something may be said hereafter.) But because too many out of Malice, Prejudice and Ignorance may be too apt to Credit him, I resolve here to take notice of his gross *Perversions* and *Abuses* upon every *Thesis*, and of his most Unreasonable and Brutish *Railing*: Which being subjected to the Reader's View, will give him a great In-sight in the Matter, and let him see, what kind of Man this is, and what kind of Work it is that comes from him? And likewise in respect he Insults very much; I may labour to Allay it, in taking notice of his Chifest Arguments, that are any ways to the Purpose. This, I know, will satisfy the Moderate and Judicious, who bring not a long with them an Understanding already Prepossessed; but are willing patiently to

J. B's singing a Triumph before the Conquest.

hear both Parties, and then make a Judgment accordingly. And as for others, who are wholly Prepossessed with Malice and Prejudice, and have no Ears to hear, but (according to the Author of the *Postscript* his Advice) *Avoid the least of that Kind, as Poyson*; I say, as for such, I wish the Lord open their Eyes, and give them a Heart more Just and Equal, I shall not be much concerned, if my Writing have no great Influence upon them at present.

¶ 3. But if any Strange, that so small a Treatise, as this may seem to be, should *Answer* so great a Bulk; the Considering of these Particulars following will easily remove that Wonder.

1. If we Consider, how much is taken up in meer *Railing*, of which few Pages are found free; and sometimes takes up near the whole Page; besides that almost every Paragraph ends with a Dish of this Desert, saying, *O what Hell-hatched Heresies these abominable Quakers maintain!* And the like: Besides many little Sentences, such as, *This is an Answer fit for a Quaker: This is like the Quakers Non-sense: I see the Quakers can dream waking*, and such like Stuff. I need not set down Pages to prove this; for as thou wilt find a Specimen of it in the first Half-side to the Reader, so indeed thou'lt scarce open the Book, but thou wilt meet with it: So that I may safely say (to speak within Bounds) there are 20 Sheets (if it were all put together) that are meer *Railing* neither by way of Admiration, Detestation or Execration; which have nothing of Argumentation either from Scripture, or Reason, but the meer strong *Affirmo* of the *Affertor*. All which (albeit I may Remark it, as I go on) I think not my self concerned to *Answer*; nor do I Conceive, will any sober Man Judge, I am: And my *Answer* thereto, as now to the Bulk of it, so may perhaps prove not much more all along, than,

The Railing Expressions of J. B's a great Part of his Book.

1679. *The Lord rebuke that Railing Spirit in thee J. B. and, If it may stand with his Will, Redeem thee from it, that thou mayst learn Sobriety of that Grace of God, thou so much fightest against?* It is a Trade I love not, nor do I skill or think to learn it; I will readily grant him both the Preference and Victory in this Art of *Billings-gate Rhetoric*, or (to speak yet more plain to all our Scots Capacities) of *Rail-Wives Oratory*: So I say, Let all this *Railing* in his Book be laid aside. And whereas he would Insinuate in several Places, as if there were much *Railing* in my *Apology*, saying, *I Rage*, and such like Expressions: How great an Abuse this is, I leave to the Judgment of the Intelligent Reader.

J. B's Ex-
cursions and
sedious
Preachments

2. If all his *Excursions* be laid aside, wherein he runneth out often-times into long *Homilies* by way of Explanation of their Judgment, descanting upon the several Opinions of their *Divines* (as he calls them) in which he often-times not only bestows several Pages, but sometimes divers Sheets, as in its Place may be observed: In all which Tedious Preachments (some whereof are may be *Shives* of *Old Rusty Sermons*, that have been lying by him) I think my self no more concerned, than if the Man had writ a great Volume of their *Divinity*; which I should not perhaps have bestowed the Pains to Read, far less look'd upon it as my Business to *Answer* it.

His other
Helps and
Irrational
Proofs.

3. If all his Citations out of *Hicks*, *Faldo* and others, that have written against us (all which are long ago answered, though not heeded by him) were laid aside, which is not only most impertinent, but likewise unjust; (as shall be after more particularly observed;) And likewise his long Citations out of the *Westminster Confession of Faith*, and larger Catechism (a good Part whereof he hath transcribed, and inserted in his Book; Albeit it had been a great deal easier, to have
cited

cited the Chapters, and referred to them, the 1679.
Book being so common; but it seems, it pleaseth
the Man's Humour to see a great Bulk go under
his Name, however it be filled up.) And—

4. *Lastly*, If his many Perversions be considered, wherein he either wilfully or ignorantly mistakes my Meaning, and sets up to himself a Man of Straw, and then batters at it; I say, this being laid aside, which takes up no small Part of his Work, will make a considerable Abatement. Now all these things considered, and all this superfluous and chaffy Stuff being laid aside, which is little or nothing to the Purpose, the Reader will find, that what remaineth, will go into a pretty narrow Compass, and bear no great Disproportion, if any at all, with these my Observations.

¶ 4. But e're I make an End of this Section, I judge it needful to take some Notice of his Epistle, where the manner of his Introduction is very odd. Men use to be sober and moderate, that write Controversies, in the Beginning at least, and not seek to prepossess the Reader with Prejudice against their Adversaries, until by the Strength of their Reasons they have proved them to deserve it; but this Man is so full fraughted with Malice, and so in Love with *Railing*, that he cannot forbear the first Page, where we have him calling us, *Locusts, of whose Ministry the Devil makes Use, only Masculine in Malice against Christ, &c.* ——— *Breathing forth nothing, but that putred Poyson, that innate, Serpentine Venom, &c.* And of this Strain is the Whole of his Epistle, where we are termed *Apostate-Quakers, Renegado-Quakers, &c.* But methinks, it should have been more Rational to have forbore this, until he had proved us such; and not to have begun thus to Rail without the least Probation: But however this may take with Malicious or
Credulous

7. B's Introduction with malicious Railings.

pag. 2, & 3.

1679. Credulous Persons. it will give the Judicious a sufficient Taste of the Nature of his Work; and we are not afraid of great Prejudice by this kind of Arguing. But as he goes on, he gives us a clear Specimen of what Spirit he is of; and abundantly shews, that if either he had Power, or were able to influence the Magistrate thereunto, he would have saved himself the Labour of all this Confutation, by making short in Cutting us all of. For since he represents us not only as the worst and Vilest of Hereticks, but as the *Sworn* and *most desperate Enemies of Jesus Christ* in all his Offices; we need not doubt, considering his Judgment expressed in the Case of *Liberty of Conscience*, what he would have done with us. And albeit it might have been Judged, that in Prudence he should have let it alone, until that Place; where it seemed to be most proper, and only might be inferred by way of Consequence: Yet in this, as in most other things, his Malice outdoes his Prudentials; and therefore he cannot let three Pages pass, and that in the Epistle, till he discover his Temper in this. For there he tells a Story of a *Turk, who caused punish a Jew for Blaspheming of Christ, to the Shame of Christians, who have not so much Zeal, &c.*— and a *Redress of this* (saith he) *is called for at the Hands of one and other, according to their Place and Station.* The Language of this is sufficiently understood, and beareth no small Reflection upon Magistrates, as not being so forward to Persecute, as J.B. would have them. And if we consider that Flood of *Railing*, that follows, the Application is easy; and then, as he goes on, he takes a very convenient Way, that he may Rail securely and Calumniate without Fear of being discovered. For he would *Fright People from so much as coming near us; yea, he will have all fleeing from us more hastily, than from Persons hav-*
ing

His Perse-
cuting Spirit

ing the black Botch (such is his comely Expression) 1677.
 yea, and under the dreadful Hazzard of incurring
 Anathema Maranatha, so much as to enter into
 a Friendly Communing with us, giving us the least
 token of Kindness and Affection by Word or Deed?
 (What; not feed us, if ready to Starve? Or
 cloath us, if Naked? Which Christ commands all
 his Disciples to do to their greatest Enemies) Prov. 25.
ver. 21.
 But how would this Man have a Husband be- Mat. 5. 44.
Rom. 12. 20.
Rom. 7. 2.
Eph. 5. 25.
 having towards his Wife, or a Wife towards her
 Husband? If turning Quaker they must shew one,
 another no Token of Kindness and Affection ei-
 ther in Word or Deed; when the Apostle encour-
 ages Christian Husbands and Wives to live with
 one another respectively, if they be willing, al-
 beit professed Heathens and open Idolaters; But
 with him they must not so much as shew a Token
 so much as by one Cast of the Eye, far less by more
 Homely Discoursings. And after the same Man-
 ner a little after he would have all forbear so
 much as looking into our Writings; to which, ac-
 cording to his ordinary Style, he gives such Epi-
 thets as his Railing Genius affords him: A very
 ready way for him to Bely and Calumniate us at
 Pleasure. But upon this Occasion I would ask
 him this Question, If he judgeth it reasonable;
 that he, that readeth his Examination, should
 look into the Apology, to which it relates, or unto
 that which is said by way of Reply to it, or if he
 would have them taking all upon Trust from
 him? Were not this a brave Way of Examining
 Controversies? And doth not this fairly lead to
 the blind Ignorance and Implicitness of the Church
 of Rome, and to the Custom of the Turks and
 Mahomet's Rule? (whom he hath so often in
 his Mouth.) I would willingly know, if the
 Man would avow himself so Irrational, as to re-
 quire or desire this of any Body in their Wits?
 And yet he must be so Irrational, or otherwise
 allow.

1679. allow the breaking of the Rules he so earnestly preſſeth.

7. B's Reason for his Prolixity.

His Proofs from Westminster Confession and Catechism, preferring them before Scriptures.

¶ 5. After he has proceeded at the ſame Rate of Railing, accusing us of *Devilry*, and what not, (as for the Number of the poiſonous Aſſertions, which he ſaith he has gathered together, it ſhall be ſpoken of hereafter, and his groſs Abufe therein detected) he comes at laſt to apprehend, That *ſome will think he is too large*; but he has a quick Way of ſolving that Difficulty, by Answering himſelf with a contrary Apprehenſion, That *more will blame him for not being larger*: And ſo this Objection is eaſily diſpatched. As for the Reason he gives of his Prolixity, to wit; *Because of the Temper of the Quakers, who would have been ready to Vaunt and Triumph, if he had Omitted any thing*: But for all this Boast it ſhall be ſhewn, that ſeveral times (as large as he is) he hath omitted whole conſiderable Paragraphs, where he found he would be Pinched, and that the Matter was too hot for his Fingers, that he durſt not meddle with it. At laſt he comes to an honeſt and ingenuous Confession, That *in moſt of the Heads he hath adduced for Confirmation only their Confession of Faith and Catechiſm*: A very plain Acknowledgment of the Nature of his Work; for he is very good at Begging the Queſtion, and proceeding upon Principles denied by him he hath to do with. But the Judicious Reader may judge, whether his Proofs be very Valid and Binding, which are only confirmed by that, which is denied by me; and which needs to be confirmed no leſs, than the Arguments deduced from it; ſince I account it no Confession of the *True Faith*: This is juſt, as if a *Papiſt*, Arguing againſt a *Proteſtant*, ſhould tell him, *He uſeth only for Confirmation the Decrees of the Council of Trent*. How ridiculous this

this is, any Judicious Man may judge. But since 1679. he hath so great a Veneration of the *Confession of Faith*, and also such an Itch of *Scribbling*, methinks, he should not suffer it to lie so long under the Censure of that *Examen*, which was written several Years ago; and lieth yet (for ought ever I could learn) Unanswered: All the Notions of which, albeit I will not espouse, yet I think, all *J. B's* Clergy and Reason will not solidly reply to it: And I am well assured, it hath disgusted Hundreds of that *Confession*, who are not *Quakers*; and also how weakly the *Confession* is confirmed, and how grossly the *Scriptures* are perverted to make them serve it, I have given a Taste in the last Chapter of my Book, intitled, *A Catechism and Confession of Faith*: which is not only extant in *English*, but he will find it also Printed in *Low-Dutch*; and should in Reason have been removed by him, e're he had used it only for Confirmation in Controversy against me. But there is something more in this Expression: For when the *Confession of Faith and Catechism* is only adduced for Confirmation, what becomes of the *Scriptures*, that in Words are so highly exalted? It seems, notwithstanding all these Verbal Commendations he has no more Use for them, than for an Old Almanack: The *Confession of Faith and Catechism* is that, which is to be minded. It seems, what he brings of them in this Controversy, is only *pro forma*, for the *Confession of Faith* is only adduced for Confirmation; it is the good Antidote against the many Errors of the Times: And whereas he speaks of *Apposite Passages of Scripture*, those that will compare them with the Things they are pointed to prove, will find in most not the least Correspondence: Of which I have given some Proof in that Place before-mentioned.

¶ 6. But

1679. ¶ 6. But indeed, he hath spoken out the Truth of the Matter. For all their great Talk of the Scripture, it is manifest to such as will narrowly look into it, that not the Scripture, but the Confession of Faith and Catechism is their Rule of Faith and Manners: For the Scriptures must serve the Confession of Faith, not the Confession of Faith answer the Scriptures; which must be turned, twin'd and wrested to suit the Confession of Faith. Hence if a Man believe the Scriptures ever so firmly, and square his Faith accordingly; unless he agree to every Point of the Confession of Faith, all is to no Purpose, he must pass for an *Heretick*.

At last to conclude, he having, it seems, said all he has to say, makes Provision not to be put upon the Necessity to Vindicate his gross Perversions and Calumnies. As for his Comparison of *Rats and Mice, their Dealing with Books*, he must know, I intend not to square these Observations to gratify his Humour; it will be enough for me to satisfy the Candid and Judicious Reader. He doubts not to make a Judgment of Things not yet in Being, and therefore *Expects no Answer, that shall favour of Reason, Religion, Candor and Plainness*: We have seen that of him, which gives us Ground to believe, he has had enough Thoughts of us: But however he must not expect to be Judge in his own Cause. And whereas he saith, *He will not be troubled at our Railings and Barkings*; one may wonder, the Man has the Confidence to accuse others, of what himself is so highly guilty of: But he shall not need fear to be troubled with such Stuff; and whether he gives or gets most of that, is referred to the Judicious Readers, to whose Judgment and Censure, whether he will or not, as his Writings will be liable, so to them, and to their Christian Consideration I freely submit, what is written in these Observations.

S E C T.

J. B. pre-
sumes to be
Judge in his
own Cause.

1679.

S E C T. II.

Wherein his Two First Chapters, containing Remarks upon my Preface, and the First These Of the true Ground of Knowledge, are Considered.

¶ 1. **U**Pon the *Preface* of my *Theses*, which is but about half a Dozen of Lines, he bestows no less than Twelve Pages; all which being either bare Assertions, or Railing (as cannot escape the Diligent Reader's Observation) will therefore require the Shorter Reply. He hath not got the Length of a Dozen of Lines, when with a Piece of Confidence he will seem so Modest, as *Not to Pre-occupy the Reader's Judgment*, by calling the *Theses*, *Ethnic* or *Diabolical*; but methinks, if he has not forgotten his *Epistle*, which we in Reason suppose the Reader to have first viewed, in which (as is above observed) there is enough of that sort said to Pre-occupy his Judgment: So that he must needs put out his Eyes, that doth not see, that his pretended Modesty and Forbearance is not Real.

J. B's void Pretence to Modesty.

¶ 2. Next, because these *Theses* are directed by me to *Clergy-men of all Sorts in the Christian World*, he will needs have it, that I acknowledge a *Christian World*, to which my self, and those I patronize, do not belong; but how he makes this Consequence appear, he leaves us to divine: For there is no Proof brought for it, but his own Assertion. He needs not wonder, that I acknowledge a *Christian World*, unless he had known me somewhere to deny it; for in Respect of *Profession* (which Distinction himself elsewhere useth) all these may be accounted of it, who make an *Outward Profession* of Christ: Besides that I have suffi.

The Christian World so called from its outward Profession of Christ.

1679. sufficiently acknowledged my Belief, that in several of them the *Inward Life* of Christianity is to be found. As for what follows, he needs not doubt, but I am as much against the Distinction of *Laity* and *Clergy*, as himself can be: But since I writ to such, many whereof own it, my Using it to them for Distinction's sake, will not infer my Approving of it. With his usual Candor he will have this Direction to import no less than a *Chartal*, to provoke all those it is directed to, to a *Dispute*; as if a Man for removing of Mistakes and Misrepresentations could not give an Account of his Faith, without it be esteemed a Provocation to Dispute: If he really believes I intended so, I must tell him, he is greatly mistaken; and I apprehend, I should know my own Intentions large as well as he. He is offended, that our Doctrines should be thought as different from *Papists*, as *Protestants*; but with how little Ground, will after appear: And he also refers it to a fitter Probation. Then, after he has knocked as hard as he can upon me, for my Confidence, he tells me, *That there is little said by me, but what was Refuted, e're I was born, by the Orthodox Writings against Pelagians, Socinians, Arminians, Enthusiasts, Anabaptists and Papists*: But methinks then there was the less need of troubling the World with his Volume. Yet he has for that a ready *Salvo*, He must *Answer a Fool according to his Folly, lest he be wise in his own Conceit*. Some other Reasons he adds for Ingaging in this his Work, which the Reader may judge of, whether they be of any Weight.

The Word
Clergy used
by the Au-
thor for Di-
stinction's
sake.

¶ 3. As he goes on, he is greatly offended, I should style my self a *Servant of the Lord*; and will have it to be upon no better Ground, than *Thomas Muncer and the Anabaptists of Munster*; But because all this is founded upon the Supposition of my being a *false Prophet, and Preaching another*

another Gospel than the true, we must leave it to 1679.
 the Reader's Judgment, after he has taken Time
 to consider of the whole Debate. But because he
 speaks here of the *Producing Credentials*, I would
 willingly have him producing his Credentials for
 being a *Minister of the Gospel*; and it may be
 then seen, if I cannot produce as valid, for any
 thing I style my Self: Only he must remember,
 That as his must have something more than his
 own Affirmation, or those of his Party; so he
 must overturn mine with some stronger Argu-
 ments, than meer Railing.

Which are
 the Priest's
 Credentials
 for his Mi-
 nistry pre-
 tended.

¶ 4. He needs not apprehend (as he would in-
 sinuate) *That the Omission of any Words in the*
Theses prefixed to the Apology, proceeds from my
being ashamed of the Name QUAKER; since
 himself bears witness in the very same Page, that
 I fully acknowledge it in the Explanation of the
 Eleventh Thesis. Here he has a Descant upon
Trembling, and seems to strange, that any Qua-
 ker should bring the Example of *Moses and Hab-*
bakkuk, to shew, *That such a thing was not so much*
to be wondred at in the Saints; but why this should
 be esteemed impertinent by him, he doth not tell
 us. As for the *Foaming at the Mouth* he talks of
 both here and elsewhere, it is returned upon him
 as a Calumny, and he is desired to prove it; but
 it must be by some more credible and impartial Te-
 stimony, than his Mr. *Stalham*: for Parties use
 not to be admitted as Witnesses. For his deno-
 minating us by that Name of Distinction, I shall
 not quarrel: But as for his Insinuation in the
 Beginning of pag. 5, where he saith, *It is like, we*
would gladly have them casting away their Bibles,
as no more to be regarded than the Turks Alcoran; 7. B's ma-
 it bespeaketh the Height of Malice: As to which
 I shall only say, *The Lord forgive him for so gross*
a Calumny, which he, that is the Searcher of
 Hearts, knows to be a most horrible Lye! He
 S goes

7. B's ma-
 litious Insi-
 nuations a-
 gainst our
 owning the
 H. Scriptures
 and Schools
 of Learning.

1679. goes on after his usual Manner, saying, *I inveigh against all Humane Learning, that hath been any ways made Use of in Theology*; but where he finds this asserted by me, I know not: Whether the Words he would deduce it from, to wit, (*That Man has rendred the plain and naked Truth obscure and mysterious by his Wisdom*) will bear such a Consequence, is left to the Reader's Judgment. But he thinks he has found out our secret Design of being against *Learning* and *Schools of Learning* (which is neither our Affirmation, nor Principle, but his own false Supposition.) *We would* (saith he) *have all those banished, that we might the more easily prevail with our Errors*: But methinks, the Man should be more wary in venting his own false Imaginations, unless he could bring some Ground for them: For his Assertion is so far untrue, that if he had been rightly informed, he might have known, that we have set up *Schools of Learning*, for Teaching of the Languages, and other needful Arts and Sciences, and that we never denied its Usefulness: Only we denied it to be a Qualification *absolutely necessary for a Minister*; in which Case alone we have opposed its Necessity.

¶ 5. He confesseth, I speak not amiss, in saying, *The World is overburthened with Books*; but thinks, that my *Apology* of Fifty Sheets adds some considerable Weight. But methinks, he of all Men should have here been silent, who has troubled the World with an *Examination* of it a great deal larger; albeit he confesseth, All that is in it hath been refuted by the *Orthodox* long ago: And not only so, but since that he has written a Book near twice as large upon one Point, to prove the *First Day* of the Week to be the *Christian Sabbath*; and yet is but the *First Time*, and seems but to be the *Porch*, of what he intends upon that Subject. With his usual Can-

Candor he saith, *I am against Disputes and Debates, or Books written of that Nature*: But to infer simply, That I am against all such, because I reprove the Vain Jangling, that hath been and is among the *School-Men*, is an ill Consequence. He shall not find me any where speaking against useful and solid Controversies for Clearing and Maintaining of Truth. He seemeth not to disapprove, what I speak against *School-Divinity*, confessing the abuse of it; albeit he thinks, it hath been of Use. And as for this Imagination of my being acquainted with it, we will place it among his other Mistakes. He proceedeth pag. 8. to say, *I am against the Labours of those, that have writ Commentaries*; but his Conclusion here is like others of this Nature. When I mention *Commentaries*, it is with Relation to what goes before: He will not deny, but *Many Books are written under the Notion of Commentaries on the Scripture, by which the Truth has been more darkened, than cleared*; will it therefore follow, that he condemns *Commentaries* indefinitely? As for such Writings tending to the *Opening of the Scripture*, in which the Authors are Acted and Influenced by the *same Spirit*, from which the *Scriptures* came, and which alone can give the True Meaning of them, I am so far from Condemning them, that I highly approve them, as very Beneficial to the Church of Christ. As for his Talk here of our *Disrespect to the Scriptures*, I shall have Occasion to take Notice of it, where they are particularly treated of: But he is Apt to think, that the Real Ground of my Prejudice against such Books is, because so much is to be found in them against my Old Errors; for I cannot but know (saith he) that whoever reads these, must see my Nakedness and Folly without much Study: As for his Imagination we must take it with much more, upon Trust; but this helps

1679.
Solid Controversy for clearing the Truth, useful.

1679. to prove the Needlessness of his large Examination.

¶ 6. At his usual Rate of Perverting he goes on to say, *That the Account I make of all the Learned Men of the World, is, that they are Scribes and Disputers of the World, &c.* But for Proof of this we have nothing: He confesseth, the Words to be those of the Apostle; and how he proveth, that I have a different Meaning from the Apostle, I know not. After he hath commended his Learned Men, and loaded the Quakers with Reproaches; he concludes this Paragraph, pag. 8. with another Falshood; and yet he will have it remarked, to wit, *That according to my Judgment, the Pure and Naked Truth of God was never unfolded nor declared, until the Generation of the Quakers arose.* But where he finds me saying so, he tells not, and indeed cannot; since such a Thing was never asserted by me. For Answer to my saying, *That God has laid aside the Wise and Learned, and made Use of Illiterate Men, as to Letter-Learning;* after he saith, *It is Affirmed without Proof,* (not considering, how improper it was, not to expect any formal Probation upon the Occasion and Manner it was delivered) he gives us divers Citations out of the Apostle Paul, warning against *Seducers*: All which I acknowledge to be true; but the Question lieth in the right Application. And yet since, (albeit he believes, they very appositly agree to us) he thinks it not his present Business to demonstrate it; it will need no Reply. After he has proceeded in his Tenth Page, according to his usual Sort of Railing, affirming the great Difference betwixt our Doctrine, and that of the Apostles, he brings forth a mighty Charge, *That I usurp the Throne of God, and Judge of Men's Hearts and Intentions:* (but how Guilty himself is of that Crime, hath been in
Part

Part already shewn, and will hereafter more appear.) But why do I so? Because I say, *The Clergy have clouded the Truth, that the common People might Maintain and Admire them*: But have not Protestants, and that truly Asserted this of the Popish Clergy? And is not the Thesis directed to such? Will it not then hold true (according to his own Judgment) of a great, yea, the greatest Part of those, to whom it is directed? What then will become of his Clamours? Yea, If it were needful I could give Instances of very mean Thoughts he and his Party have of many of the Protestant Clergy; yea, and Reflections not much (if any thing) inferior to this, to verify, with how little Ground he quarrelleth with me here. As for his Malitious Aspersions, *That there are shrewd Presumptions, our Stock lies at Rome*; he should have produced some of them, if he could: We could never yet obtain for this Old Calumny from our Adversaries the least Probation; and it will be found as hard for him to prove it, as he may think it for such, who strongly affirm, *Their Great IDOL, the COVENANT, was contrived at Rome, and came from thence*. As for his Reflection upon our Church, as being *All Eyes and Ears*; it will be proper to speak of it in its own Place. Next, to prove the Positions of the Quakers to be such, as *overturn and destroy the Gospel*, he bringeth (Page 11.) divers Citations out of Mr. Norton and Mr. Stalham (as he terms them) adding, *More may be had out of Mr. Hicks*: But such Witnesses will have small Credit with impartial Readers: If he himself had dealt impartially, he should have first Read our Answers to them, e're he had given them such Authority. It were easy for me, by way of Reply to Transcribe, what our Friends have written particularly by way of Answer to them, did I as much affect to

1679.
The Clergy
clouding the
Truth, that
the People
might ad-
mire and
maintain
them.

7. B's
False Wit-
nesses con-
tributing to
his bulky
Book.

1679. have my Writings bulky, as it seems he doth. He closeth up this with a Fit of *Railing*: And after he has quarrelled with me, *pag. 12.* for *having an high Conceit* (as he imagines) of *my Theſes*, he falls fresh to that Work again, telling, *They have Weight to sink into the bottomless Pit the poor Soul that embraces them.* I never sought, any should receive Doctrines as Truth upon my bare Testimony; and therefore he needs not upbraid me with so doing. And whereas on the contrary (as himself immediately observes) I leave what I say, to the *L I G H T* in every Man's Conscience; it shews, with how little Reason he made his former Alledgance. After he has pleased himself with making an impertinent Conjecture of the Import of these Words, that so he might, if he could, render them Ridiculous; he cometh at last to the true Understanding of them: And truly, he needed not *fear at my being offended, that he should make a Judgment of what I writ, according to his Conscience*; but he went the wrong way to work, when his Labour is to pervert and wrest, and make them speak, what they do not. This apparently proceeds from Malice and Prejudice; and the *Light of his Conscience*, if he had minded it, would never have prompted him so to do. Thus I am come to the End of the First Chapter.

¶ 7. In the Second Chapter, intituled, *Of the true Ground of Knowledge*, I find, he cannot contradict what is asserted by me; only he must be Carping, he makes a Noise, that *Job. 17. 3.* cited by me, *So much of the Sentence was not set down in the First, as Second Edition.* What a pitiful Cavil this is, the Reader may easily judge; since the Place was noted, it was enough, though never a Word had been set down; but this with him is a *bad Omen*. Let the Judicious judge of this Man's Judgment in the Matter. But because
he

he cannot Quarrel at what is said, he will quarrel, *That so much is not said, as he judged meet:* 1679. 
 But he may be pleased to understand, that I judged my self under no Necessity to advise with him, what was needful for me to write. But (saith he) *since I take upon me to Teach the whole World,* (it is strange, it should be so natural for this Man to write Untruths, since I direct my *Theses* only to the Christian World: But if it may render me Odious, such Peccadillo's pass with him, it seems, but for *Pia Fraudes*;) I intended never to write of those Things, concerning which we do not differ from others. But let me see, wherein he accounts me Defective. I have *Written nothing* (saith he) *of the Nature and Attributes of God.* I write not to *Atheists*, but *Christians*, who already acknowledge; and I judge it not my Work to write Books to perswade Men of that, they already profess to believe. But I write not Expressly and Distinctly of the *Trinity*; yet himself after acknowledges (*pag. 24.*) *That it would seem, I am Orthodox herein; that he finds not any clear Ground to the Contrary.* I writ as Expressly and Distinctly of that, as is Expressed in Scripture; which I hope, *J. B.* will not say is defective in sufficiently Expressing this *Article of Faith.*

Trinity (so called) spoken of by the Author.

¶ 8. The Third Challenge is, *I speak nothing of God's Decrees, by which some are predestinated to Life, others Fore-ordained to Death;* (for the Man without Ceremony takes the Doctrine for granted;) But if I have spoken nothing of this, (though perhaps not in the Method he would) how extravagant must he be, that writes a whole Chapter upon *Reprobation*, as pretending to Refute what I have said concerning it. With the like Confidence (not to say Impudence) he accuses me of Silence in Relation to the *Covenants*; to the *Redemption purchased by Christ*; his *taking*

1679. *Flesh upon him; to the Work of Grace and Sanctification; to Obedience to the Law of God: Which gross Abuse any one that reads my Book, will easily see; considering, how much, and how particularly these things are spoken to in the Explanation of the 5, 6, 7, and 8 Theses.*

Resurrection
of the Body
owned by us.

Last of all he accuseth me for giving no Account of the *Resurrection of the Body*: But do I not expressly in my Conclusion affirm, That those that accuse us of Denying of it, belye us? And doth not that clearly import an Owning? But as to that Matter (because I love not Repetitions, as he doth, who will be upon one Matter often, and out of its proper Place) I will refer, what further I have to say, until I come to his last Chapter. At last, after he has Confessed in Part to what I affirm, he *craves Liberty, because some may put a wrong Foundation for the right, to Examine, what by me is placed for it*; which Liberty is freely granted him: (For I am a great Enemy to *Implicit Faith*, as well the *Popish*, as *Presbyterian*, who in that are much-what alike) And I will take also Liberty; to Re-examine his *Examination*, that I may free my self of those many Abuses, wherewith he has injured me.

S E C T. III.

Wherein his Third Chapter of Inward and Immediate Revelation is Considered.

¶ I. **T**HAT I may not trouble the Reader with a long and tedious Pursuit of *J. B.* in all his Extravagant Rambles and Unreasonable Railings (wherein he accuses me as an *Ignoramus*, writing *Non-sence and Confusion*, pag. 39. (more of that kind in pag. 31.) while yet to his own
Con-

Confusion (*pag. 40, 41.*) he saith, *He knows not what I mean, nor what I would prove; nor what my Arguments must conclude:* Wherein if he speak true, he declares himself Uncapable to judge of, and far less to Answer my Arguments) a large Disquisition of his Impertinency in which Things I willingly omit; and will consider this his Chapter, as well where he misses, as where he truly in any Measure urges the Matter. And first to dispatch what is superfluous, all that is said by him against *False Revelations and Delusions of the Devil* (against which he speaks sometimes more largely, sometimes more overly in *pag. 21, 22, 34, 35, 36, 47.*) no Judicious Reader will think, is any thing to the Purpose, since I never did plead for *False Revelations*, but for the *Necessity of the True Revelation of the Spirit to all real Christians.* And though it could be proved, that either I, or any other *Quaker*, (so called) were deluded by a *false Revelation*; yet it will not thence follow, That our Asserting the Necessity of *True Revelation* to the Building up of *True Faith*, is Erroneous, more than in *J. B's* own Sence the *Arminians* or *Socinians* Asserting *false Doctrines*, pretending to have for them the Authority of Scripture, will make him Judge, that their *Asserting the Scripture to be the Only and Adequate Rule of Faith*, is false in his Judgment, since he therein agrees with them. And therefore his Disingenuity, as well as Weakness doth notably appear, *pag. 46, 47 and 48.* where coming to take Notice, of what I have said, in shewing, how the same may be returned upon such, as own the *Scripture, Reason and Tradition* to be the Rule of their Faith, he gives it no Answer; and most Effrontedly comes up with his oft-reiterated Story of *John a Leyden* and *Munster* (with which we are less concerned, than himself.) Notwithstanding that I shew, that even

1679.

The Priest's
professed ig-
norance.False Re-
velations and
Delusions
disowned by
the Quakers

1679. even Men pretending to the Scripture, and to be led by it, and in particular his own Brethren, had done no less vile Actions, than those of *Munster*; and yet he would not think it well Argued to infer thence, that it were *Dangerous to follow the Scripture, as the Rule*. To all this he returns no Answer, which takes up six Pages in my *Apology* (Lat. Edit. pag. 26, 27, 28, 29, 30, 31.) unless it be a sufficient Answer to say. *He needs not take Notice of my Trifling Answers, and that it is a meer Rhapsody*. But the Truth is (to use his own Expression) *It was too hot for his Fingers*; and therefore he judged best to shuffle it by so easily. But his Unfairness in this is so much the more considerable (where the Pinch of the Question lay, and his own and his Brethren's Reputation was so highly concerned, as being charged as Guilty of no less Abominations, than the Monsters of *Munster*) in that he boasts in his Epistle to the Reader, *That he hath Examined every thing asserted by me, particularly*; which he gives as the Reason of troubling him with so *Prolix a Treatise*.

J. B. finds
it too hot
to touch
with Truth.

¶ 2. Now albeit I might in Reason pass his new-inforced Objection till he have satisfied to this so shameful an Omission; yet lest he should fancy any Strength in it, and to shew him the Silliness of it, I will here consider and Remove it. It runs thus, Pag. 46.

7. B's Argument.

If, since the Apostles and other Extraordinary Officers fell asleep, and after the Cannon of the Scriptures was Completed, All that have pretended to Immediate Revelation, have been led by a Spirit of Error, Then that is not the Way of Christ.

But the former is true:

Therefore so is the other.

Ans.

Such an Objection is not like to signify much, where in both *Propositions* the Question is most miserably

bly *begged*, and the thing in debate taken for granted. For albeit the Connexion of the *Major* should be granted; yet the *Question* is there in a great Part of it *begged*, to wit, that such *Officers* in the Church, as were the *Apostles*, are not *now*, neither as to the Nature of their Office, nor Manner of their being led by the *Spirit*. Next, That the *Cannon of the Scripture is Completed*: That is to say, *No Writings are ever hereafter to be expected or believed to be written by the Spirit*; both which I deny, and he has not so much as offer'd to prove: and therefore his Argument, if I should go no further, can conclude nothing. Next, his *Minor*, to wit, That *All pretending to Immediate Revelation, have been led by a Spirit of Error*, is not at all proved by him: For albeit it might be said of all those *Old Sects* named by him, and of the *German Enthusiasts*; yet that is not sufficient Proof, unless he can make it appear, that there was never any other, but *were so also*: which yet remains for him to prove, and will trouble him to Effect. For to Affirm, there were *never any*, because he has never heard nor read of them, were an Argument a great deal more Ridiculous, than Rational. And for his Challenging me to shew them, (albeit the Instance of the *Quakers* be enough to spoil all his Argument, as will after appear) yet by his good Leave, I am not bound; *Affirmanti incumbit Probatio*. And that this Answer is sufficient, I have the Testimony of his learned Brother *John Menzies*, Professor of *Divinity* at *Aberdeen*, in his Book Intituled, *Papismus Lucifugus*, where he Answers the *Jesuit's Minor* the same way, and proveth it to be sufficient. And surely, he has not taken notice, that by this he has Condemned, as led by the *Spirit of Error*, all the *Primitive Protestant-Martyrs*, that *Prophefied* at any time; such as *John Huss*, and *George Wishart* our

1679.

J. B. Argues without Proof.

1679. our *Country-Man*, and many others, by reason of whose *Prophefying* *J. B.* and his Brethren have valued their *Cause*: since these Prophefies were said by them to proceed from *Inward* and *Immediate Revelation*, and so they pretended to it; albeit not as the Ground of their *Faith* and *Obedience* in all Matters of Doctrine and Worship, yet as the Ground of that *Faith*, by which they believed these *Revelations* to proceed from God, and not from the Devil; and of that *Obedience*, by which they Published and Declared these things. Moreover he overturns all by the last Instance, which he gives to prove it, to wit, That the Quakers, who pretend to *Immediate Revelation*, are led by a *Spirit of Error*: For Proof of which we have only his bare Affirmation; and yet till this be proved, his *Objection* is naught. For indeed, this is a rare Way of Debating with an Adversary, to make use of an Argument, by which he must be Concluded already as *Erroneous*, in order to Convince him, that he is such: If this be not, as they say, *To put the Plough before the Oxen*, I know not, what can be said to be so. For *J. B.*'s Argument, to make it plain, amounts to this;

J. B.'s Argument against *Immediate Revelation*.

*If the Quakers be led by a Spirit of Error,
Then the Quakers Err in Affirming, Inward and Immediate Revelation to be the Ground and Foundation of True Faith:
But The Quakers are led by a Spirit of Error:
Therefore, &c.*

Which is just, as if I should Argue, thus:

If J. B. be a Knave, a manifest Lyar and Calumniator, Then he is not a true Minister of Christ, nor fit to write in Religious Matters:

*But J. B. is such:
Therefore, &c.*

Is

Is not this a notable Way of Arguing, and a quick Way to despatch *Controversies*? What saith Robert Macquare? Doth not this well become his *singularly Acute, solidly Learned, and truly gracious Author*? (Postscript Pag. 559; 1679.

The next Thing to be considered, is, *His Stating the Controversy*; Where, according to his Custom, he all along *begs the Question*. For having writ down his Opinion, and taken it for granted, without offering to prove it, he goes on and builds thereon without more Difficulty, as if it were not to be further questioned. This appears in Pag. 20, 28, 29, 30, 34, 35, 36, 37, 40, 43, 44. in which Places he states his Opinion of the *Immediate Revelation of the Spirit*, as not being such, *as presents any Truths to be believed objectively; but only in removing the Vail of the Eye of the Understanding, and spiritually Illuminating the Mind, and working effectually upon the Heart, to embrace and receive the Truth already revealed and proposed in the Scriptures*. Now for not using this Distinction and holding *Revelation* in this his Sense, he greatly blames me, as *jumbling things together, and darkning and prejudging the Reader*; and bestows upon me ever and anon many Railing Words: with the Repetition of which I will not trouble the Reader. And yet notwithstanding this Accusation, in Contradiction of himself he cites me Pag. 42. and 28. taking notice of this very Distinction, as used by some, and also Refuting it: Surely, the Man must have miserably forgot himself; and will verify the Proverb: *Liars should have good Memories*. Next: Since he judges I err, in not holding *this Manner of Revelation*; and that he builds all his Superstructure upon it, as the *Truth*; he should have offer'd to prove it to be Such: For since he saith, *They willingly grant to these Scriptures noted by me, As many as are led by the Spirit*

What F. B.
will have
Revelation
by the Spirit
to be?

rit

1679. rit of God, &c. Rom. 8. 9, 14. together with
 1 John 2. 27. Joh. 6. 45. Joh. 14. 16, 17. By
 which Scriptures he cannot deny, but the *Manner*
 of the Apostles being led, as well as of *All Christians*,
 is Included; since some of them were directed
 to the Apostles particularly: In all which
 there is no Ground for his a Distinction and As-
 sertion. It is not said, *The Comforter, that I*
will send, shall lead you, the Apostles, Immediate-
ly, by proposing Truth to be believed objectively to
you, and this shall be accounted Extraordinary; but
after you it shall only lead other Christians by Illu-
minating their Understandings, and that shall be
the Ordinary Leading. And since then it is a
 Rule granted by all, that we must hold to the
 plain Words of Scripture, unless an Urgent Ne-
 cessity force us to the Contrary; he should shew
 us, where this Necessity lies? and prove, his As-
 sertion to be the *true* and *genuine* Meaning of
 the Words; and that we ought not to take them,
 as we do, according to their plain and Naked
 Signification and Import. For I would willing-
 ly hear any Ground from Scripture of this Na-
 ture of *Extraordinary* and *Ordinary Revelations*,
 as pertinent to this Debate: For albeit Things ex-
 traordinary may be Reveal'd to some, and not
 to others, that only respects the *Things Revealed*,
 not the *Manner* of Revelation. For a Man tel-
 ling me Extraordinary things, and Ordinary,
 albeit the things may differ in their *Nature*, yet
 neither my *Manner* of *Hearing*, nor his of
Speaking do thence necessarily differ.

¶ But perhaps the Man doth Apprehend, that
 what he saith, Pag. 20, 30, 31, 40, 44, 45. is
 some Proof of his Assertion, (which if he do,
 the Reader may easily observe his Mistake) where
 he would Insinuate: As if *the Manner* of Imme-
 diate Revelation *by the Spirit* (asserted by me)
rendered all other Means, even those of Teaching
 and

and Exhorting (which are appointed by God) use- 1679.
 less, and took away all Obligations of Obeying the
 Commands of God conveyed by others. And yet he *Mediate In-*
 taketh notice, Pag. 23. that I acknowledge O *struction not*
 ther Means of Knowledge as profitable; neither *Inconsistent*
 has he ever heard me deny: But Men are obliged *with Imme-*
 to obey the Commands of God through one another, *diatate Reve-*
 as well as in themselves; as the Children of Is-
 rael were those of Moses and the Prophets, and
 the Christians those of Christ and his Apostles.
 But I suppose, he will Affirm with me, That no
 Man's Obedience to any Command will avail him a-
 ny thing, unless upon Inward Belief and Conviction,
 that the thing commanded is of God; since what-
 soever is not of Faith, is Sin. If he say, That al-
 beit I do not deny such an Obligation; yet
 it necessarily follows from my Principle: That this
 is untruly Alledged, will easily appear; since I
 suppose, he will Deny, but the Rest of the Apo-
 stles, who were alive, when Paul's Epistles were
 written, were obliged to receive them, and Obey
 them, as the Dictates of the Spirit. yea, and
 were Benefitted by them; and so the Apostle
 Paul by others: Albeit on both sides he will ac-
 knowledge them to have had such Revelations,
 as he accounts Immediate and Extra-ordinary.
 And so we see, that to have such Revelations,
 and yet to be mediately Instructed, are not Incon-
 sistent; nor do they render one another Useless:
 And indeed, to affirm they do so, is rather a
 presumptuous Accusing of God, who has Ap-
 pointed both in their Order for the Edification of
 his Church, than a Refuting of such that Assert
 them. Such are his Reasonings, Page 45. Besides
 that, this Objection may be easily refuted: for
 since J. B. Affirms, (as particularly Pag. 42.)
 That the Scripture is a Compleat Rule in all things
 concerning Faith and Manners in reference to Sal-
 vation;

1679. *vation*, Might it not be said, that this takes away the Use of all Commentaries and Expositions, and other Books, especially, since he and his Brethren do withal Affirm, that it is *Clear and Intelligible to all, in things Essential to Salvation*? Let him shew, how this is *weaker* as to him, than *other*, as to me. With the like Presumption he *Blasphemously* Asserteth, *That even these Revelations* (which he himself calleth and acknowledgeth to Inward, Immediate and Extraordinary) are *Uncertain* for this Reason, *because many Men have been deluded by the Devil*: On which he also insists in the following Page. And Pag. 34. and 48. where he sums up his Matter in this Question, *How comes it, that others pretending to Revelation as much as I, have been deceived?* But as I said before, *How comes, that others pretending to be led by the Scripture, as the Rule, as much as J. B. have been deceived, since the Scripture declares nothing but Truth?* But how silly this is, I have above shewn; and more largely in my *Apology* in those Paragraphs, which I observed, he most foully Omitted. And indeed, this is a fine Argument he has provided for *Atheists* and *Scepticks*; for it renders all Faith, even that of the *Patriarchs*, *Uncertain*. For since the Ground and Warrant of their Writing the *Scriptures* was (in his own Account) *Inward, Immediate and Extraordinary Revelations*, and if such be as he Affirms, *Uncertain*, then the *Truth* of the *Scriptures*, which depends upon *such*, must necessarily be *Uncertain*; since the Stream cannot be more *pure*, than the Fountain, nor the Superstructure more *sure* than the Foundation. And therefore most weak is his Reasoning, Pag. 46. where he pleadeth, *That such Revelations cannot be more sure than the Scriptures, which are the Objective Revelations of the Apostles written down*; since the Certainty of these Writtings depends upon the Certainty

Then J. B.
Etc. Exposition
and
Commentaries
are of
no Use.

J. B. Affirms
Revelation to be
Uncertain.

tainty of these Revelations, by which they were 1679.
Written. And certainly, if in any Case that *Maxim* of the Schools do hold, it must in this;
*Propter quod unumquodque est tale, illud ipsum est
magis tale.*

¶ 5. It will not be amiss here in the *Third Place* to take notice of his most Uncharitable and Unchristian Insinuations, contrary to all Christian and Fair Rules of Debate, As first, Pag. 24. where he will needs infer our Denying of the *Trinity*: Albeit he cannot deny, but he finds it *owned* by me; groundlessly coupling us with the *Socinians*. And to help him in this, he brings in the Testimony of one Mr. *Stalham* (as he terms him) an open *Opposer* of ours; which Witness to receive against us, is most Unjust. But I desire here in the Entry, that it be observed, that I intend to take little or no notice of his many *Citations*, to prove what we Hold, out of the Writings of our open *Opposers*; and shall give such a sufficient Reason for my so doing, ere I make an End, as I am hopeful, shall satisfy all *Judicious Readers* as well of our Innocency, as his *Injustice* therein. But by this the Man's Temper may be seen, and that his Design is not so much to Refute, what we *truly hold*; as to make the World believe, that we Hold what we do not, to render us the more *Odiours*. And thus he proceedeth also basely to Insinuate, *That I deny Jesus of Nazareth to be the Son of God*; albeit he doth not so much as pretend to any Colour for it from my Words: Only he finds, *Some Quakers give an Indistinct Answer in this Matter*; but *who* they are, or what their Answer is, he tells not. In Pursuance of this in the following Page he Insinuates, *As if I mean'd not the First, but the Second Creation*; and so joined with *Socinus*: Which is a gross Calumny, like the former: As

J. B's En-
forcing false
Beliefs and
Doctrines
upon the
Quakers
from the ly-
ing Books of
their Oppo-
sers.

also

1679. also is, what he saith Pag. 31. Num. 18. where he Raileth against me, as *Writing things contrary to the Scriptures, and as one, whose Revelations are not from God, but from Satan.* For all this the only Proof is, [*J. B. saith so:*] which I must plainly tell him, is with me of no Weight at all. Of the same Nature is, what is Asserted by him Pag. 33. N. 20. wherein he insinuates, *That we Contemn the Scriptures;* telling a Lying Story from his Author *Mr. Hicks* of one *Nicolas Lucas*: Which I desire him to prove the next time not by *Hicks* (for he is an *Accuser*) but by some more indifferent Witness; else to be justly held as a *Calumniator*. And whereas he saith, *We should not obtrude any thing upon them without Scripture*: This is another Lying Insinuation. For where do we obtrude any Doctrines without offering to Confirm them by *Scripture*, as much as he and his Brethren? For if he say, *That our Confirmations are not Valid*; that is not to the Purpose: We can easily say so of his, and do as truly believe it. But the Question is, Whether we *obtrude any Doctrines upon any to be believed*, telling them, *they ought to believe it*; albeit we either will not or can not Confirm them by the *Scripture*? Now he knoweth in his Conscience this to be a Lye; since I Affirm of the *Scriptures*, *Apol. Lat. Ed. p. 47. & n. 60.* That *they are the most fit Outward Judge of Controversies*; of which himself also taketh notice in that Place. And Lastly, of the Nature of these Malitious Insinuations is, what he saith Pag. 48. and 49, and last Paragraph of this Chapter; where, after he has Repeated, what he terms my *Monitory Conclusion*, he infers; That I mean, that a Man should believe, that *Nature's dim Light is the Spirit of God and the Holy Ghost*; and that he may burn the Bible, and with Confidence assert, he is Led by the Holy Ghost; what ever *Scripture or Common Sense say to the Contrary.*

J. B.'s Calumnious Meaning he puts upon the Author.

This

This is all Affirmed by him without the least 1679.
Proof; which as it is the Height of Injustice, so
it is with respect not only to my Words, but Be-
lief and Intention; (God the Searcher of Hearts
knows) a most horrid Falshood and Calumny.

¶ 6. Now, albeit what is said, may seem suf-
ficient for a Reply to this *Chapter*, and is indeed
enough to give any Sober Man a Disgust of it;
yet that he may not have Reason to Complain,
that any thing, wherein he may judge there
is Weight, and is directly to the Purpose, is O-
mitted; I will now in the *last Plate* Consider and
Answer, what he saith against the Validity of
my Arguments, to which an Answer hath not
been Included, in what is already said. To be-
gin then like himself (which to be sure is with some
Calumny or other) he saith Pag. 14. *I stigmatize*
with the black Mark of being Carnal and Natural
Christians, all that assent not, to what I say. But
he takes no time to prove it, and indeed cannot.
For albeit I say, that *It is like, many Natural and*
Carnal Christians will condemn, what I say; yet it
will not follow, I account them all *such*, who will
not fully agree with me in this Matter. Of the
same Kind is his Calumny p. 22. n. 5. where he
alledgeth, *The Citations of the Fathers* (so called)
prove no more, than his Sense of Revelation above
expressed. But whether he speaks true here or
not, the Reader may judge by seriously reading
over these Citations; and then let him see, if
they do not hold out *An Inward and Immediate*
Teaching of the Spirit of God in the Soul, as the
firm Ground of Knowledge, without which all out-
ward Teaching is in vain. But to infer this, he
tells, *They writ against such, as being Impostors*
and led by the Spirit of the Devil, pretended to Re-
velations. What then? Cannot Men write a-
gainst false Revelations, without they deny the
Necessity of true Ones? That is an odd Conclu-

1679. *W* **tion**: If **J. B.** were well acquainted with the Writings of the *Quakers* (so called) he would find them as much against False Pretenders, as any other. But Pag. 24. and 25. he findeth fault with my Argument deduced from these Words, *That there is no Knowledge of the Father, but by the Son*; because I take notice, as a first Instance, of God's creating all things by *Jesus Christ*; adding, *Was this so difficult a Point to be proved, that I was constrained to go back to the first Creation for an Argument?* Answ. No: But I judged it not improper (however he may) to shew First, as Preparatory, God's more general Way of working by his Son *Jesus Christ*, ere I come to that, which is more particular; and this was the Reason as well of my putting these Propositions into that Order as of my using of that Instance, by which that pretended Abomination, which he pretends *lurks under Words*, vanisheth. For the Man is very good at drawing Inferences from other Men's Words, which they, that spake and wrote them, never thought of; as I for one can very well witness, since the least can be allowed me, is to know my own Thoughts and Purpose; which how he should come to Assure himself, *he knows better than I*, is more than I can fathom. For the same Reason above-mentioned I used the Instance of God's moving in his manifesting himself in his Creatures, and of the Spirit of the Lord moving upon the Face of the Waters; which p. 26. he flouts at, but doth not Answer. And it is strange, that he of all Men should be offended with such preparatory Considerations, where the Matter is in a few Pages after closely come to; who has used so many Remote Arguments and several not Pages only, but Sheets, yea Quires of Paper in order to prove *the First Day of the Week to be the Christian Sabbath*. He Objects Pag. 26. against my Affirming, *That God's Communion with Man*

Man was by Immediate Manifestation of the Spirit, 1679
 from Adam to Moses, because so few are mentioned; and he supposeth, the Rest not mentioned: *Immediate Revelation under the Law not Ceased under the Gospel.* had it only by their Instruction: But since these few, that are mentioned, are said to have had Immediate Revelation, and that the Rest had no written Rule, as J. B. will Confess, it seems, there was more of God's Immediate Revelation in those Dark Times (even by his Confession) than now under the Gospel, where the Chief Pastors of the Church, according to him, are to Expect no such thing. Neither is it proved, that Others not mentioned, had no Immediate Revelations; albeit they might have been Instructed by these Patriarchs: Which I have shewn before to be very Consistent. And thus may be easily Answered (setting aside his Railing) what he saith Pag. 27. against my Urging the Frequent Revelations, that Men had during all the Time of the Law, betwixt Moses and Malachy, (by which himself confesseth, the Scriptures of the Old and New Testament to have been Written) that that doth not prove, that everyone had such Revelations: What then? I lay not the Stress of the Proof of Every one's having Immediate Revelation upon this; but this is clearly proved from it: That since Immediate, Inward and Objective Revelations were so frequent during all the time of the Law, which was the less-glorious Administration, and that of the Letter; it is grossly absurd to say, as J. B. and his Brethren do, that they are now Ceased under the Gospel, which is said to be more-Glorious, and the Pouring forth of the Spirit more abundant and Universal; and that not only for a little time, to wit, to the Apostles, with Restriction to them and their Times, (for which he never produc'd the least Proof from Scripture) but to the End of the World. And if so, that

1679. *Immediate Revelation* be not ceased, there is a great deal of the Point gained; albeit *J. B.* confidently affirms, That there can be proved nothing by these Reasonings, but what no body will deny; since the *Divines* of *Westminster* have denied, and *J. B.* no doubt, with them will deny, That *Immediate Revelation* now is; since they positively say, *That it is ceased*: And *James Durham*, whom *J. B.* applauds as a Reverend Brother and Pastor of the Church, hath most absurdly affirmed in his Treatise upon the *Revelation*, *That when John finished that Book, God spake his last Words to his Church.*

J. B. believes, God spake his last Words to his Church at the End of the Revelation.

The Material and Formal Object of Faith distinguished.

¶ 7. When he cometh, pag. 28. to my Proposition, Asserting, *That these Revelations were of Old the formal Object of Faith*, he beginneth to enquire and Conjecture, *what I mean by the formal Object?* And upon that he bestows the following Page. For answering then his Scruples in that Matter, I say, In a *Divine Revelation* two Things are to be considered, 1. *The Thing Revealed*, and 2. *The Revelation*. The Thing Revealed is indeed the *Material Object*; the Revelation is the *Formal Object*: In which may be considered not only the Manner of the Revelation, that is, The Voice or Speech of God unto the Soul, or his Imprinting in the Soul by a Divine Manifestation the Things revealed; but also God himself so Operating: both which, to wit, *Deus loquens*, id est, *God speaking*, is the formal Object of Faith; He Himself, his Veracity is the Original Ground of our Faith; His Voice, Holy Influence and Manifestation, by which he expresseth himself, gives us the Certainty and Assurance, that it is He; and is very distinguishable by those of a *Spiritual Discerning*, from the most subtil Appearance and Transformations of the Devil: Since Christ saith, *My Sheep hear my Voice,*

Voice, and will not bear that of a Stranger. Even 1679.
as the Voice and Appearance of two Men of the
most contrary and different Humours, Statures
and Complexions, are different and distinguish-
able by a Man of a sharp Sight, to whom those
Men are well known. But of this I wrote more
largely in my Letter to a certain Ambassador,
Printed the last Year at *Rotterdam*, at the End of
the Letter written to the Ambassadors at *Nime-*
guen, whereto I refer him for further Satisfaction.
But I wholly deny the Consequence deduced by
him, That if God's Veracity, (because it is God
that speaketh and commandeth) be the formal
Object of *Faith*, therefore it is all one, whether
it be mediate or immediate: Since albeit that be
the Original Ground; yet the Immediate Revela-
tion is necessary, that we may certainly know
that it is He. For what avails it me to believe,
That all that God commands is true, and ought
to be Obeyed; if I do not certainly know the
things I believe as Truth, do come from him?
And the Question is, Whether certain Knowledge
can be had without Immediate Revelation? And
therefore to this his Question, in the following
page 30. *What was the formal Object of the Faith*
of the People, to whom the Patriarchs and Prophets
said, [This saith the LORD?] I answer, The
Inward Testimony of the Spirit in their Heart,
assuring them, That the Things spoken were from
the Lord, and not the Divinations of the Men's
Brains that spake them; and therefore inclining
their Hearts to receive and acknowledge these
Things as the Commands of God unto them;
Since, as J. B. confelleth, They were not to believe
them, because spoken by those Men, but because of
the Authority of God; It must be, that which
wrought this Perswasion and Assurance in them,
was the formal Object of their Faith, as the Things
spoken were the Material: Even as the Light

1679. serves by way of *formal Object*, to make us see, what is proposed unto us.

¶ 8. Pag. 31, and 32. he acknowledgeth, *That Divine and Inward Revelations need not be tried by the Scripture, as a more Noble Rule, by him who bath such a Revelation; but by those, to whom he delivers it: And then giveth the Instance of the Bereans being commended. To which I shall willingly assent; judging, no Man that delivers or declares a Revelation to another, ought to be offended, that he try it by the Scripture; which no true Revelation can contradict. But that such* may not also try it by the Testimony of the *Spirit of God in their Hearts, I cannot deny; and that it is the More Noble Rule, as being most Universal: Since some Divine Revelations, such as Prophecies of contingent Truths, or Things to come, cannot be tried by the Scriptures; as was that of George Wisbart concerning the Cardinal's Death: For had another taken upon him at that Time to Prophesy the quite contrary, I would willingly be informed, by what Scripture it could be deduced or known, that the one was false, or the other true? Yet who will be so absurd, as to deny, but that it could by the Immediate Testimony of the Spirit? As for his Proof, That the Scripture is the most certain Rule, taken from those Words, 2 Pet. 1. 19, 20. We have also a more sure Word of Prophecy, &c. It is but a Begging of the Question, in supposing, That Peter by this understood the Scripture; and indeed is most Ridiculous to affirm. For since the Apostle reckons this Word more sure, than the Voice they heard with their outward Ears, and the Vision they saw with their outward Eyes; it were absurd to affirm, That the Description or Narration of a Thing were more sure, than the Immediate Seeing and Hearing it. Can any Description I may receive of J. B. however true, give me so certain a Know-*

The Spirit of God in the Heart, to try Revelations by, is a more Noble Rule than the Scriptures.

J. B. pleads the Scriptures to be the more sure Word of prophecy.

a Knowledge of him, as if I saw him and spake with him? Yet without any Absurdity it may be said, That the Inward Word or Testimony of the Spirit in the Heart is *more sure in Things Spiritual*, than any thing that is objected to, or conveyed by the Outward Senses, as that Vision was, of which the Apostle there speaks; since the *Inward and Spiritual Senses* are the most proper and adequate Means of Conveying *Spiritual Things* to the Soul, by which the Saints, after they have laid down this Body, and have no more the Use of Outward Senses, which are seated in it, do most surely enjoy the Blessed Vision of God, and Fellowship both with him and one another. As for that of *Isa. 8. 20. To the Law and to the Testimony, &c.* and that of *Job. 5. 39. Search the Scriptures, &c.* mentioned here by him, I shall have Occasion to speak of them hereafter. It's true, We are not to *believe every Spirit*; but it will not thence follow, that the *Scripture* is a more sure Rule, than the *Spirit* for such a Tryal. Page 35. He thinks, my saying, *That the Divine Revelation moveth the Understanding well disposed*, Confirmeth what he saith, and spoileth all my Purpose; because then *Every Revelation pretending to be Divine, is not to be submitted to*: But where did ever I say so? What he talks further of this *well-disposed Intellect* (pag. 36.) I spake to in my Answer to *Arnoldus*, pag. 18. 19. to which I refer. For I believe, All Men in a Day have, by the Gracious Visitation of God's Love, an Understanding *well disposed* to some *Divine Revelations*; which becomes disposed for others, as these are received: Which will after in its Place be discussed. And some *Divine Revelations*, which are Prophetick of Things to come, may so far manifest themselves by their Self-Evidence even to Men not Regenerate, as to force an Assent; as in the

1679. the Case of *Balaam* mentioned by him, did appear. What he saith further, pag. 36 and 37. inquiring, *How and after what Manner these Revelations were the Object of the Saints Faith of Old?* Is easily answered, by applying it to what is before mentioned in Answer to his Queries and Conjectures of the *formal Object*. For those of Old, that had these Revelations *Immediately*, the *formal Object* of their Faith was God manifesting himself and his Will in them, to them by such Revelations: And those, who received and obeyed the Things delivered by the Patriarchs and Prophets, those Things so delivered (as he confesseth) were not the *Formal*, but *Material Object* of their Faith; but the *formal Object* was GOD, by the Secret and Inward Testimony of his Spirit, perswading them in their Hearts, that these Things declared to them were really his Command, and thence inclining and bowing their Minds to an Assent and Obedience to them. And albeit pag. 38. he terms this a *Wild Assertion*; yet he hath but said, and not proved it to be so; and till he prove, he needs no further Refutation. Neither is it *Non-sence*, nor yet a *destroying of the Cause*, as with the like proofless Confidence he affirms, pag. 37. *That where Revelations are made by outward Voices, or in a Manner objected to the outward Senses, the Cause or Motive of Credibility is not so much, because of what the outward Senses perceive, as because of the Inward Testimony of the Spirit, assuring the Soul, that it is GOD so manifesting himself.* Which Testimony, to answer his Question, is distinguishable from what is objected to the outward Senses; albeit it go always along with it *simul & semel*, as they use to say: Since he with me accounts it a serious Truth to say, *The Devil may delude the External Senses*; and he can far more easily deceive them, than the True, Inward and Spiritual Senses of the Soul,

by

The Material and Formal Object of FAITH.

by Counterfeiting the Inward Testimony of the Spirit: Since by that the Apostle saith, *We know and partake of that, which neither Eye hath seen, nor Ear heard.* 1679.

¶ 9. Page 39. He confesseth with me, *That the formal Object of the Saints Faith is always the same*: But yet, that he may say something, he spendeth the Paragraph in *Railing*, accusing me, *As writing Non-sense*, and being an *Ignoramus*; because I bring Instances, which relate to the *Material Object*, which himself Confesseth also to be the same in Substance: But by his good Leave for all he is so positive in his Judgment, I must shew the Reader his Mistake. For those Examples of *Abraham* and others, are adduced by me to shew the Oneness of the *formal Object*; neither has he shewn, that they are impertinent for that End: Since as the *formal Object* of *Abraham's* Faith was God's speaking to him by *Divine Revelations*, so is the same the *formal Object* of the Saints now; and therein stands the Unity or Oneness of our Faith with him, and not in the *Material Object*, which often differs: For to offer up his Son was a Part of the *Material Object* of his Faith, which is none of ours now. And so farasmuch as he desires to know of me, *What was the Material Object of Adam's Faith before the Fall?* (A Question not to the Purpose) he must first tell me, why he so Magisterially and Positively denies Christ to have been the Object of his Faith? And then he may have an Answer. And whereas he flouts at that Reason, *That Actions are specified from their Objects*, as Non-sensical; he should have proved and shewn, wherein? And then I might have answer'd him: He might have Wit enough to know, that no Man of Reason will be moved by his bare *Railing* Assertions (pag. 40.) besides a deal of *Railing*, wherein he accuseth me of Confusion and Darkness. He accounts my
Argu-

1679. Arguing for *Immediate Revelation* from the Revelations the Patriarchs and Prophets had, Impertinent; to which I Answered before: The Sum of which is, that since these *Immediate Revelations* were so frequent under the Law, it must be very absurd to say, *They are ceased under the Gospel*. He himself proveth, pag. 41. that under the *New* there is a *more clear Discovery*, according to that of Paul, 2 Cor. 3. 18. *But we all with open Face beholding as in a Glass the Glory of the Lord, &c.* which being brought by him, albeit against himself, I leave him to Answer. In this Page and in the next 42, he alledgeth the Sayings of Christ and his Apostles brought by me, and my Arguments thence do prove no more than he confesseth. But whether they prove not all I plead for from thence, is left to the Reader's Judgment. Here, according to his Custom, (tho' I Condemn the Socinians) he will be insinuating that I *Agree with them*; to whose Notions of the Spirit, albeit I assent not, yet I desire to know of him, in what Scripture he finds these Words, *That the Spirit is a distinct Person of the Trinity?* For I freely acknowledge, according to the Scripture, *That the Spirit of God proceedeth from the Father and the Son, and is God.* And by what Authority he seeks to obtrude upon others Expressions of the chief Articles of Faith not to be found in Scripture, or to accuse such as will not accept of them, and assent to them; or whether any has Reason to think, he truly makes the Scripture the Rule of his Faith (notwithstanding his Pretence) when he either will not or can not find Words in it to express the chief Articles of his Creed?

Revelations
frequent un-
der the Law.

That the
Spirit is a
distinct Per-
son in the
Trinity, no
Proof in
Scripture
for it.

¶ 10. Pag. 43. By a strange Mistake he would have me prove, *Since I make Use of these Promises of Christ relating to the Spirit, I would prove, that* all

all have Warrant to write Scripture: As if no Man could have Immediate Revelation, without he write Scripture? Whereas himself confesseth, that many of the Patriarchs had it before Moses, who yet wrote no Scripture; yea, and Cain, whom I suppose he judgeth to have been no Writer of Scriptures. And by the like Mistake, pag. 55. He confesseth all I plead for; and contradicts all he has been fighting for, in affirming, *That Believers now have free Access to Christ, the great Teacher of his People, always to get his Mind known and written in their Hearts; but not to get Propheetick Revelations.* But where doth he find me plead for Propheetick Revelations, as common to all? And whether the former Words do not grant Immediate Objective Revelation, in the largest Sense I plead for it, I leave the Reader to judge. Here he accuses me of speaking basely of the Scripture; but neither tells me where? Nor what I say? Which is indeed a base Way of Reviling, though familiar to him. To my last Argument, pag. 49, § 35. he answers little, but Railing. The Minor [to wit, *That whereas Protestants call the Scriptures their Rule, yet if asked, why they believe them? Do say, because in them is delivered the Will of God, which was Revealed Objectively and Immediately to Holy Men*] he saith, *destroyeth the whole Argument*: But why? I know not, since surely that proves, They at last recur to the Immediate Testimony of the Spirit, as the Certain and Infallible Ground of Faith, which is my Conclusion. That I thence infer, *That Protestants are for the Uncertainty of Immediate Objective Revelation*, is most falsely and disingenuously Asserted by him: For I seek not to infer any such thing from the Medium of that Argument, but having shewn thereby, how they are forced to recur to this Revelation, as the primary Ground of their Faith, I add, *That it's strange then, they should*

1679.

7. B's Self-Contradiction in granting Revelation.

1679. *should seek to represent that as dangerous or uncertain, which they are thus forced to recur to. And whether he doth not so, ever and anon repeating the Story of Delusions to Nauseating, thro' this Chapter, and they that read it, may see and easily perceive his base Disingenuity in that Part: As also in the following Lines, where he saith, Their Concession makes nothing for the falsely pretended, Immediate and Objective Revelations, which Quakers boast of; For where doth he find me pleading for any such? Neither is it the Question, Whether the Quakers do falsely pretend to Immediate Revelation, yea or nay? But, Whether Quakers do well, and are sound in believing, that Immediate, Divine, Inward Revelation is necessary to every Believer for the Building up of true Faith? But it is usual with him, where he cannot Answer, to turn by the Question, and fill up the Paper with Railing and Reviling!*

S E C T. IV.

Wherein his Fourth Chapter of the Scriptures is Considered.

¶ I. **W**E may Judge of this Chapter of the Scriptures by the first Sentence, which contains a Lye, saying, *He finds the Third Thesis in some Things altered, and more clearly set down in the Apology, than in the Single Sheet; whereas there is not one Word of Difference, but the Misplacing of a Word by the Printer: But it is become so familiar with him to speak Untruth, that he cannot forbear it! Indeed, this whole Chapter is a Complex of Railing, Calumnies, and Malitious Groundless Insinuations. And indeed*

indeed the Man is so troubled, that he cannot find any thing in what I write, (which he ought according to his Title and Undertaking only to Examine and Confute) that instead of that he bestows several Pages out of *Stalham* and *Hicks*, and his Considerations upon them; whose Lyes and Calumnies are long ago answered, and unreplyed to by them. So that the Parties concerned having already Vindicated themselves, it is not my Place to meddle in it; and if *J. B.* would do any thing in this to the Purpose, he should take up this Debate, where his Friend *Mr. Stalham* and his Brother *Mr. Hicks* the *Anabaptist* (whose Authority he useth so often, and to whom he gives so much Credit) have given it over, by a Reply to these Answers. Having so-laced himself in the Repetitions of these Men's Calumnies (for that appears to be his Delight) he digresseth to prove *The Scriptures to be the Word of God*: But if they be granted to be the *Words of God* (which no *Quaker*, that ever I knew of, did or will deny) wherein are they derogated from, since they are *many Words*, and not *One*? But if he will plead *They are the Word of God* *καὶ ἕξουσι*, or *pex Eminentiam*: To say so, seeing the *Word of God* is ascribed to Christ, must either Equal them with him, or speak Nonsense; seeing, that one Epithet cannot be predicated of two Things *καὶ ἕξουσι*, without a gross Contradiction. That the Word of the Lord came to the Prophets, and that what they spake, was the Words that came from that Word is granted; nor was it ever denied by us, who are against all false Revelations and lying Fancies of Men's Imaginations, as much as he, which he here in this Chapter repeats over and over again to Nauseating: But it will not thence follow, that the Word spoken of by the Apostle, *2 Pet. 1. 19.* is the Scripture; which he has not yet proved, and

1679.

J. B's
Authors for
his Lies and
Calumnies,
&c.

The Scrip-
tures are the
Words of
God; and
Christ the
Word.

1679. and I have shewn the Contrary in the former Section.

¶ 2. At last, pag. 54. n. 5. he comes to Treat of the *Divine Authority of the Scriptures*, and reckons it Confusion and Self-Contradiction in me to assert, *That the Authority of the Scriptures doth not depend upon any Efficacy or Virtue placed in these Writings; but is wholly to be ascribed to that Spirit, from whence they came;* and yet within Half a Dozen of Lines he confesseth the same, saying, *We stoop unto the Authority of the Scriptures of Truth, because delivered by the Inspiration of God:* So the Confusion and Contradiction is his own. Yea, the Examples he brings of the *Acts and Statutes of Parliament*, do very well prove what I say: For we do not submit to these Statutes, because of the Matter in them, or Things Commanded; but because of the Authority Commanding. For when the Parliament by an Act appoints a Tax of so much Money to be levied from the Subjects, it is not the Matter or Substance of this Act, that makes us Obey it; but because of the Magistrates Authority. But he saith, *They are Divine Revelations, and therefore must have the Stamp of Divine Authority.* Answ. The Stamp of Divine Authority lies not in the Things revealed; but in the Manner of the Revelation, as being the Voice and Manifestation of God; else great Absurdity would follow. As I shall briefly shew, being to pursue him in this Point, as he has it lying up and down in his Rambling Discourse: Whose Way is not to follow one Matter to a Period; but to touch it here and there, Intermixing other Things: That so his nauseating Repetitions and oft-reiterated Railings may be the more Covered. And therefore I intend not to tie me self to follow him Page after Page immediately, lest I should Embark my self in the like Disorder, and make such
a con-

7. B. Contradicting himself.

a Confused Hodg-Podg, as he has done; but to follow every Matter, as he has it scatter'd up and down: And of this I thought fit to acquaint the Reader in this Place once for all, as being the Method I propose to use throughout this Treatise. So from this 55 Page we have him not upon this Matter, until Page 61, where he takes Notice of my Citations out of several Protestant Confessions, and Calvin, and will not have them to favour me, giving most disingenuously as one Reason, because they expressly say, *That the Work of the Spirit is by and with the Word, and not an Inspiration distinct and separated from it*: Thereby he would make his Reader believe, as if this were said by all of them; whereas it is only said by the *Westminster-Divines*, of whom I particularly observed, that they spake not so clearly as the other. The *French Confession* saith, *It is by the Inward Perswasion of the Holy Spirit*; and the *Belgick*, *That it is by the Testimony of the Spirit in our Hearts*; and Calvin saith, *The Spirit of God must inwardly Teach us, that Moses and the Prophets spake from God*. But that Testimony of the Spirit, which is in our Hearts, and by which the Spirit teacheth us there, albeit it be not different from and contrary to the Things it teacheth us of; yet it is certainly distinct and separate; albeit all the Things taught were the very same, which here is not. Else because a Man may be taught that by a Jesuit at Rome, which J. B. may teach another Man in Holland; therefore that Jesuit and J. B. are not distinct and separate. Are these good Reasonings? But let us now see, whether these be any better, by which in the two following Pages (62, and 63.) he prosecutes the same Matter; the Sum whereof amounts to this, *That there are such evident Characters of Divinity in the Scriptures, which do as manifestly prove them to be of God, as the Sun doth*

1679. *its shining to a Man, whose Eyes are opened; and that the Work of the Spirit is only, to take the Vail from off Men's Eyes, that they may see these Characters of Divinity, and not, that the Spirit by any Inward, Immediate Revelation doth signify to the Soul by way of Object, that these Books proceeded from the Dictates of the Spirit of God: In which he places the Difference betwixt himself and the Quakers.* Now whether these aforesaid Testimonies of Calvin and the rest do not confirm this last, rather than the other, I leave the Reader to judge. But further, it's like the Man has not been aware, into what inextricable Difficulty he has run himself by his Reasoning here. For if this Opening of the Eyes by the Spirit, be needful to perceive these *Divine Characters*, as the Opening of the Natural Eyes is needful, to see the Outward Sun; then the Characters cannot be seen, but by those whose Eyes are thus opened, that is to say, who have a well-disposed Intellect. And thus recur upon himself all the Difficulties and Absurdities he would urge upon me in his former Chapter, for saying, That *Divine Revelations* are evident to a well-disposed Intellect. For it may be query'd, Whether all have this well-disposed Intellect, their Eyes thus opened? If yea, then all Men have *Subjective Revelation*; yet at other Times he accounts this a *Priviledge* of the Saints, and thence denies it, in Confessing (Pag. 63.) That *some are blind, and see not.* And then again the Question recurs, How a Man knows he has it; so that he may not think, he sees it, and has it, when he has it not? This cannot be decided by the Scriptures, for they are the Matter under Debate; and that were to run in a Circle. And since, as he saith, *The Devil is God's Ape*; and that there are so many Delusions of the Devil, and false Imaginations of the Fancy, which Men are subject unto, as he has told

What is the Spirit's taking off the Vail, but a Revelation or Opening by the Spirit?

Some imagine they see, when they are blind.

told over and over again: How is he sure, that he is not thus Deluded by the Devil, and abused by his Fancy, in *imagning he seeth*, when indeed he is *blind*? And to give him his own Argument and Query, since some, and even * *Protestants* have affirmed, Books denied by him to be of the Canon, such as the *Wisdom of Solomon* and *Esdras*, and to have these Divine Characters; and * others deny some to be of the Canon, and to have these Characters, as the *Epistle of James*, which he saith, *bas it*: How is he sure, that they are blind and deceived, and not *He*? So that he must either Confess *all his former Reasonings* (as also here Pag. 83, 86.) to be to *no purpose*, or else acknowledge, that all he saith here for the Scriptures, is of *no Force*: and that he has no better Certainty nor Ground for his Faith of the Scriptures Verity (to give him back his own Dirty Example he throws at me p. 64.) than for the *Turk's Alcoran*. And thus is dispatched also, what he saith p. 66. n. 18. where he confesseth; Some approved Books, which others Rejected. And whereas he saith (86, and 87.) *That sad Experience has taught the World, what Devilish Doctrines have been invented under the Notions of New Revelations*: Of which after he gives a List (*since the same sad Experience has taught the World, what Devilish Doctrines have been taught under the Notion of being Revealed in the Scripture*) such, as (in his own Account) those of the *Socinians*, *Arminians*, *Antinomians* and present *English Anabaptists* (to wit, his Author *Hicks*, and his Brethren:) And yet what will more follow from the One against the Spirit's Revelations now, than from the Other against the Scriptures?

¶ 9. Like to this are his Reasonings Pag. 87, concerning the C A N O N of the Scriptures, that there are just *so many Books*, neither more

1679.
* The Exam-
iners of
the West-
minster Con-
fession.

* Some *Libe-
rals*.

7. B. brings
his own Au-
thor in for
Devilish Doc-
trines.

1679. nor less. For I have proposed this to be proved by Scripture, it being an *Article* of their Faith, since they judge, all such should be proved by Scripture: To this instead of offering any Scripture-Proof, he saith; *They have the Characters of Divine Light*: The Weakness of which is above observed. And then he brings two Examples, one of the *Acts of Parliament*; another of a *Man's writing Ten Letters to his Wife*: But Examples are poor Arguments, especially to prove Articles of Faith; when not One Scripture can be brought to do it by such as say, *The Scripture is the Adequate and only Rule of their Faith*. Neither will his Examples do: For if in a Nation one Part should differ from the other, alledging Spurious Acts not made by the *Parliament*, were by the Industry of some, Printed and Recorded with the Right, as the Case is now among the Professors of Christianity concerning the *Canon of Scripture*; the Written Acts could never decide this Question; but either these Legislators, if alive, or a New Parliament, having Equal Authority and Legislative Power with those, that made the former. And if a Woman should doubt, that Five of the Ten Letters subscribed with her Husband's Name, were not his: she could not know the Certainty, but by her Husband's own Testimony: And since he himself has said, That to Discern these Characters, a Subjective Concurrence of the Spirit is Necessary: Which since he saith, *some have not*; they can then not be sure of this *Article of Faith*. His Example of the *Five Fingers* is yet more silly, than the former: And albeit he Confidently Affirms, he *has above shewn this*; we shall by Examining it, shew the Contrary. As p. 74, and 75. answering to that of mine, where I shew, that in *Prov. 30. 5, 6.* there is the same Prohibition of *Not adding*, that is in *Rev. 22. v. 18.* and therefore it would follow, *That all written after*

7. B's
Proofs for
the CANON
of the Scrip-
tures Exa-
mined.

The Prohi-
bition of not
Adding to
Prophecy,
considered.

Solo-

Solomon's time, was against the Mind of God: 1679.

To this he gives a rare Answer! *What is spoken of that Book* (I suppose he means the *Revelations*) *and elsewhere of the Commands of God, is consequently to be understood of all:* But this is to Repeat that, against which the Argument is formed, instead of Answering it. Either that of *Revelations* must not be understood, as he doth it; or that of *Proverbs* makes the same Exclusion; since the Words are the same, and the Authority also. But *the Prophecies of the Prophets* (saith he) *were but Explications of the Law of God:* But such Explications go to make up the *Canon*; and will he admit that yet? No. But the *Lord did not* (saith he) *bind up his own Hand*; But has he bound up his Hands now, that he cannot move any of his Servants by his Spirit to Write? I suppose he will not say, *he hath*. He Confesseth, there were *Prophets* after *John's Days*, who truly foretold Events, but were not to write Scripture: But is not a Part of that, which he accounts the *Canon*, a Fore-telling of Events? And yet that Excludes it not from the *Canon*. Here, because he is pinched, he takes his usual Retreat by falling a *Railing*, and Comparing us with *Papists*, who, he saith, *use this Argument*: And what then? I could tell him an Hundred Arguments used by him, which the *Papists* also use against us; Will he say, it follows *they are Invalid*? But at last he thinks he has found a Mysterious Riddle, that will do the Business; and therefore he leaves it with a Defiance: *Let him unriddle this Mystery, if he can*; to wit, *When shall our Canon be Completed? When will there be no more need of Revelations?* But might not this same Question have been proposed to the Christians, that lived, before *John* wrote his Book of the *Revelations*? And as (I suppose) They would have Answered (to many of whom perhaps it was not revealed,

J. B's Query of a complete Canon, and Revelations ended.

1679. that *John* should write such a Book afterwards) so shall I directly Answer his Question; *When it shall please God: in whose Power it is to Reveal himself, when, how and so long as he pleases; and who (as he saith) has not bound up his own Hand.*

¶ 4. I come now to consider, what he saith of the *Perfection of the Scriptures*: And because he is very Clamorous in accusing me, as *derogating* there-from; it will be manifest, whether he has any Reason so to do. P. 55. n. 6. he quarrels, *I forget the Narration of the First Creation; and that the Examples are Instructive*: But who will deny, or when did I, that the Remarkable Providences of God towards his Children are Instructive? Do not I expressly shew, *how* they are Instructive (p. 46. *) which himself also noticeth? And was the First Creation no Part of God's Providence towards Man, who was to Rule over it? Is it not then there Included? But *I make no mention of the Promises and Threatnings*: But are not they any Part of the Doctrines of Christ, nor included in any Part of these Precious Declarations, which I say the Scripture Contains? Next, he Carps at my saying [*The Chief Doctrines of Christianity*] asking, *Where we may find the whole Doctrines of the Christian Faith?* I Answer freely, *In the Scriptures*: And let him prove, if he can, this to be any Contradiction; seeing, my saying [*The Chief Doctrines of Christianity*] is indefinite, excluding none. And therefore most base and abominable is that *Lye* he makes of me in the last Part of this Paragraph, where he saith; I say, *The Scripture only beareth Testimony to some of them, to wit, of the Chief Heads of Christianity*; which I dare him to prove, ever to have been said or written by me. And of the like Nature are his lying Conjectures, and his malicious Insinuations from my Words in the two following Paragraphs; which I utterly renounce, and

See the Apology, Sect. 5.

return upon him as his own False and Fictitious 1679.
 Apprehensions. For do not I declare the Authority of the Scripture, when I testify, *They are from the Spirit*, and that such Commands require Obedience, as has been above shewn? But what he urgeth of this further, p. 57. and 59. from the saying of some *Quakers*, affirming; *That is not a Command to them, which is given to another*: Albeit I might justly reject it, as impertinent, till he prove it, for the Reasons upon this Occasion above declared; yet, because he mentions *Benjamin Furly* in *Rotterdam* having some Knowledge of that Matter, I answer: Whether will he say, *All the Commands in Scripture to every Person there mentioned, are binding upon every Individual now*? If he dare not say, *they are*, as I know, he dare not; How must I then distinguish betwixt what *binds me*, and *binds me not*? Must it not be by the Spirit (suppose it were only Subjectively, as he will Confess) *Inlightning the Understanding*? To make this Distinction then, it seems it is the Operation of the Spirit, that makes them *know* their Duty; and sure, they cannot Obey, before they know. But if he say, *That though they should want that Operation of the Spirit, and did not know, nor acknowledge them to be their Duty, yet they are binding upon them*; Neither *B. F.* nor any *Quaker* will deny, but even the Commands of God's Spirit, and the Precepts of the Scripture, which now concern *all*, are binding upon *all*; so that they shall be justly *Condemn'd for not obeying*; albeit that by the *Perverseness* of their Hearts and Wills they either Refuse to Obey, or will not acknowledge them. So that his urging of that p. 60. and 61. n. 13. and his pleading for it, is Unnecessary, and needs no Answer; yet who would say, they could Obey to any Advantage of their Souls without this Operation of the Spirit, since *Whosoever is not of Faith,*

The Authority of the Scriptures is from the Spirit.

1679. *Faith, is Sin?* But as to these Words said to be written by B. F. he is here Challenged to prove, *They are his*, without adding or diminishing? (and it's well known, the adding or diminishing of two or three Words in a few Lines will quite alter the Sense.) And before he has answered this Challenge, and free'd himself from the just Censure of a Calumniator; albeit he take the Help of his Author *Hicks*, he will find his Folly, in accusing Men at second-hand Proofs, and upon Testimony of their Adversaries. What follows in this Paragraph and p. 60. is meer Railing and Perversions, Comparing us with *Papists*, as is before observed, and indeed, all of it is overturned by that one Assertion of mine, that *What Revelations are Contrary to the Scripture, are to be Rejected.*

¶ 5. Pag. 57. n. 10. He saith, *I come nearer to the Core of my Design, which is, to set up Enthusiasms, in affirming, That the Scriptures are not the Fountain, but a Declaration of the Fountain:* And yet the Man within three or four Lines confesseth it himself; ascribing it to my Folly to Dream, any Man thinks so: (thus he goes backward and forward!) Which he Illustrates by the Example of Laws: But if it be so, are not they to be blam'd, that account them the *Principal Original of all Truth and Knowledge?* Whether the other Branch of my Deduction follow from this, *That they are not to be accounted the Primary Rule of Faith and Manners,* will appear, when the Arguments and Objections relating to that, come particularly to be mentioned. And whereas he thinks, this is Absurd, and not making for my Design, because *God himself is the Fountain, and yet not the Rule;* he mistakes the Matter, as urged by me: For I Argue, *That the Scriptures are not the Original Ground of Knowledge, but GOD* (not simply Considered; but) as Manifesting himself

The Scriptures are not the Original Ground of Truth, but GOD.

self in Divine, Immediate Revelations in the 1679.
 Hearts of his Children; which being the New
 Covenant's Dispensation (as in the *last Section* is
 proved) is the Primary and Adequate Rule of
 Christians, for I was never so Absurd, as to call
 God simply considered, or the Spirit of God in
Abstracto (not as Imprinting Truths to be believed
 and obeyed in Men's Hearts, not contrary, but ac-
 cording to *Scripture*, for He cannot Contradict
 himself) the Rule of Christians: And this may
 serve to Answer all his Cavils upon this *Theam*.
 And whereas he wondereth in the following
 Page 58. *Why any Revelations even from the Spirit*
should be more Primary, than the Scriptures, since
they are confessed to come from the Inspiration of
the Spirit, (for why he useth the Latin Word *Affla-*
tus, and doth not Interpret it, I know not; un-
 less to fright Ignorant Folk, that they may think,
 it's a Piece of the *Witch-craft* of the *Quakers*,
 whom he accuseth) it is strange, he should have
 so little Sense, as to make it a Matter of Admira-
 tion; as if that were not more Primary to a
 Man, which cometh immediately from the Spirit
 of God In his Heart, than that which (albeit it
 come from the Spirit) yet is through another, and
 so must needs be but *Secondary*: albeit it be con-
 fessed, they writ them not for themselves, but
 for others; which I deny not. Of the same
 Nature is, and the same Way is Answered, what
 he saith p. 65. n. 19. to wit, *That I confound the*
Principal Leader with the Original Rule, because I
say, The Spirit is the Prime and Principal Leader:
 But I deny his Consequence; neither doth his
 Example of the *Wind* and *Compass* prove it: The
 Spirit is the Principal Leader, as imprinting up-
 on Man's Soul the Rules he should walk by.
 But indeed he would prove a very Uncertain Pi-
 lot, that had no Compass, but only a Descripti-

on
 world

1679. on of it; and a Journal, how other Men had
 w Steer'd that Course: And such Pilots is he and
 and his Brethren according to their own Confes-
 sion. But he thinks, I drive at something more
 intolerable, to wit; *That the Revelations the Qua-*
kers pretend to, or the Light within, is to be pre-
ferred, as the more Primary and Principal Rule, to
the Scriptures: If the *Quakers* did affirm, any
 Revelations they speak of, as coming from that
 Light, either were or could be Contrary to the
 Scriptures, he would say something; otherwise
 it will amount to no more, but that Commands,
 as they are imprinted upon the Soul, that is, *The*
Law written in the Heart by the Spirit, is more
 primarily and principally the Rule, than the
 same things written and received only from ano-
 ther. As to which I will only ask him, Whe-
 ther those things, which the *Apostles* received
immediately from the Spirit, commanding them to
 go here or there to preach the Gospel, or the like,
 were, as to these Ends, more primarily and prin-
 cipally the Rule to them, than any thing, that
 was Recorded in the Scripture, where they could
 not learn their Duty, as to those Particulars?
 And that I make not the Scriptures and the Spi-
 rit all one, I have above shewn; and therefore his
 Malicious Insinuations of *Socinianism* falls to the
 Ground. But he thinks, he has found out a migh-
 ty Dilemma in the End of this Paragraph, P. 66,
 Or will I say, that the Light within me is really the
 Increated Spirit? This (saith he) must be Blasphemy
 with a Witness—to be heard with Horror; and
 therefore needing no other Confutation: Poor Man!
 How apt is he to make a Noise about nothing?
 If there be any Blasphemy, it is his own. For
 what, if I should say, Is not G O D a L I G H T?
 And is not he in every Man? And is not this Light
 within, the Increated Spirit? The Reader may
 judge, how easily these windy Boasts of his are
 blown

The Light
 within, the
 Increated
 Spirit.

blown away. How the Spirit Ruleth us, and yet is not confounded with the Rule, I have above shewn; so that what he saith to that in the rest of this Page, where he Vapours and Rails, is but Superfluous. Next, after he has a little plaid the Pedant upon the Words *magis Originaliter*, he concludes his 22. Paragraph with asking me; *Why the Revelations I pretend to, should be accounted more One with the Spirit himself, than these Revelations, by which the Scriptures were dictated?* But this is his Allegiance, none of my Affirmation. Next, I never said, that the Revelations, by which the Scriptures were Dictated, were *less Primary*, than any other whatsoever; albeit no Revelation, which is written and transmitted to a Man only by the Report of *another*, can be so Primary and Immediate to him, as that which he *Receives in himself*. He confesseth here with me, *p. 67. That the Spirit is the Prime and Principal Leader*; whether that makes for my Cause, as also what follows, will after in its Place be Examined.

¶ 6. But because he foundeth his Assertion of my *detracting from the Perfection of the Scriptures*, because I deny them to be the Primary and Original Rule, (for he acknowledgeth, that I confess them to be a Secondary One) I will Examine the Ground, by which he goes about to prove it, as also his Answers to my Arguments, proving the Contrary. His *first* is from the Parable Luke 16. 31. where it is said; *They have Moses and the Prophets, whom if they hear not, neither will they be perswaded, if one be raised from the Dead: But this proves only, that one raised from the Dead is not able to Convince those, that will not hear Moses and the Prophets; not that the Scripture is a more Primary and Principal Rule, than what the Spirit Immediately Reveals in the Soul: For that Consequence will not, nor doth follow,*

9. B's
Proofs for
the Scrip-
tures, to be
the Primary
Rule.

I.
Moses and
the Pro-
phets to be
heard, An-
swered.

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1679. nor is in the least proved by him, neither can be, unless he first prove, that, albeit the Testimony of *one from the Dead* be less powerful to perswade, than the Scriptures, yet it is more than the Immediate Testimony of the Spirit in the Heart; which I deny, and rests for him to prove, before he conclude any thing from this Place. Next, this Parable was used by Christ to the *Jews*, to shew them their *Hypocrisy*, who, albeit they deceitfully pretended so much to Reverence and follow *Moses* and the *Prophets*, (as many now a-days do the Scriptures;) yet they did not really hear them, else they would have acknowledged him, of whom *Moses* and the *Prophets* did so clearly write: Since He also did as great and convincing Miracles before them, as if they had the Testimony of *One raised from the Dead*. And this leads me to take notice, of what he saith p. 68. n. 24. in Answer to my Argument drawn from the Difference betwixt the *Law* that is *written without*, and the *Gospel* that is *written within*; where he Accuseth me of Contradiction, because of my Argument drawn from the Revelations, that were under the Law and the Sameness of the Object: But I have Answered this Cavil in the former Section. Yet since the Strength of this resolves in his supposing I Affirm, *There is no written Rule under the Gospel*, which he after Concludes; the whole falleth to the Ground: For I never denied the Scripture to be a Secondary Rule, and that is some Rule; for to say, I Affirm, *There is no written Rule*, because the *Written* is not the *Primary*, is a wild Conclusion. And therefore all the rest of his Talk to prove, *That Christ Inspired the Apostles to write things to be a Rule to Christians*, is merely superfluous; since that, that is a Rule, though not the Primary, was never denied by me: And it may be

be here observed, that all his Arguments to prove the Scripture to be a Rule, unless they prove them to be the Primary and *Principal One*, Conclude nothing; and are against me to no Purpose.

¶ 7. His *Second Argument* is deduced from 2 Tim. 3. 16. where he cites the Apostle saying of the Scriptures, *They are able to make wise unto Salvation, and to make the Man of God perfect*: Where is first to be observed his *perverting* of the Apostle's Words by an Addition of his own (and therefore no Wonder, that he so frequently *pervert* mine.) For the Apostle saith not, *They are able to make the Man of God perfect*; but, *All Scripture given by Inspiration is, that the Man of God may be Perfect*; that is, *Contributes* in its Kind and Order towards the Perfection of the Saints: But it follows not thence, that they are the Primary Rule; no more than though J. B. will Affirm, that his Book is written, *That the Man of God may be perfect* (that is, to help him to *Perfection*) that thence it is to be Esteemed the Primary and Chief Rule. Thus is Answered that of John 20, 31. *But these are written, that ye may believe, &c.* cited by him p. 74. for his Book is also written for that End; yet the Consequence will not follow. That *they are able to make wise unto Salvation*, is not denied, in so far as they declare of the *Grace that brings Salvation*, and direct to the Light, which leads to it: But how he thence Inferreth, *They are the Primary Rule*, he must inform us the next time, since he has forgotten to do it now. And this may serve to Answer those Places, where he (according to his Custom) Repeats it over and over again, as p. 74, 77, and 82. where he hath again the fore-mentioned Perversion, and enumerates the particular Uses applyed to the Scripture, he concludeth its *Perfection*, as wanting nothing. Now I deny not, that every Book as well as Chapter and Verse

1679.

II.

Their making
Wife to
Salvation
and Perfection,
on, Answered.

of

1679. of Scripture is Perfect, as to its End, that is, so far to Express the Mind of God, as he was pleased at that Time; and also with a Respect to its Author, as being written by the Dictates of the Spirit; but that Place will not conclude its Perfection, either as the Primary, only, or Adequate, that is Entire Rule: Else all the Other Scriptures, which were written after that Epistle of *Paul*, (as he will not deny, but there were some So written) must be Denied being any Part of the Rule, and so to be any way necessary for that End. The like Absurdities follow upon his using 2 *Cor.* 3. 14. where the Apostle speaks of a *Testament*; since he dare not deny, a great Part of that Testament was written afterwards. And thus is also Answered, what he urges from *Psal.* 19. 7. (Pag. 74 and 79.) *The Law of the Lord is Perfect*, &c. and from other Scriptures of like Import: For if he understand Perfection in the first Sense, it is not denied; if in the Second (which indeed is the Question) it concludeth nothing, without rendring all the *Scripture written afterwards, no Part* of the Rule or Canon (to use his own Term.) As for that of *Peter*, which he insists upon in the End of his Paragraph, (p. 70.) I deny it to be understood of the Scripture; and gave my Reasons before: and yet the Man takes that for granted, and thence Argues from it; which is a most silly Manner, albeit very Familiar to him to beg the Question.

¶ 8. Next, he comes to Consider my Answer to their *Objections*; but he Removes them, may be judged by the First he Observes p. 71. where, instead of Proving, That *these Words of Isai.* 8. 20. usually brought by them, *To the Law and to the Testimony*, &c. are meant of the Scripture; which I desire, e're any thing could be Inferred from it; He Answers: *As if any, that ever read the Bible, could be ignorant, what is all along mean-*
ed

ed by these Words. Is not this a goodly Proof, 1679.
 Reader? I am one, that have read the Bible, and
 know, by the [Law] is sometimes meant the Out-
 ward, sometimes the Inward; and Thousands more
 are yet to be convinc'd, That that Place speaks only
 of the Outward: And will need some better Ar-
 gument, than this of his, e're we Change our
 Judgment. But to proceed: He thinks, my say-
 ing, *That the Law was in a more special Manner*
given to the Jews, and more principally than to us]
 to be a Railing and Roving, and a Contradicting,
 what I said in the former These: But this Cavil,
 often repeated before, I did Answer above. The
 like he Judgeth my arguing there-from, *That as*
they were to Try all things by the outward Law, so
we are to Try all in the First Place by the Word
within: But here his base Disingenuity appears: For
 he has left out these Words [*in the first Place*]
 that he might introduce the better the Difficulty
 he fancieth to himself to have brought me to af-
 terwards, for by this Argument (saith he) *I prove*
more, than I ought, to wit, That the Scriptures
shall not be so much as a less principal Rule. Who will
 be so foolish, as to Conclude, that the saying,
Things ought [in the first Place] to be tried by the
Word within, excludes things [*in the second Place*]
 to be Tried by the Scriptures? And is not that
 still to own it as a Secondary and Subordinate
 Rule? And so he may see, my Feet here are easi-
 ly rid; and that he held them not so fast, as he
 fancied. And as for the other Part of his Alter-
 native, the Consequence is of the like Nature,
That what was a Principal Rule then, is now only
Subordinate: For albeit I said, it was more Princi-
 pal to them, than now to us; yet I said not, it was
 the most principal to them, or then more principal,
 than what came immediately from the Spirit, which
 he confesseth to have been frequent under the Law,
 yea more frequent, than now according to his Prin-
 ciple:

y. B's
 goodly Proof
 for what is
 meant by
 Law and Te-
 stimony.

The Scrip-
 tures a Se-
 condary and
 Subordinate
 Rule.

1679. ciple: And my saying so could only infer that
 Consequence. He Rejects, what I urge from the
 Version of the *Septuagint*, as Spurious; but for
 that we must take his Word, else want a Proof.
 And then because he cannot come off better, ac-
 cording to his Custom he Concludes with a gross
 Perversion and Falshood, saying; *It is my Opi-*
nion, that the Law, id est, the outward-Law, was
given the Jews for a Rule even above the Spirit's Re-
velations: Which if it be mine, (as I utterly
 renounce it) I desire to know, *where* I have Af-
 firmed it? He might have been at the Pains to
 mark it; but he knew (it's like) it was not Con-
 venient. *Next*, he comes to prove, that these
 Words, *Search the Scriptures, &c. John 5. 39,*
 do Evince, The Scriptures to be the Primary and
 Adequate Rule; because if Christ's Doctrine
 should be Tried by them, much more private En-
 thusiasms: But who denies that? Yet he doth
 not thence prove, that the Scriptures are the Pri-
 mary Rule, by which *all things must be tried in*
the first Place, which is the thing in Question.
Secondly; I woud ask him, Whether the Words
 Christ spake to the *Jews*, which are Recorded in
 Scripture, were *less a Rule* to them, or less binding
 and obliging upon them, than the Sayings of *Mo-*
ses and the Prophets? If he say, *they were less*; then
 he *overturns* all his own *tedious Reasonings*, by
 which he labours to prove the Obligation, of what
 Christ and the Apostles delivered, (*p. 84. at the*
End) as well as what *Moses* and the Prophets,
 without the need of a New Obligation: And
 likewise he must shew us, How these Sayings
 come to be as binding upon us *now*, as *Moses* and
 the Prophets? or how they acquired a greater Au-
 thority, after Christ spake them, than they had
 then? Or why they wanted then that Authority?
 If he say, *They were binding and obliging to the*
Jews,

Scriptures to
 be searched
 makes them
 not the Pri-
 mary Rule.

Jews, because spoken by Christ; then his Proof 1679.
 falleth to the Ground. He is Angry, that I say, *The Words may be interpreted, Ye search the Scriptures; as well as Search the Scriptures* (albeit the *Exord. 14*
To Search
and Search
ye.
 Greek Word signify the one as well as the other) and for Answer very Magisterially tells, *It is quite contrary to the very Words of Command, Search the Scriptures: But the Question is, Whether that be the Words?* And that was, what he should have proved. But he makes no Bounds of begging the Question, telling; *Tolet and Maldonat say, It is so taken by all the Fathers, except Cyrill.* And what then? Did I undertake to Subscribe to all these Authors Writings? He must give me a Reason, *Why?* e're I do it: And let him deny it, if he dare, that the Greek Word signifies, *Ye Search the Scriptures*, as well as, *Search the Scriptures?* And if it do, before I conclude the One more than the Other, I must have some better Argument, than his bare Affirmation: But to finish this, he will conclude all by the Words of the Apostle James, Chap. 1. Ver. 25. where he saith: *The Apostle calleth the Scriptures the perfect Law of Liberty;* But that doth not prove them to be the Primary Rule. Suppose it were granted, the Apostle meant the Scriptures, which remains yet by him to be proved; and is not done, by what he citeth Chap. 2. 8. By his denying them to *Fulfil the Royal Law, according to Scripture, Thou shalt love thy Neighbour as thyself;* which proves it not at all: Yea, to understand it of the Scripture, were to make the Apostle's Words scarce good Sense; as if he had said, *Fulfil the Scriptures according to the Scriptures:* Whereas it futes the Place much better, that the Apostle meant; *They should fulfil the royal Law in their Hearts,* which was one with the Scriptures, that also command the same thing. That the Apostle means the Outward Law, and not that *Written*

The perfect
 Law of Li-
 berty, the
 Royal Law
 in the Heart:

1679. *in the Haur*, Chap. 4. 32. he hath affirmed, but not proved. *Next*, he comes to the *Bereans* being commended for *Searching the Scriptures*, Acts 17. 11. But this is the same way answered, as the former. For if the *Bereans* were obliged to believe and receive *Paul's* Testimony, because he preached the Truth to them by Authority from God; then their Using, or his Commending them for using the Scripture, will not prove the Scripture to be the Primary Rule; yea, more a Rule, than the Doctrine, they Tried by it. In the rest of what he saith in this n. 28. he but fights with his own Shadow; for I never said, *They excluded the Law of Nature*, in affirming, *the Scripture to be the Rule*; or did I ever deny, but that *the Scripture reveals things, which Nature could never have Discovered?* But the Question is, Whether that Truth, that *Man is the Offspring of God*, from which the Apostle argues with the *Athenians*, was discovered to any by *meer Nature*, or by a *Divine Principle*? And this is that he should have proved; and therefore yet remains for him to do: But to be like himself, he concludes this also with a gross Lie, saying, I affirm, *the Scripture to be no more our Rule, than the Heathen-Poets*, which no ways follows from my Words, neither hath or can he ever prove it.

¶ 9. He thinks, *The Scriptures not determining of many things, not having any Rule for them* (which he seems to acknowledge) is *no Argument against their being the Primary and Adequate or Only Rule*, for that (he apprehends) *no rational Man will think needful to a Compleat Rule*. [Why?] because *General Rules are enough*: And thence he thinks it would follow, *That the Quakers must have a new, particular Revelation for every Act and Word, such as Eating, Drinking, Walking, &c.* But I deny this Consequence. These Acts, as simply Considered, are Natural; and it will

will not follow, because o Spiritual Acts, relating to *Faith* and my Immediate Service towards God, I need a Spiritual Motion and Influence of the Spirit; that therefore I need such a thing to Natural Acts. If he say, *These Natural Acts under some Circumstances may be Sin or Duty*: I Confess, then the Revelation of the Spirit is needful. For if I be *sitting, sleeping or eating in one Place*, when it is the Mind of God, I should be *preaching and praying in another*; I do Sin: But how can the Scripture give me a Rule here? All that he answers to this, p. 76. 77. resolves into this: *That all such Doubts may be solved, applying the General Rules of Scripture by Christian Wisdom, Prudence and Discretion, &c.* But how shall I know, that I truly make this Application? And (to give him his own often-repeated Argument in the Case of Revelation) have not some thought, they have made this Application by Christian Prudence, when they did not? And not to go further, than *J. B's* own Brethren, the *Presbyterians*, yea, the Chief and most Eminent Teachers among them, Did not some of them judge it Christian Prudence according to the Scripture-Rule, to draw near and Adhere to the *Remonstrants*, which others, called *Publick Resolution Men*, denied? Do not some of them think it Christian Prudence, to go here the *Bishops Curates*, which others Deny? Did not those Chief Men among them (as *George Hutcheson* and others) think it Christian Prudence, to Accept of the *Indulgence Anno 1668.* in Entering, according to the Limitations proposed by the Council, to their Places, which others, especially of the Banished Brethren, and perhaps Himself was highly offended at? Whence these Men were termed *Council-Curates*: Other Instances among them I could give. But how shall all this be Decided? What

1670.

Spiritual
Acts and
Motions di-
stinguish'd
from Na-
tural.

J. B's
Christian
Prudence (so
call'd) doub-
ful and un-
certain:

1679. Scripture Rule can he assign, that clearly do it? Let him Answer this distinctly, and not pass it over; lest he be suspected to Leap, where he cannot Step. He confesseth to my alledging 1 Cor. 12. and Rom. 12. and after a little Railing he tells, p. 78. *That he that is to Rule, is to do it with Diligence, &c. but that the Scripture saith not, that James or Peter should take on this or that Office.* By which Confession he destroys all; since the Question is, *How James and Peter knew, they should take upon them to Rule?* This he saith he has shewn above; but how Insufficiently, my Reply will Evidence. He thinks no less Impertinent (p. 78.) for me to Argue against their being a Rule as to all things, because they do not tell a Man, that he has the Marks of true Faith, upon which Knowledge the Assurance of Salvation is founded: As if I must think, the Laws of the Land must prove, that R. B. is a Quaker; or that if R. B. had murder'd a Man, it is a sufficient Defence to say, *The Law doth not name R. B.* But such Examples are poor Arguments, and do miserably Halt: R. B. confessing himself to be a Quaker, acknowledging every one of their Doctrines, is enough to prove him One in the Sense of the Law of the Land; and the Judge to Condemn him a Murtherer, if Convict by Witnesses, that he really did the Deed. And both these relate to outward things, which can be proved by outward Testimonies; for without the Certainty of the Evidence the Judge cannot pronounce his Sentence. But is a Man's own Confessing or Affirming, he hath the True Marks of Faith, enough to prove, he has them? And what are the Witnesses (to apply the Example of committing the Murther) by which a Man shall know, he has these Marks? And who must Examine the Witnesses, and judge of the Certainty or Clearness of their Evidences? Must it be the Man, that is Accused? Who useth that Method? Doth not

J. B's
Halting Ex-
amples to
prove True
Faith.

Not the Man see, how miserably his pitiful Example claudicates? 1679.

¶ 10. To my Objection against the Scriptures being the *Only and Adequate Rule*, the Example of deaf Persons, Idiots, Infants, such as cannot Read, and are ignorant of the Original Tongues, so called (all which in some Measure, less or more are deprived of the Benefit of the Scriptures, so as to apply them to themselves immediately and effectually for a Rule) he asketh, *Whether if any such Person in a Land should kill a Man, or do any Thing contrary to the Law, would it not punish them?* (and this he repeats n. 35. in other Words) Which urgeth nothing; but upon Supposition, that the Will of God cannot be known otherwise, than by the Scripture: which Supposition is false, and therefore his Argument concludes nothing: Yea, himself confesseth, that some things, and in particular *Murder*, may be known by the Light of Nature, and so overturns his own Argument. But he asketh, *What Use can Children, or Idiots, or Mad-men make of the Light within?* Answ. The *Light within* being affirmed by us to be a *Living Principle*, that quickens the Soul, may Influence such Persons, but so cannot any Writings. As for his Learned Dr. Owen's Book, which he recommends, he may find it answered long ago by Samuel Fisher a Quaker: Which because the Doctor found too hot to reply to, J. B. Confesses to a Rule obvious to many Doubts.

J. B. Confesses to a Rule obvious to many Doubts.

¶ 11. To my Conclusion, [That Christ would not leave his own to be led by a Rule obvious to so many Doubts] which is, *And yet we see, he hath done it.* If this be not to beg the Question in the highest Degree, the Reader may judge. He confesseth, *The Spirit is the chief Leader*, but to seem to come off with some Credit, he falleth a Railing upon me for not *Distinguishing, but Confounding*

1679. *the Spirit's Work and the Scriptures.* And then bestows many Words to prove, they are *distinct*; with a Heap of Citations in the next p. 81. All which he might have spared, until he had proved first, that I denied, they were *distinct*, or shewn, where or when I confound them? What he writes (n. 38, and 39. p. 82.) is meer *Railing*, as the Reader by looking unto them may observe. He flouts there at my Affirming, [I knew one, that could not Read, discover an Error in the Version] saying, *But the good Luck was, himself was Judge.* What he would infer hence, I see not, unless that their Version is free of Errors: which if he will adventure to affirm, his Mistake may be shewn by the Testimony of Learned Men among themselves, and his own Correcting it divers times; which will after be observed. He saith; *My speaking soberly of the Scriptures is only out of Policy; because the Quakers could not effectuate their Point, which was, To have the Scriptures quite laid by, as an Old Almanack:* But such malicious Lies and Railings need no Answer. To this he adds two other gross Calumnies to conclude his Paragraph, *That it is the Quakers fixed Opinion, that the Scriptures are not to be made use of in their Assemblies; it being below them to Expound any Portion of it there, or to adduce any Testimony there-from for Confirmation of their Assertions.* This can be proved to be a manifest Untruth by the Testimony of many, that are not Quakers, who have been Witnesses of the contrary. The other (which he calleth *Their constant Opinion*) is, *That when one cometh to hearken to the Light within, he hath obtained the whole End of the Scriptures, so that they become wholly useless to him.* This is also a horrid Calumny.

¶ 10. In his Examining of what I assert, to be the End and Usefulness of the Scriptures (p. 83, 84.) he cannot find fault, with what I ascribe

J. B's gross
Calumnies,
denying our
using Scrip-
ture Testi-
monies.

to them; but that I give them not all; and whether I do wrong, denying that to them, which he would seem to give, the former Debate will shew. But that he may be here like himself, he seeks to infer from my Words most gross and malicious Consequences, which are utterly false; and till he prove them, they need no other Answer, but to observe them and deny them, which I utterly do: Such as, *That albeit Christ has Ordained Pastors, and the Scriptures under the Gospel, to make the Man of God perfect; yet the Quakers think, they may be both laid aside, as useless: That, according to me, the Scriptures are not so much as a subordinate Rule: That the Quakers would have all others, save themselves, to look upon themselves as not concerned in the Scriptures; that so they might be the sole Keepers of these Oracles: And then (he saith) they shall quickly know, what shall become of them. And that the Quakers always suppose, that what the Spirit within them saith, cannot contradict the Scripture; and therefore what they say contrary to the Scripture from the Spirit within, must be supposed to be seeming, and not real* (This he repeats again according to his Custom in the next Page.) If he mean the Spirit of God, I hope, he will not deny it; and if he mean any other Spirit, we deny it. But he would be fastening that upon us here, which may be justly said to them of their Exalting their Confession of Faith above the Scriptures, as in the first Section upon his Preface I observed. But he hath an Objection which he urgeth pag. 67: and by which he thinks to overturn all, asking, *If I believe the Testimony of the Scriptures to be true? Yes, I do believe them; because the Testimony of the Spirit in my Heart obligeth me so to do; and therefore being perswaded they are true, I make Use of them, though, in Respect to my self, not*

1677.
F. B's false
Insinuations
against our
Asserting the
Usefulness
and Truth
of the Scrip-
tures.

1679. in the first and primary Place, but in the secondary, next to the Spirit. Yet as to him, I may urge them every way, because he accounts them so. And as to their Testimony for the Spirit's being the *Principal Leader*, upon my using of which he founds his Objection, (albeit, since he acknowledgeth it, he has the less Reason to carp at it) I believe it from the Scripture Testimony, but not as the *Primary Ground* of my Faith, which I derive from the Spirit it self. Yet as a Ground, and that a very weighty One. As for his other Question, *Whether I be of the same Mind with other Quakers, of whom Mr. Hicks reporteth?* I answer, That what is there reported by Hicks, is false, and I here dare J. B. and his Author Hicks to prove it, to have been said by any Quaker: Which till they can do by good and sufficient Proof, they are both to be held as Lying Calumniators.

SECTION. V.

Wherein his Fifth and Sixth Chapters, intituled by him, Of Man's Natural State, and Of Original Sin, are Considered.

AFTER he has repeated some of my Words, he complains, *I speak darkly*; and having given his usual Malicious Insinuations, that *I do it of Design*, and *have some Mysteries under it*, he takes upon him to endeavour to guess at my Meaning, and bestows many Pages to frame one Conjecture after another: and then spends many Words to refute these Shadows, and Men of Straw of his own Making. And yet at the End of all he confesses, He doubts, whether he

has got at his *my Meaning*, and to be sure then, 1850
 he must be as uncertain that he has refuted it. 
 And therefore knoweth not, but all his Reason- 7. B. Con-
 ings against his own Conjectures are impertinent, fesses him-
 self in the
 For after he hath written one Conjecture, and Dark with
 bestows much Labour in Refuting it, his own Trying his
 Words are (p. 91. n. 5.) *If this be not his true Conjectures,*
Meaning, let us try another Conjecture. Which
 shews, he knows not whether what he said before
 was to the Purpose. Thus he spendeth Pag. 88,
 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, in which
 last Page he is very *Angry*, that I should condemn
 the Socinians and Religi- but the Reason is ma-
 nifest, because he would so willingly have it be-
 lieved, that I am one with them. And albeit I
 could not in Reason be obliged to say any thing
 more to these Pages, yet that none of these ficti-
 tious and false Conjectures may catch any un-
 wary Reader, I do freely affirm, that I believe
 Man fell, and was degenerated both as to Soul and
 Body: And I understand, the *first Adam*, (or *The Fall*
 Earthly Man) to Comprehend both. But that *of Adam, and*
 there was something in *Adam*, which was no Part *the Breath*
 of his Soul and Body, not yet Constitutive of his *(Spiraculum*
 being a Man (in my Judgment) which could not *Vitarum)*
 degenerate, and which was in *Adam* by the Fall, *remaining in*
 reduced to a Seed, and could never have been *Adam.*
 raised) in him again to his Comfort, but by a
 New Visitation of Life, which from Christ by
 the Promise was administered unto him, (and is to
 all Men in a Day, (for to say, the affirming such
 a Seed remained in *Adam* when he fell, doth in-
 fer, his Understanding was not hurt, and, as he
 doth p. 94. is a Consequence I deny, and remains
 for him to prove) That to believe, there was such
 a thing in *Adam*, which the Scripture calleth *Spī-*
ritaculum Vitarum, the *Breath of Life*, is no New-
 found Doctrine; as those may see, that will read
 blunow, collect you had ed it, and of this *Adam*
 read

1679. *Atbanasius de Definitionibus*, and his *Third Dialogue de Trinitate*, and *Fourth Oration* against the *Arians*, and *Cyrillus Alexandrinus* in his *Treatise upon Jobn*, lib. 2. and 3. and lib. 8. 47. and in his *Theaurus* lib. 4. and others that might be mentioned. As for his Arguing (p. 96.) that because I affirm, *The Seed of God is a Substance*, therefore (according to me) the *Seed of Sin* must be a Substance also, which Consequence I deny: And therefore what he builds against me upon that Supposition, falls to the Ground. What he saith here and there Scattered in these Pages of the *Light*, will in its proper Place come more fully to be considered.

I T. 2. Pag. 98. n. 17. after he has saluted me with the Titles of *Effronted* and *Impudent*, he will have me to be with *Socinians* and *Pelagians*, because I deny, *Outward Death* to be a Consequence of the Fall; but where he proves I do so, I see not. It's true I say, *The Death* threatened (*Gen. 2. 17.*) was not outward Death, for Adam did not so die the Day he did eat; and I do still believe so; neither offereth he me any thing to give me Ground to alter my Mind: But to conclude thence, I deny *Outward Death* to be a Consequence of the Fall, was too hastily inferred. But what! if I were undetermined in this Matter, and that it remained a Mystery to me? (For I believe not the being positive therein Essential to Salvation) which if I were truly, what he saith seems not to me sufficient to Profelyte me to his Opinion. For albeit I willingly confess with him, That Sicknesse and all the other Miseries attending this Life, yea, and Death it self, considering the Anguishes wherewith it is now generally accompanied, are the Consequences of the Fall, and of Sin, yet I see not how it would thence follow, that Adam should not have died; seeing Death to him, if he had not fallen, would have

have been freed of all these Miseries, and rather
a Pleasure, than a Pain: Which has been known
to have befallen many Saints. As for his *11. 19.*
he confesseth, the Matter of it is left to the next
Chapter, where I may meet him.

¶ 3. Pag. 100. n. 20. He goes on at an high
Rate of Perverting. For after he has said, *Who*
would suspect, but I mean honestly? He applieth
to me the Saying of Solomon, *He that biterb, dis-*
sembleth with his Lips, we must not believe him;
for there are seven Abominations in his Heart.
But why am I with him guilty of this great
Charge? Because albeit I affirm, That Man is
wholly degenerate; yet I say, Whatever Good
Man doth in his Nature, that doth not proceed
from him, but from the Divine Seed in him.

Ans^r. These Words are none of mine, but a For-
gery of his own; so incident it is for the Man to
lie and pervert: And therefore all his Vapouring
and absurd Inferences drawn from this through-
out this Paragraph, fall to the Ground. My
Words are, *That the Nature, by which the Apostle*
said, The Gentiles did the Things contained in
the Law, cannot be understood of the proper cor-
rupt Nature of Man; but of a Spiritual Nature,
which proceedeth from the Seed of God, as he receiv-
eth a New Visitation of the Divine Love: Where
it is very plain, I consider Man as visited anew,
and that in the Strength of that Grace thereby
received (not of his degenerate Nature) he doth
that which is good. Nor do I any where say, as
he falsely insinuates, *That this Spiritual Nature is*
in all Men; though I do say, *That all Men are*
visited by God, in order to beget this Spiritual Na-
ture in them; As will after come in its Place to
be spoken of. Now all his bawling of this my
Assertion in the three following Pages depends
upon this Supposition, *That the good Acts done by*
the Gentiles, are not done by Virtue of any such
Visitation.

How the
Gentiles did
the Things
of the Law

1679. *Visitation, but only by a Light of Corrupt Nature, which remained in them after the Fall.* So that it is but a meer begging of the Question, until that be first debated. But he thinks, he has brought me under a great Dilemma, p. 102. urging, *That since I say, All their Imaginations are Evil, I must say, Every Heathen has this Spiritual Nature in him, &c. and the Devils must be Partakers of it, because they believe, there is a God, which is a good Thought.* Answ. He is too hasty in his Reasonings, for that the Knowledge a Man may receive from the Divine Seed, makes him instantly to partake of the Divine Nature, is not proved by him; and he knows, I believe all Men to be Visited by this Divine Seed, which may give them an Head Knowledge, which they may retain (as some Men do the Truth) in Unrighteousness; and yet not receive it in the Love of it: So though they have it from a Divine Seed, yet it will not follow they must necessarily so receive it, as to become Partakers of the Divine Nature. And as for the Devils, he will confess that once they had this Knowledge from a Spiritual Nature; and though they have fallen, yet they may retain the Memory of it: for that their Fall and Man's is every way alike, he will not affirm. He saith, p. 102. *That to believe Good done by Heathens (that is, by such as have not the Benefit of the outward Knowledge of Christ) is done in Virtue of a Divine Seed, overturns the Gospel;* but he leaves the Confirmation of it to the Sequel, where I shall attend him. N. 25. he tells me very fairly, *The Apostle doth not contradict himself;* as if I had ever imagined he did: But the Question is, Whether the Meaning he gives the Apostle's Words, implies not a Contradiction? Which indeed he can no ways reconcile, but upon the Supposition above denied: And the Reader may Judge, whether he or I do most fully acknowledge *Man's Fall*, and most truly exalt the Grace of God; he that affirmeth, *That*

The Difference between Head-Knowledge and the Partaking of the Divine Nature.

501 word
the original
of the text
I was out to

That Man, notwithstanding the Fall, yet retaineth 1679
 some Reliques of the Image of God, yea so, that the
 Law of God, which is Holy, Just, Good and Spirit-
 ual, is written in his Heart, pag. 105. and all
 this considered as fallen Man, without receiving any
 Grace and Benefit from Christ: Or I, who affirm
 That Man by the Fall was wholly degenerated,
 retaining nothing of the Image of God; in whom
 albeit there remained a Seed of Righteousness, yet
 no otherways, than as a naked Seed in barren
 Ground, in Virtue of which he can do nothing,
 until visited by a New Visitation, which he re-
 ceives by Virtue of Christ, as Mediator. And yet
 while he ascribeth all this to unregenerate Men, he
 saith in a few Lines, *That the Apostle and all Re-*
generate Men are in a certain respect Carnal: So
 his Divinity will run thus: *The Devil and all Un-*
regenerate Men are in a certain respect Spiritual;
and the Apostle and all Regenerate are in a certain
respect Carnal. J. B's false
 Assertions,
 That Man
 retained
 some Reli-
 que of the I-
 mage of God
 in the Fall.

¶ 4. But he thinks, in the following Page 106.
 he has gotten me in a notable Contradiction; so
 that he concludeth, if I may have Occasion to
 Contradict the Truth, I care not, how often I
 Contradict my Self; and that is, by asking me
 this Question: *Wherein appeared the Wisdom of the*
wise Men among the Greeks, if not in the Know-
ledge of the Things of God? I answer: In the
 Wise and Prudent Management of worldly Af-
 fairs; For he hath not proved, that is necessari-
 ly united to a Knowledge of God and Things Spi-
 ritual; since it is said of some Beasts, that they
 have something of this, such as Bees and Ants,
 &c. And whereas he asks, *Wherein Men differ*
from Brutes then? I say, In many things; as in
 the Knowledge of Numbers, and Mathematical
 and Mechanical Demonstrations: Is the Know-
 ledge of such natural Truths (as 2 and 3 makes
 5: And the whole is greater than the Part, and all
 that's

The Wis-
 dom of the
 Greeks ap-
 peared in
 their world-
 ly Affairs.

1679. that's deduced therefrom) the Knowledge of the Things of God? And yet is not this further than what Beasts know? And to shew him his Forwardness in this, let him shew me, if he admit not this, how the Wisdom of this World is Foolishness with God, and the Wisdom of God Foolishness with Men? At last he comes, p. 107. and to the End of this Chapter, to prove, *That there doth remain in Man some Reliquer of the Image of God, notwithstanding the Fall*; Which he builds upon that saying of the Apostle, *Rom. 1. 19. Because that which may be known of God, is manifest in them*, and the Reason he urgeth, is, *Because it was known not to a few only*. Answ. This is very true, but makes nothing for him: for here (as for the most Part elsewhere) he with an unparalleled Confidence (not to say Impudence) every where begs the Question. *First*, in that he supposeth that this *7^d word*, or *what is to be known*

That which they be known of God, &c. are not J. B's Relicks.

of God, is somewhat, that Man retained in the Fall, and no New Visitation of Light and Grace, which he knows I deny. And *Secondly*, That it must be so; because all Men have it: where he supposeth, that all Men receive not such a Visitation; which he knows I also deny: and yet he concludes, without offering to prove either of them. Who but one Desperate, and that cares not how Ridiculous and Absurd he be, if he can but heap together a Company of Railing Words, would urge his Adversary by *Mediums*, which he knows he denies; without first proving them, or at least Attempting so to do.

¶ 5. Next followeth his Sixth Chapter, Intituled, *Of Original Sin*: in which nothing of what he saith can touch me; but so far as he proves, *That those who never actually sinned (such as Infants) are guilty of Adam's Sin*: Therefore what he saith of others, who affirm, *That Man sustains*

the blame of Adam's Sin, is not proved.

16791 no more than the express Words of the Apostle, *Rom. 5. 12.* which *J. B.* has not yet proved to import, That *Infants are guilty of Adam's Sin*: So if he has no better Way to prove *Augustin's* positive Judgment in the Case, than this, he doth but give a Token of his own Effrontery and Shameless Boldness, not of Mine. But since he seems so great an Admirer of *Augustin*, as an honoured Instrument of the Lord, and an Holy Father (as he terms him) then I desire to know, Whether he will agree to all that *Augustin* hath written? Which if he will not do, he doth ill to accuse me for Condemning *Augustin*, as Erroneous in some Things: And if he will, I may then shew him, That *Augustin* both Commended and Practised Things; which he and his Brethren cryed out against as *Superstition, Will Worship* and *Abominable Popery and Idolatry*; and for far less than which they have Excommunicated their Fellow-Preachers. Which shews in Effect meaner Thoughts of him than I have yet expressed. My Argument drawn from *Ephes. 2. 3.* (where the Apostle ascribes the Reason of *Men's being Children of Wrath* to their *Evil Deeds*) he saith, was the Fathers against *Pelagius*. And what then? Doth that render it null? But his own Answer to it is Rare, saying, "He thinks, I put out my Eyes, that do not observe, how the Apostle changes the Second Person, saying, [*Among whom also we all had our Conversation in Times past, — and were by Nature the Children of Wrath*]" Whence the Man wisely infers, That *Paul and the Jews were the Children of Wrath*; which is not denied: But they must have quick Eyes indeed, that see it from thence to be inferred, that they were such, e're they Committed any actual Sin; since the Apostle expressly mentions his and their having had their Conversation among the World, as a Reason of their having been in the same

Children
of Wrath
are so for
their Evil
Deeds.

Con-

Condition. He saith further, I confess 1 Cor. 2. 1679. that *Juxta* is to be understood of the *Rational Soul*: And what then? *Therefore so soon as they partake of the Rational Soul, they become Children of Wrath*; This is indeed a rare Consequence: But he must excuse me for not admitting it, till better proved. It would seem much more rational to say, that *so soon as they come to the Exercise of their Rational Soul, and then do Evil, they become guilty*; for he cannot deny, That the Gospel nor Condemneth, nor Threatneth any Man, but him that has Actually Sinned: And whether this destroys not his Cause, the Reader may judge. That, *Except a Man be born again, he cannot enter the Kingdom*, I never denied. Albeit Children be capable of Death, yet it will not follow, that they are Guilty of Sin; since Death is no Punishment, but rather an Advantage to such; to whom it's a Transition to a better Life. He thinks, p. 117. that my saying, *Such as homologate their Fathers Sins, God will visit the Iniquities of their Fathers upon them*, is not worth Noticing; but whether his Answer be worth noticing, the Reader may judge, which is: *That Adam's Sin was not a personal Sin, as other Mens are, and his own After-sins*, but the Man forgot to prove this, and therefore may do it next. But he thinks, the Children of *Core*; *Dathan and Abiram*, of *Achan* and the *Sodomites*; were judged guilty of their Fathers Sins; for unless he proves that, he saith nothing: But for what Reason, I know not; unless that they were outwardly Destroyed: But until he prove, that infers Guilt, he must forbear making his Conclusion. He is highly offended I should say, *Their Opinion is Contrary to the Justice and Mercy of God*; alledging, *It is without Proof*: But if to account one guilty for a Sin committed by another *Thousands of Years, e're they had a Being, and to punish for it*, be not against Justice, and inconsistent

The Children of Core;
&c. Instanced.

1679. *stent with Mercy*, I desire to know of him, what is more Unjust and Unmerciful? To say, that this is an Accusing of God, is but a silly begging of the Question, until he has first proved his Opinion to be True: It's no *Accusing of God* to Condemn Mens Opinions, when contrary to his Nature. He will have it to be a Rapsody of Non-sense when I say, '*This proceeds from Self-Love founded on their Opinion, of Absolute Reprobation*, but whether it be, or not, the Reader may judge: Sure, his saying it, makes it not so. That this of *Infants being guilty of Adam's Sin, and therefore many of them being damned*, depends upon their Doctrine of Reprobation, no Man of Sense, that knows their Doctrine, will deny; since they say, *Some Infants are saved, because elected*: Are not the Rest then (according to them) *damned, because reprobated*? He gives me nothing here in Answer, but *Railing*, and so concludes this Paragraph with this notable Saying; *Wo, I say* (that is, *J. Brown* forsooth) *and thrice Wo to such, as drink in this Man's Doctrine, and live and die accordingly* (p. 118. n. 14.) He thinks, my saying, *Papists are more charitable in allowing a Limbus to Children*, shews my Affection to them; but he has not heard me allow of their Notion of a *Limbus*, as he does (in the Chapter of *Justification*, p. 310.) of the Opinion of a certain *Papish Cardinal*; preferring it not only to what is said by *William Forbes*, a *Protestant Bishop*, but even (as it would appear) to *Richard Baxter*, his ancient *Presbyterian Brother*: And in Pursuance of this he asks, *How they come to Heaven* (meaning Children) *who have nothing to do with Christ*? But then what will he say of those, he accounts *elect Children*? Go they to Heaven without *Christ*? If not, the Difficulty is the same way resolved. To prove Children are under a Law, and subject to Transgression, he gives

Some Infants Elect-
ed, some
Reprobated,
J. B's Opin-
ion.

gives the Common Practices among Men, who 1679.
 forfeit Children; yea such, as are unborn, with
 their Fathers for great Crimes: But in what
 Country do they use to kill all the Children, when
 the Father is put to Death for a Crime? And un-
 less this were done, his Comparison infer not the
 Point. His plain Answer (he saith) is, Adam
 his being a Publick Person; of which hereafter.
 To my Citation Ezek. 18. 20. *The Son shall not*
bare the Father's Iniquity, he preaches at large
 upon the Words, alledging, his Meaning is, that
 those Persons he wrote to, had so much Sin of their
 own, that God might justly judge them; albeit he did
 not visit them for their Fathers Iniquities: And
 this is the quick Dispatch he saith this Place re-
 ceives: It is a quick Way to dispatch indeed, if
 it were Valid, to make the Meaning destroy the
 Text; but Men of Sense use not to be sudden in
 receiving such Dispatches. The Words are plain
 and positive, *The Son shall not bare the Father's I-*
niquity; therefore, until he give Ground from
 plain Scripture to take it away, it must stand to
 the Overthrow of his Doctrine: For the greater
 Sinners those Men were, the more justly and de-
 servedly might their Father's Iniquity be laid up-
 on them.

*The Son
 shall not
 bare the Fa-
 ther's In-
 quity, how
 Explain'd by
 J. B.*

¶ 6. Pag. 120. n. 17. He cometh from my
 Confession, *That Adam was a Publick Person*, to
 infer, *That the Guilt passeth from him to all*: And
 first in this Page he affirmeth, *That this Sin of A-*
dam's, from whence Original Sin proceeds, is the
Sin of the whole Nature of Mankind, and not like
Adam's After-Sins, and the Sins of other Men;
which he confesses, are not the Sins of the whole
Nature. And because upon this dependeth much,
 of what he infers, he had done well to have
 proved this in the first Place by some Scripture:
 Till which time his Inference is not to be received.
 For did Adam Cease to be a publick Person, af-
 ter he had Committed that Sin? If he say, *Yea,*
 let

*J. B. infer
 Original Sin
 from Adam's
 being a pub-
 lick Person.*

1679. let him prove it by plain Scripture, for I deny it. If not, then his other Sins must be Imputed to all Men (which he denies) or else nothing can be urged from his being a *publick Person*. And while to urge it, he asketh, *Did ever any hear one stated as a publick Person, whose Failings could have no Effect, until the Persons represented did testify their Approbation of it?* For here speaking of Failings, he must either Conclude in Contradiction to himself, *That Adam's Sins are laid to the Charge of his Posterity*; or his Instance is wholly Impertinent. And yet (to go round again) he takes notice, *p. 125. That the Apostle names One Offence in the singular Number*, as if thence he would infer, *that one Sin is only transmitted*: But how he proves his Consequence thence, he has not shewn. For albeit by that First Offence he gave Entrance for Sin, that being his first; yet it will not follow, he then Ceased to be a publick Person: and if not, nothing can be proved from granting him to be such, as is above observed.

Next, the Words are, The Offence of one, and not, One Offence, as he would insinuate; which (though in the singular Number) may include many, yea All his Offences. For whatever way he seeks to urge this from this Place as to *Adam*, the Parrallel will allow it to be interpreted of *Christ*; where the Apostle speaking of his *Righteousness* useth also the Singular Number: and thence according to him we might say, that it is only the *first Act* of *Christ's Righteousness*, that is Imputed unto us, and none of the Rest; so that we have nothing to do with his *Death, Sufferings and Resurrection*. What thinks he now of his own Divinity? Let him loose his Knot the next time (to give him one of his own *modestest* Proverbs.) The Absurdity he seeks to draw from denying this Consequence of his being a Publick Person, *That if Adam had stood, Infants should have no Advantage*

As by the
Offence of
one, &c. ob-
jected.

rage by him, since they have no Hurt by his Fall, 1679.
 Toucheth not me at all; who no where say,
 That Infants have no Hurt by Adam's Fall. Adam
 by his Fall lost his Glory, his Strength, his Do-
 minion, by which he could have easily withstood
 the Devil; and came under great Weakness,
 whereby the Enemy's Tentations had a ready Ac-
 cess to him, and he became very obnoxious to fall
 under them: And so all his Posterity are come
 under the same Weakness and Obnoxiousness to
 the Enemy's Tentations, who influenceth them
 by entring into them; and powerfully inclining
 them to Sin; and this Malignant Influence is
 that Seed of Sin in all Men, whereunto they be-
 come obnoxious by reason of the Fall; which
 though in itself really Sin, yet is it not Man's,
 but the Devil's, until Man give way to it. But
 I deny not, but the least Yielding is Man's Sin;
 among which I reckon *Concupiscence* to be one;
 and so differ from *Papists*. For albeit the Tenta-
 tion simply considered, or as presented by the
 Devil, be not Man's Sin: yet if he have the least
 Love or Desire to it, albeit he join not Actually,
 that shews, his Mind is already Defiled and cor-
 rupted, and that he is become a Partaker of it. Thus
 are answered his Reasonings and Questionings,
*How this Seed of Sin can be, and yet not the Per-
 sons Sin?* p. 121, 122, &c. as the Reader by
 Comparing may observe. Only it is remarka-
 ble, p. 121. where he seems to put a great Stress
 upon the Judgment of *Augustin*, and citing him,
 he brings him in saying these Words (among o-
 thers) concerning Infants; *Shall they sin, that are
 under no Command?* Now since they, who are un-
 der no Command, are under no Law (for every
 Law imports a Command) How will he reconcile
 this Saying of his Holy Father, which he brings
 as a Matter of Authority, with his accounting it
 both foolish and strange in me p. 119. to prove,

Adam by
 his Fall be-
 came obnox-
 ious to
 Temptations

Infants are
 under no
 Law.

1679. *Children are under no Law?* So that either the Authority of *Augustin* he brings, is not to be regarded; or his Reasonings to prove *Children under a Law*, that is, a *Command*, must be naught: let him chuse which he will, and clear himself of Impertinency. His Argument in this Page, That *as the Seed of Grace denominates a Man gracious, even while not exercising Works of Grace; so the Seed of Sin must denominate a Man sinful*, is but a begging of the Question: as in its Place will appear, when I come to treat of the *Seed of Grace*.

¶ 7. When he cometh p. 123. n. 18. to Reply to my Answer to their Objection, *Rom. 5. 12.* among his preliminary Observations the first is every proper, where he saith; *It is observable, the Apostle makes Comparison betwixt Adam and Christ.* I Answer; It is indeed so: for as the *Righteousness* of Christ is not Imputed to Men for *Justification*, until they Actually Join with it, or apprehend it by Faith, (as himself will acknowledge, for I suppose, by his accounting the *Antinomians* Hereticks, he will not with them affirm, That Men are Justified, before they Believe;) so neither is the *Unrighteousness* and Disobedience of *Adam* Imputed to Men for *Condemnation*, until they Actually Join with it: But this Comparison spoils all his Doctrine. Then after he has beg'd the Question a while by meer Allegations, affirming; his Doctrine to be so clear from the *Apostle's Words*, that it cannot be Contradicted, without doing Violence to the Text; he forms an Argument thus:

As Christ's Righteousness, so Adam's Unrighteousness is not Imputed to Men, before actual Joining with either.

That Sin, which is so described to us by the Apostle, that he saith, it brought Death upon all Men; that Men sinned by it, and were made Sinners, even they who could not as yet actually Sin; that thereby all became guilty of Death and of Condemnation;

that

that Sin by Imputation is the Sin of the whole Nature, included in Adam, and rendereth the whole Nature obnoxious to Death, and to Condemnation.

But The first Sin of Adam is described to us by the Apostle, &c.

Ergo

That Sin is the Sin of Nature, &c.

This Argument may perhaps satisfy such, as are already Profelites of this Theam: but will not Convince one, that either believes other ways, or doubts; since the *Major* is a meer begging of the Question. And if any thing be a *foisting-in* of Words to the Text, this must be it: since he *foists-in* the Thing in Debate, and Words not in the Text, such as [*Even they, who could not as yet actually Sin*] and joineth them with the Words of the Text without distinction, and not as an Interpretation; that his unwary Reader may Conclude them to be of the Text. And yet the Man has the Impudence in the same Page to Accuse me of Intolerable Boldness, as *foisting Words into the Text*, while I expressly shew, it is but an Interpretation, by saying, *That is, &c.* so much is he blinded with Self-Interest: But I am Content, there be neither Addition, nor so much as Consequence made use of. Let him shew me the plain Scripture, that saith, *Infants are guilty of Adam's Sin*? If he say, *It must be necessarily inferred from these Words [in whom all have sinned]* I say, it as necessarily follows, that it is only to be understood of *all that could sin*, which *Infants could not*; as not being under any Law, as I have above proved, and *Augustin* (whom he so much Reverenceth) doth affirm, if his Citation from him be true. And therefore finding this to pinch him, he brings it up again p. 126. where bringing me in saying, *Infants are under no Law*, he answers; *But the Apostle saith the Contrary*: He

q. B. foists in Words of his own to deceive his Reader.

1679. would have done Charitably to have told me *Where?* That I might have observed it. What he saith in this, as well as the former Page in answer to my Affirmation, that *it* may relate to *Death*, and that it's understood [*upon which Occasion Man sinned*] urging Absurdities by the like Application of Christ's Righteousness; is solved by a serious Observation of the Comparison, as stated by me betwixt Christ and *Adam*. His arguing from Children's Dying doth not conclude, until he prove *Death simply considered, necessarily to infer Guilt in the Party dying*, of which I have spoken before. P. 126. n. 20. to my Answer to *Psal. 51.* 5. alledged by them, wherein I shew, that *David* saith not, *My Mother conceived me sinning*; and therefore it proves not his Assertion. His Reply is (after he has given a Scoff) *It quite crosseth David's Design*: But why so? because in that Psalm he expresseth his Sorrow and Humiliation for his Sins? And what then? Might not *David* Lament upon that Occasion, that he was not only a Sinner himself, but also came of such, as were so? But when I urge this Place further, shewing, their Interpretation would make Infants guilty of the Sin of their Immediate Parents, since there is no mention here of *Adam*; His Answer to this is a Repetition of his own Doctrine: A rare Method of Debate, very usual to him! And then taking it for granted, he asks me; *Whether this originated Sin* (of which he supposed *David* spake, for he never offers to prove it, though it be the Matter in Debate) *came from an other Original than Adam*? What he affirmed here of my insinuating Marriage-Duties to be Sin, is but a false Conjecture: But as to the Hurt, and Loss, that Man got by *Adam*, which I ascribe to no other Original (as being no *Manichee*) I spake before. But he should first prove, before he obtrude such things upon others (and I desire

Y. B's
proofless Affirmation of
Infants under
a Law.

Whether
Childrens
DEATH
argues Guilt
in them.

fire yet to be informed of him) In what *Scripture* 1677.
he reads of *Original Sin*? And whether, if the
Scripture be the *only Rule*, he cannot find Words
in it fit enough to Express his Faith? Or must he
shift for them else where?

¶ 8. Pag. 127. N. 21. He urges *Paul's* saying, *The Wages of Sin is Death*, and to my saying *of Sin is Death, proved Eternal*,
[' This may be a Consequence of the Fall; but
' that thence it cannot at all be Inferred, that I-
' niquity is in all those that are subject to Death]
he saith; *It is in plain Terms (but my Modesty dare not speak it out) to say, the Apostle speaketh not Truth.* Answ. Is not this to take upon him
to judge of another Man's Heart, which else-
where he counts a great Presumption? And why
takes he no notice, or gives he no Answer to the
Absurdity I shew, followed from thence, since the
whole Creation received a Decay by *Adam's Fall*,
and yet we say not, *Herbs and Trees are Sinners*?
And while he would make out this great Charge
of my Contradicting the Apostle, he forgets the
Half of his Business, which is *To prove, the A-*
postle meant in that Place Natural Death, and
not Eternal, since the Apostle opposeth it there
to *Eternal Life*; And *Eternal Death* he will con-
fess, is the *Wages of Sin*, which the Apostle
shewsthey shun by *Jesus Christ's* obtaining *Eternal*
Life; whereas *Natural Death* they do not avoid.
Likewise he should have proved, that all the
Scriptures mentioned by him, p. 128. are meant
of *Natural Death*; which he will not find very
easy. As for his citing *Death*, as mentioned by
the Apostle, 1 *Cor. 15.* the Apostle's Words, Ver.
56. Confirm, what I say, That *Death* is only a
Punishment to the Wicked, not to the Saints:
For the Words are, *The Sting of Death is Sin*; so
where *Sin* is taken away, there *Death* has no
Sting; and that is the Saints Victory. Now he
cannot apply this to Infants, without supposing,
that

1679. that they have Sin; which were to beg the Question. And whereas he asks, *Whether Death be NO Punishment for Sin?* I answer, that I said not so; neither is that needful for me to affirm, seeing it is sufficient, if it be not always a Punishment of Sin: Which if it be not, it cannot be Concluded, that because *Infants die*, therefore they must be Guilty of Sin. Since then the Absurdities he after urges, follow from his Supposition, That *Death is no Punishment for Sin* (which I say not) they do not touch me. He judeth, p. 128. n. 22. That *I run wilder, than Papists, in saying, 'We will rather admit the supposed Absurdity of saying, All Infants are Saved, 'to follow from our Doctrine, than with them 'say, That innurable Infants Perish Eternally, not 'for their own, but only for Adam's Fault: This he reckons a Contradicting of my Doctrine of Christ's dying for all, saying, I here grant, That all Infants will be saved without Christ. What horrible Lie is this? Where say I, That all Infants will be saved without Christ? If he say, it is by Consequence, that I say so, (which he must needs do, or else be an impudent, unparallel'd Lyar) then he infers it either from my saying, Christ died for all: Therefore if all Infants are Saved, it must be without Christ; or that, If all Infants be saved, Christ cannot have died for All: for one of these two must be, If I Contradict my self. But such Consequences are only fit for such an Author, as seems to have abandoned all Sense of Honesty and Christian Reputation, and resolves *per Fas aut nefas*, and without Rhime or Reason (as the Proverb is) to bespatter his Adversary. As for his adding, *They that have no Sin, have no need of a Saviour to save them from Sin*, He overturns it all by asking me, (in which also lies the Pinch of his Matter) *Since I affirm they have a Seed of Sin in them,**

Infants Saved without Christ, J. B.'s horrible Lie.

them, which is called Death and the old Man, how 1679.
 can they put off this, and sing the Song of the Re-
 deemed, which all that enter into Glory, must do?
 Does not this then shew, I believe, they have need
 of Christ, as a Saviour, who died for them, to deli-
 ver them from This? And is not the Contradiction
 his own in urging this Question? Which I thus
 Answer: How are those he accounts *Elett Infants*,
 Saved, whom he affirms to be really Guilty of
 Adam's Sin, and so in a worse Condition, than
 I affirm Infants to be? (for he will not say with
Papists and *Lutherans*, that the Administring of
 that they call the Sacrament of *Baptism*, does it?)
 When he Answers this, he will solve his own Argu-
 ment. To insinuate, That some Infants are dam-
 ned, he asketh me; What I think of those of So-
 dom, Jude v. 7. the Words are these: *Even as So-*
dom and Gomorrah, and the Cities about them in
like manner giving themselves over to Fornication;
and going after strange Flesh, are set forth for an
Example, suffering the Vengeance of Eternal Fire.
 But it is strange, the Man should be so desperately
 audacious, as to proclaim his own Sottishness
 to the World: Is there a Word here of Infants?
 Is not the very Reason of suffering the Vengeance
 of Eternal Fire given, because of their giving
 themselves over to Fornication? Which Reason
 could not touch Infants. Pag. 129. he thinks, I
 wrong *Zuinglius* upon the Credit of the Council of
Trent; but if the Council of *Trent* wronged *Zu-*
inglius, in Condemning him for that he was not
 guilty of, He and his Brethren have the Honour
 to have their Judgment approved by that Coun-
 cil, while ours is Condemned: And let him re-
 member how he useth to upbraid me with Affinity
 with *Papists*; yea, in this very Chapter upon less
 Ground. Pag. 130. he goes about to prove his
 Matter from several Scriptures; but how shallow-
 ly the Reader may easily observe. (1.) He citeth
 Gen.

Infants are
 Saved by
 Christ, who
 Died for
 them.

Sodom's
 Children,
 &c. not
 guilty of
 their Fa-
 thers Trans-
 gressions nor
 of Adams.

1679. *Gen. 6. 5. Man's Thoughts are evil continually.*

What then? Are Infants therefore Guilty of Adam's Sin? That's the Thing in Question? But the Hebrew signifies a purities, from their Infancy: What then? How proves that the Case? I do not deny, but Children may become guilty of Sin very early; but the Question is, *Whether they be guilty of Adam's Sin even in their Mother's Womb?* And hereby we may see, he thinks not their Version so exact, but J. B. must take upon him to correct it, to help himself at a dead Lift; as they say. The same way is Answered the other Scriptures, that follow, *Ezek. 16. 4. Matth. 15. 19. Eph. 2. 3.* which are yet more impertinent; as the Reader by looking to them may see, and I might easily by examining them particularly shew; if it were not, that I study Brevity, and delight not to glory over the Man's Impertinency. And though Infants Perished in the Flood, and that was brought upon the Men and Women that Sinned, for their Iniquities; yet it will not follow thence, that Infants are Guilty of Sins, until he better prove, that Natural Death is *always*, and *to all*, the Wages of Sin: Albeit I confess with the Apostle, *Eternal Death* is. And indeed, if these Infants were punished at all, it must have been for the Sins of their Immediate Parents; which he will not affirm, since the Flood is not said to have come for Adam's Sin, but for their own; So this Instance clearly overturns his Assertion. I leave to the Reader's Judgment the Scriptures not mentioned at length, but set down by him, in this to judge, whether they prove the thing in Debate, to wit, That *Infants are guilty of Adam's Sin?* The Citations out of *Augustin* and *Origin* brought by him in the next Page 131. the Reader may also judge of, (in case they be truly cited, which I cannot Examine at present) whether they have Weight

Infants Perishing in the Flood, proves not them Guilty.

Weight enough to overturn, what has been here proved from Scripture. The Words of *Eliphaz* (*Job* 15. 14.) speak of a Man, not of a Child; and therefore not to the Purpose: Neither do I believe, though the Spirit of God gave a Relation, of what *Eliphaz* said, that we ought to build our Faith upon his Affirmations. Next he urges *Gen. C. 5. V. 3. And Adam—begat a Son in his own Likeness, after his Image*; but this would prove *Adam's* Sons as Guilty of all Sins, as that first, which he denied; or let him shew a Ground for such a Distinction. And thus is further answered, what he saith next Page. *Gen. 17. 14.* where it is said, *The Man-child that is Uncircumcised, shall be cut-off*; which he thinks so strong, that in a Vapour he desires me to Chew my Cud upon it: For if this Cutting off was a Punishment of these Children for Sin, it must be for that of their immediate Parents, who neglected to Circumcise them, which *Adam* could not do, and therefore could not Sin in omitting it: And since he will not say this, he can Urge nothing from that Place. He saith, *The Fathers used to make use of the Words of Christ, Joh. 3. 5. Except a Man be born of Water, &c.* But their using it was upon their Mistake, that *Baptism* took away *Original Sin*; and that therefore Infants Unbaptized could not be Saved. That *Regeneration is needful to Infants*, I deny not; and whereas he asks, *How they are Regenerate?* I answered that before, asking him, *How those he accounts Elect Infants, whom he confesses to be guilty of Adam's Sin, are Regenerate?* He confesses, *The Fathers Argument, taken from sprinkling Infants with Water, (which they and he falsely call Baptism,) will conclude nothing against me.* But since he names here *Initial Sacraments* in the Plural Number, which the *Fathers* made use of; it seems, they had some more, than *Baptism*: And since he and his Brethren

circumcise
on argues
not Infants
Guilty.

Regenera-
tion of In-
fants.

1679. then make use of no more as *Initial*, but *Baptism*; it seems he differs from them, in what they judged Needful here, as well as the *Quakers*. I have shewn above, how I Evite both Contradicting myself, as to Universal Redemption; and Excluding Infants from the *Benefit* of *Christ's Death*. And as for his last Question, *Wherein did Christ Excel other Infants, if they be born without Sin?* (he should have said, *not guilty of Sin*;) I Answer: In that he had no *Seed of Sin* in him, as other Infants have; and that not only, but he had nothing of that *Weakness* and *Propensity* to yield to the *Evil Influence* thereof, as other Infants: But was in greater *Strength, Glory and Dominion* over It, than *Adam*, even before he Fell. This shews his *Priviledge* above others, and in nothing Contradicteth, what I have said before.

Christ's Birth without Sin, and the Birth of other Infants differ.

S E C T. VI.

Wherein his Seventh and Eighth Chapters of Reprobation and Universal Redemption are Considered.

¶ I. I N his *Seventh Chapter* of *Reprobation* he Exspatiateth himself at great length in large and tedious Homilies, which will make my Reply the shorter, who look not upon it as my Concern to answer them; because these Controversies are largely handled by others, and what is said by him, is abundantly Answered: Yet if he will affirm, he has said something that is new upon this Theam, and point to it, it is like, it may not want an Answer. And indeed, the Reader may observe him much pained and strained to put a fair Face upon these foul Doctrines; and though what he saith here, may be, and (it is most

most probable) is to be understood of the Reason 1679.
 he gives in his Epistle, in being so large, be-
 cause of the Opposition of others besides *Qua-*
kers (and also, because I touched these Things
 but passingly, as being a *Theam* much Debated,
 and Common to us with others) I might pass it
 by, with a Reference to those Authors, who
 largely Treat of them; yet I will take notice,
 of what he saith in direct Answer, to what by me
 is Affirmed. And first, as for his Accusation of
 me, *as not being positive and punctual enough, in*
setting down my Judgment of the Decrees of Ele-
ction and Reprobation, It is of no Weight: All do
 at times confesse, *That it is not safe nor proper,*
too curiously to Inquire into the Decrees of God;
 though this Man dive into them, and be as posi-
 tive in telling the several Causes of them, as if he
 were upon the Secret Council of the *Almighty!* I
 judge, I have said that which is needful and suf-
 ficient, to wit, *That God calleth Every Man Eve-*
ry where to Repent and be Saved through Faith in
Jesus Christ, who tasted Death for Every Man, and
is given for a Light to enlighten the Gentiles, and
to be God's Salvation to the Ends of the Earth: And
 therefore that Every Man ought to apply himself
 to Repent and Believe, and Obey, without be-
 lieving that God has *fore-ordained* him to be *Dam-*
ned; and therefore has with-held from him Grace
 and Power to do, what he finds himself Com-
 manded and *Obliged to do:* Which if it were true,
 as he supposeth it to be of *most Men,* there can be
 no Reason, *Why they ought not to believe the Truth.*
 If he say, they either *ought or need not,* because
 they *know it not;* Let him remember, what
 Pains he has been at in the former Chapter to
 prove, *That Ignorance of a Truth doth not take*
away the Obligation of believing it: So he must ei-
 ther overturn all, or be Content, this Absurdi-
 ty stick to his Doctrine. As for his saying, *That*
the

God calleth
 every Man
 to Repen-
 tance and
 Salvation;
 who has not
 fore-ordain-
 ed any to be
 Damned.

1679, the Opposers of it do arraign God, and give a Sign of their Pride and Arrogancy, because they cannot comprehend it with their corrupt and Blind Understandings; it is but a silly begging of the Question: And supposing it to be true, thus every Imposter might Intrude upon Sober Christians, Wild, Absurd and Non-sensical Notions, Contrary to God's Justice and Mercy; and because they would not accept of them, tell them, *They arraign God, are proud and arrogant, and not receiving the Truth, because not Comprehended by their corrupt Understandings*: Would not this, thinks he, be wisely Reasoned? But pag. 135. n. 3. he thinks, *I run so furiously against this Doctrine, that I run my self Blind*: And why so? because I say, *They affirm, That God did predestinate to everlasting Damnation the most Part of Men, without any Respect had to their Sin, only to demonstrate the Glory of his Justice*: And upon this he Rants, as a ridiculous and false Representation of their Meaning: But this Storm is quickly blown away, for all his great Noise. For their *Westminster Confession of Faith* saith Chap. 3. expressly; 'That G O D ordained such, as are not Elected, for Dishonour and Wrath, to the Praise of his glorious Justice': And the same Confession saith in the same Chapter; 'That nothing future, or what was to come, even as fore-seen by God, was the Cause of God's Decree': and this himself also affirms p. 137, 138, 139. What then is become of all his Boast? But if he place it here, and say, *Sin became the Cause, so soon as, To demonstrate the Glory of his Justice, became the End; and therefore (they say) It was for their Sin he so decreed*: This may serve for a Rattle to please Fools and Children; but not such as are spiritually Wise, and look more narrowly unto things: since they so manifestly contradict themselves, telling; *Sin, nor any future thing is not the Cause of God's*

*Westminster
Confession
falsely says,
That some
are Ordain-
ed by God
for Wrath.*

God's Decree; and yet in a few Lines, That God *1679.*
Ordained or Decreed Men to Wrath for their Sin,
to manifest the Glory of his Justice: Which is
 as much as to say, God decreed Men to be damned
 without respect to Sin; and yet he decreed them
 to be Damned for their Sin: How makes he this
 hang together by Scripture-Proofs? Besides, all
 will confess, that the Cause of all God's Decrees
 is his own Glory, which is exerted in his Divine
 Attributes, whereof *Justice* is one, so that this
 must be a Cause, before Sin can have any Place to
 be a Cause; since they deny, it has any. He
 tells me, p. 136. n. 5. That *the Orthodox have writ-*
ten copiously on this Subject, and very far above my
Reach; There was the less need then for him to
 write so many Pages upon it: which must be lit-
 tle, but a Transcribing out of their Writings;
 unless he think, he has written more accurately
 and copiously than any of them (which I judge
 he will hardly affirm.) I might easily, if I
 would, trouble the Reader with a tedious Dis-
 course, also transcribe an Answer out of those,
 who write Copiously against these his supposed
Orthodox (but truly *Heterodox*) Men; but I rather
 chuse to pass it by, (not affecting to be Admired
 for the Bulk of my Writings) but to come to what
 he saith directly in Answer to me, which is the
 Business properly in Hand.

¶ 2. After he has premised, what he thinks
 meet, he comes p. 143. n. 12. to take notice of
 what I say, and first, wherein I misrepresent them;
 in which, he saith, *he has found no less than twelve*
Untruths: But how untrue this Assertion is, shall
 shortly appear. The first is, that I say, God
 for *perfecting* of this (that is, for bringing this
 Decree to pass) did appoint, that *these miserable*
Souls should necessarily sin; this he saith is a *Mis-*
take: But if the Testimony of Calvin, Zanchi-
 us, Piscator and others cited by me, whose Testi-

1679. *Calvinist's*
Principle,
That God
Predesti-
nates Men
to Sin, and
to the Con-
sequences of it.

monies must have more Weight than His, to prove the *Calvinist's Principles* in this) do not prove this to be a Mistake, then I may Conclude, that 2 and 3 makes not 5. *Calvin* saith, That God *not only predestinated Men to Sin, but to the Causes of it, which is Sin*: The Reader may look the other Passage of it in my *Apology*. Several of his other *Untruths* (p. 144.) he builds upon supposing, that I insinuate, That they believe the Gospel is once preached to every Person; That every Reprobate had the Knowledge of Christ, and that God had given to every one, that heareth the Gospel, sufficient Grace to embrace it: But truly, I was never so Mad, as to Insinuate, they believe these things; for not believing of which I Condemn them. Neither will his *Pedantism* upon the Word *Subtrahendo* make it out, since to *Withdraw* or *With-hold* may be said of things that Man never had, without any great Impropriety: And yet, according to him, all Men had a Will and Power to obey God's Law in *Adam*; so his Ordaining, *Adam should Fall*, was even in that Sense a *Withdrawing* of what they once had in their *Federal Head*, according to his Phrase and Notion. Another of his alledged Mistakes is, that I say, *They affirm, God did decree, Men should not obey*; but whether these Passages I cited out of their Authors, do not make out this, the Reader may judge; yea, his *Confession* doth ascribe the *With-holding of Mercy, which is the Means, to Agree to the Decree of Reprobation*, so that all the Fig-leaf-Coverings, whereby this Man would fain shelter this Opinion contrary to their *Publick Confessions of Faith*, and positive Sentences of their Chief Doctors, are too short and narrow to hide the Ugliness of it. He Confesseth, the *Antients* say little of this, before *Augustin*: I never so used their Testimony, as to build my *Faith* upon it, or to reject their Doctrine merely for

for it's Dissent from them, which he Insinuates; 1679.
and yet to his own Self-Contradiction confesseth
I say, *I would not much regard all that, if it had a-
ny Ground in Scripture.* And he denieth not his U-
nion with the *Dominicans*: And that he may
shew, how little he cares for good Company, he
willingly Rejecteth the Chief and First Refor-
mers, to wit, the *Lutherans*; whom (according
to his Charity) he denieth so much as the Name
of *Reformed Protestants*.

J. B. Reje-
cting the
Chief and
First Refor-
mers.

¶ 3. Page 146. n. 16. He cometh to prove,
*That this Doctrine maketh not God the Author of
Sin*; but he laboureth here like a Man in a Sweat,
and giveth so little of a direct Answer, as scarce
deserves a Reply: Such as amounts to this, being
by way of Retortion, *That if I acknowledge,
God fore-saw Sin, permitted it, and might have
hindred it; I will make God the Author of Sin too:*
But I deny the Parity; and he has forgotten to
prove it. His other Answer is from the Authori-
ty of *Cicero* and *Plautus*, who oppose *Author* to
Dissuasor; and then he asketh, *Whether they say,
God persuadeth any Manto Sin?* But *Zanchius*, one
of their Doctors, saith, *He moves the Thief to
kill; and that he sinneth, God putting, yea, forc-
ing him to it:* And sure, that's more than *perswad-*
ing. But the Poor Man must be at a low Ebb,
when he is forced to go to the *Heathens* (of whom
he has expressed, he has so mean Thoughts) for a
Shelter to his Doctrine! At last, to come off with
some seeming Credit, he desires me to Confute
the Apostle, *Rom. 9. 11, 12, 13.* because that he
thinks, from *that*, as much as from their Doctrine
this Charge may be Inferred; but here he doth on-
ly beg the Question. He and I do both Agree,
That the *Apostle makes not God the Author of Sin*;
but it doth not thence follow, That their Do-
ctrine doth not Infer it; since from the positive
Saying of their Doctors and the Doctrine it self

Zanchy's et-
rosecond Do-
ctrine, That
God moves
the Thief to
Killing.

1679. it is manifest: as is more largely shewn in my *Apology*; and this remains yet by him to be Removed. For his desiring me to Refute the Apostle, is no more Answer, than if to all his Arguments in his Book I should only say, *Confute the Scripture, which Contains our Doctrine; and therefore dispute no more against us, until thou first do that*: Would he reckon this sufficient? As for their Misapprehensions of *Rom. 9.* he may find them Refuted in many Authors, that have written upon that Subject; particularly in the *Examination of West. Confest. of Faith*, Chap. 3. to which I refer him. To the Citations I give him of their Authors, making God the Author of Sin, he saith; *If they give more Ground, than the very Expressions of Scripture, he will not own them*: And what then? The Consequence is but very small; whether he will or not. It is enough for me, that I have shewn the *Absurdity* of their Doctrine, which even by the Testimony of their Chief Doctors makes God the Author of Sin; unless he will reply, *All this is nothing, because I, J. B. will not own them*: And if to say, *He that forceth another to do a thing, is the Cause and Author of it*; Who, without Contradicting their own Reason, can deny, they make God the Author of Sin? As for the many Testimonies of Scripture brought by him, I own them; and both Agree, they make not God the Author of Sin: But that the Saying of their Divines doth it, what is above said doth Evince. Page 149. He cometh (but as may be observed, Unwillingly) to Vindicate the *Twofold Will* they ascribe to God, the one Revealed, by which he commands Men to Repent; and the other Secret, and quite Contrary: How is he pained here, the Reader may observe by his *Is*s and *And*s, thinking to turn it by without any direct Answer. The Sum of what

Calvinists
Distinction
between the
Revealed
and Secret
Will of God.

what he saith, resolves in this, *That the Purpose of God is not of the same Nature with his Command*: But what, if that should be granted? The Question is, *Whether they be quite Contrary, and that in respect to one and the same Subject*? So that, when a Man is Commanded by God to do a thing, by his secret Purpose he is forced to do the quite contrary? P. 150. n. 19. He comes to answer my saying, *That their Affirming, Man sinneth willingly, will not avail; because, according to them, his Propensity of Inclination to Sin is necessarily Imposed upon him by God*: To this instead of Answer he refers me to Rom. 9. of which before, and for want of Reason he falls a Railing, calls me a proud Quaker, saying, *I Agent the Devil's Cause*: But whether that be to Remove my Objection, or Vindicate their Doctrine, the Reader may judge. Page 151. n. 20. In Answer to my shewing, *their Doctrine is Injurious to God, because it maketh him delight in the Death of a Sinner* (Contrary to Ezek. 33. 11. 1 Tim. 2. 3. 2 Pet. 3. 9.) he saith nothing directly; but would be Retorting, *That if I prove any thing from this, then I must say, That God did absolutely decree, that all Men should be Saved; but I deny this Consequence*. Albeit it is Injurious to God, to say, *He decreeth that, which he declareth to take no Delight in*; it will not follow, that it is Injurious to him, to say, *He permitteb, what he delighteth not in*. For on all Hands it is confessed, he permitteb Sin; and yet on no hand, that he delighteth in Sin: So that this Injuriousness of their Doctrine to God is no ways removed by him; albeit he would fain be mincing and covering it, saying, *They do not say, That God purposes to punish any not for their Sins, but meerly to satisfy his own Pleasure*: But such silly Shifts must only satisfy blind Men. Do not they say, *God purposed to damn many to Eternal Torment, and that Sin is no ways the Cause of this*

7. B's silly
Shifts and
Evasions over-
turned.

1679. *Purpose?* And will he say, to be Eternally Tormented is no Punishment? And was not this a Purpose to punish Men, and not for their Sin? His alledging in this Page, that this is not Injurious to Christ's *Mediation*, is upon the Supposition, that *Christ died not for All*; which comes after to be Examined.

7. B's Instance of Pharaoh's Heart hardened, and Eyes shut, &c.

¶ 4. Pag. 152. n. 22. He comes to prove, *Their Doctrine makes not the Gospel a meer Mock*; as I shew it did, by proposing the *Offer of Salvation to many*, who yet by an Irrevocable Decree are Excluded from receiving any Benefit by It; And to this he gives the Instance of *Moses* being sent to *Pharaoh*, whose Heart was Hardned; and *Isaiah* to the People of *Israel*, to make their *Ears heavy, and shut their Eyes*, with others of like Import. But this is easily Answered, considering I grant, many Men Out-live the Day of God's Visitation to their Soul, and are justly Hardned; and yet the Offers of Mercy and Peace is no Illusion, because they were once in a Capacity to have by it Received it. But he thinks here, he has gotten me in a Contradiction; because he supposeth, that I willingly grant, That the *Light within may continue to Exhort such to Repent and Turn, whose Day of Visitation is expired*: But it is no Wonder, the Man's Arguments are weak, that are built upon so groundless Suppositions. For I will never grant, that the Operations of the Light are every way the same in Man *after*, as they were *before* his Days of Visitation were Expired: For albeit *before* they judge, reprove and Condemn for Sin, yet this is accompanied with a gentle Drawing and Invitation to Life; but that he has this *afterwards*, I utterly deny: as is clear by Christ's Weeping over *Jerusalem*. To prove P. 153. that this their Doctrine is not Injurious to Christ's *Propitiatory Sacrifice*, by making it a great Judgment and Plague to many, he asks;

Must

Must not Christ be for the Fall of many in Israel, 1679.
 Luk. 2. 34. citing other Scriptures of the like
 Import: *Ans.* All this urgeth nothing, but up-
 on Supposition, that all these never had a Day of
 Visitation: So that he doth but beg the Question.
 His supposed Contradiction, which he repeats again
 here, is before removed. P. 134. n. 29. To prove, *their*
Doctrine putteth not Men in a worse Condition than
Devils, he saith, *Devils are under no Offer of Mer-*
cynow, and hear not the Gospel: But is not this a
 pretty Solution? Whereas he confesseth, this Of-
 fer of Mercy and Hearing is no Advantage, nor
 was ever intended to Advantage those who are
 Damned; and therefore fore-seeing the Weakness
 of this, he brings in my Words, where the Pinch
 of the Matter lies, to wit, *Devils had once a Pos-*
sibility of standing, but so not Men, according to
 their Doctrine: To this he has no Answer; but
That all Mankind once stood in Adam. But did
 not God decree, that *Adam* should fall? Let him
 answer me this directly: Where then was their Ca-
 city of standing, or his either? If he say, *not*;
 let him take home his own Reasonings, that
 something came to pass, which God decreed not,
 and consequently, according to him, *fore-saw*
not. But suppose, this Difficulty were solved;
 let Men of Sense and Reason judge, Whether Men
 be not put by their Doctrine into a worse Condi-
 tion, than *Devils*, while they affirm, That *De-*
vils had once a Standing, and fell by their own, per-
sonal Disobedience and Presumption; but Men had
 only a Standing in Adam, fell by his *Act*, and not by
 any of their own, all of them, before they had a Be-
 ing, and many several Thousand Years before. But
 to befool his Reader he saith in the End of this
 Paragraph, *Their Doctrine is consonant to that*
Rev. 22. 17. — and whosoever will, let him take
of the Waters of Life freely: and this he repeats
 in the End of the next Paragraph. But how de-
 ceitful he is in this, cannot be hid from the under-

Men put in
 a worse Con-
 dition than
 Devils by y.
 B's &c.
 Doctrine.

1679, standing Reader; since that Invitation signifies nothing to those, that are by an Absolute Decree Excluded from the Benefit of it; and is but to deal with such invited Ones; as the Poet feigned of *Tantalus*, who was up to the Chin in Water, but restrained from Drinking: which he takes notice of, as objected by me, p. 155, and labours to remove it, but in vain. What he saith to that End, Resolves in this Question; *Have Heathens, or Reprobrates, as great a Desire to Salvation, as Tantalus had, of Drinking?* And what, if they had not? The Comparison is not impertinent for he, that hath resolved to starve a Man, whether he do it by hindring him to Eat, or by destroying his Stomach, that he has no Appetite, and therefore doth Perish, doth equally contribute to his Death. And the like doth their false Doctrine most Injuriouly ascribe to God. As for the Scriptures here brought by him, such as, *All Men have not Faith*, 2 Thess. 3. 2. and others of the like Import, they are not to his Purpose; for the Question is not, Whether All Men have the Exercise of those Gifts, that lead to Salvation? but Whether the *Most of Men* be by an Irrevocable Decree, before they had a Being, yea, from all Eternity Secluded from all Means of obtaining these Gifts, that they may be *Saved*; and that because Ordained to be Damned; albeit by the *G O S P E L* as the *Revealed Will and Command of G O D*, Invited to *Repent* and be *SAVED*. Now I come to his 8th Chapter of *Universal Redemption*; where I shall not have much to do for many Pages. For after, according to his Custom, he has Introduced himself with *Railing and Reproaches*, and that in the first 4 Pages he has told the Various Opinions of those, that held *Universal Redemption*, and at last his own, as conceived in the *Westminster-Confession of Faith*; he goeth about to prove, That there is *No Universal*

The Example of the Poet's *Tantalus* further urged.

The Question Stated.

Redemption, and that upon this Medium: That there was a Covenant between God and the Mediator, which would be destroyed by such an offer of this Universal Redemption; because, according to them, it might have fallen out notwithstanding that Eternal Transaction, that not one Person should be saved. Upon this he enlarges, endeavouring to shew the Absurdity of it both from Reason and Scripture, unto Page 194. All which toucheth me not at all, who do not say, That Christ by his Death purchased a Meer Possibility (against which he battereth through all these Pages) since I have expressly affirmed, and he himself observes it, that Christ's Death purchased not only a Sufficiency of Grace for All; but also such a Prevalency for some; by which they were necessarily brought to Salvation: and yet is so Unjust as to affirm, That I am for this Meer Possibility, saying, p. 178. n. 28. I embrace this Opinion with the Armenians, and p. 179. n. 30. he saith—Or as this Quaker saith, who in Effect saith, that it may so fall out, that there shall be no Application: Whether this be Malice, or Forgetfulness, himself best knows. But this is sad, he seldom forgets to be malicious, but often to be just: Yet as to the Bulk of his Reasonings of that Matter, perhaps he bestows them for the Confutation of those others he speaks of, besides the Quakers, against whom he saith he writes, who, if they judge it their Concern, may Answer it. Yet in this prolix Disputation he has cast in some Arguments, which seem not only to urge against this Meer Possibility, as he terms it, but also against Christ's dying for All in any Respect (such as from Page 169. N. 19. to Page 175.) But these are such, as His usually are, which only proceed upon the Question's being begged. For whereas he saith, That those, for whom Christ died, he died to take away their Sins; It is not denied: provided, they re-

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1679. *list not the Grace purchased thereby, so that Faith and Repentance be wrought in them. But he urges this in the following Page (1700) That since this Non-performance of the Condition is a Sin, if he died for all Sins, he must have died for this also; and if there be another Condition imagined, for that too: and so in Infinitum. I Answer; This Reasoning would infer those to be Saved by the Death of Christ, who never Repent; especially with those who judge, Men may sin, yea, must sin all their Life-time, and yet be saved: Neither doth the Absurdity reach those, who affirm Christ to have died for all, as to obtain Remission of Sins that are past, and Grace sufficient to work Faith and Repentance; yea, and Restore those that may Fall into Sin after their Conversion, if not Resisted: And this is sufficient to infer, that Christ died for all: Neither can that Absurdity more reach them, than the Apostle, who speaks of such, as Denied the Lord that bought them. And since the Evangelist placeth the Benefit upon the Reception, saying, But unto as many as received him, he gave Power to become the Sons of God; all these Scriptures afterwards cited by him, signifying the Efficacy of Christ's Blood, is not denied; they themselves Confess, it was Sufficient, and of Value enough to have Redeemed every Man: but that doth not hinder it from proving Ineffectual to such, as will not Receive it; as is above shewn. And therefore his Question (p. 172.) If Christ died for the Sins of all Persons, how cometh it, that they are not all actually pardoned? is easily answered; Because of their Non-reception of the Grace, by which his Death should be made Effectual to them: And albeit this maketh Free-will Author of Condemnation, as himself will acknowledge; yet not of Salvation: as shall after appear. His next Argument (p. 174.) is, That if Christ had died*

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And if
Christ
died for
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and
Why?

died for all Men, all Men should be saved, because he hath purchased Faith and Salvation for all, for whom he has died; and this he supposeth he has shewn before: But his Confidence in his own Arguments doth not Influence other Men; I am yet to see, where he has proved any such thing. The Scriptures he brings (such as Rom. 8. 32. 39, &c.) to prove this, speak of those, who had really received the Grace, and in whom Regeneration was working by it; and do indeed very well prove, that Christ died for them, yea. What if I should say, hath purchased them Grace prevalent to Salvation? Yet they will not prove, that he has not died for others also, also that may miss of Salvation. Page 175. N. 25. he saith, It is considerable, that no where in Scripture we find it expressly affirmed, That Christ died for all Men: Why then is all Trouble made? But is it not expressly said Heb. 2. 9. That we see Jesus, — That he by the Grace of God should taste Death for every Man? Let him tell us, what less that Importeth? Yea, if it be not more emphatick to say, Christ tasted Death for every Man, than to say, Christ died for all Men? It is much, the Man would so proclaim his Ignorance!

¶ 6. After more of his tedious and superfluous Reasonings against this *Mere Possibility* (as he calls it) he comes (p. 194. N. 48.) to overturn my Grounds for Universal Redemption; and first, in Answer to the *Angels Song* Luk. 2. 10. urged by me, wherein they hold forth the Coming of Christ, as *Tidings of great Joy to all People*, This (he saith) is to shew, the Offer was to be made now to all Kindreds, Nations, Tongues and Languages. And what then? It is not said only so, excluding all Particulars of these, since the Word *All*, in the Common Acceptation Comprehends every Particular, as well as all Sorts; and he should have given some Reason from Scripture, why he restricts it here: But instead of that, he Contradicts

The Angels good Tidings were to all People, as well in general as in particular.

1699. dicth himself in the very following Words, say-
 ing, *For he was to Reign over the House of Jacob,*
Luk. 1. v. 13. for this, if it urge any thing, it
 will Exclude his former Concession, if it be not
 Exclusive; he can prove nothing from it. Nei-
 ther doth he, more pertinently alledge *Mar. 1. 21.*
That he was to save his People from their Sins: For
 that Scripture doth not say, That he purchased
 not a Capacity for some to be his People, who by
 their Relisting lost the Benefit offered them: *How*
often would I have gathered you,—and ye would not?
saith Christ, Mar. 23. 37. Luke 13. 34. He saith
 further, *This would not have been glad Tidings, if*
it had been a meer Possibility: But I affirm no such
 thing. To my urging *Christ's Commission,* Mark
16. 15. To preach the Gospel to every Creature;
 and that of *Paul,* Col. 1. 28. he saith: *It will no*
more prove, That Christ died for all Men, than for
Devils and Beasts; for they are Creatures: But
 how silly and perverse this Answer is, is easily ap-
 parent. For is it Lawful to Preach the Gospel to
 Beasts and Devils? Or is it as unlawful to preach
 the Gospel to any Men, as it is to do it to Beasts
 and Devils? But on the Contrary! since he will
 not deny, but it is a Duty to preach the Gospel
 to all Men Indefinitely, yea, in this Place he ac-
 knowledges it, they being the proper Subjects of
 it; so that of them must be understood [every
 Creature] here mentioned. Page 196. N. 50. To
 my arguing, *The Gospel inviteth all;* and that it
 would be a mocking of Men, if *Christ died not for*
all, to command them all to believe, that *Christ*
died for them: He saith; *This is built upon an Un-*
truth, that the Gospel doth not Command all, to whom
it is preached, to believe, that Christ died for them;
but only to flee to an All-sufficient Saviour. But
 what's the Preaching of the Gospel (especially in
 his Sense, even as a little before acknowledged by
 him) but a Declaring and Offering of *Salvation to*
all,

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Christ's Per-
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all, to whom it is Preached. Mercy and Good-
will through the Merits of Christ, who died for
them? Next, the Argument still holdeth good;
If the Gospel commands (as he saith) *to see unto
an All sufficient Saviour*. For unless it be possible
for such, who are so Commanded, to do it, the
preaching of it to them is a mocking of them,
and that to purpose; if this Impossibility be Im-
posed upon them by him, by whole Command
the Gospel is thus preached. The Example of
Moses to Pharaoh, and Elias to the Jews has
been before answered. He ends this Paragraph
begging the Question; As if the Gospel could be
said no where to be, but where there is an outward
Dispensation of it by the Ministry of Men.

¶ 7. Pag. 197. n. 51. He confesseth, *There is no
Scripture, that saith, Christ has not died for all
Men; and there is, that saith, He has tasted Death
for every Man*: Which is rather more, and not a
Probation by Consequence only; as I have alrea-
dy shewn. Then he cometh to consider my Ar-
gument from 1 Tim. 2. 1, 3, 4, 6. shewing, That
Salvation cannot be *Impossible for all*, since we
are commanded to pray for all, and that since
Christ gave himself a Price of Redemption for
all, it cannot be Impossible, *that all should be
saved*. As is more largely Illustrated in my
Apology. Now how he is pained in Answer to this,
and in his Nibblings about the Particle [all] even
unto Page 204. the Reader may easily observe.
First he distinguisheth upon the Word *Possible*: It
is meant (saith he) here of such a thing, as may be
abstracting from the Decree, yea, in respect of the
Decree, the Contrary whereof is not decreed by
God; but not a thing simply so. The Man it's like
thinks, he has found out a very subtil Distincti-
on; but it serves for little, save to shew his own
Confusion. For to be possible, abstracting from the
Decree, and with a respect to the Decree, is for
a thing

1679. a thing to be *Impossible*, if God had not decreed the Contrary; and yet to be possible, because God has not decreed the Contrary. But to leave this Piece of confused Pedantry; he denies, That we may pray for every one, because John saith, — *There is a Sin unto Death, I do not say, ye should pray for it.* But this is in plain Words to say, The Apostle Paul was deceived; and therefore his Brother John reproved him: For the Man labours more in this to make these Two Apostles Contradict one another, than to Refute me. But for all this we see, they are no ways at Variance: *We may pray for all, because all may in a day be saved*; though when some have out-lived that Day, it may not be fit to pray for them: But if Salvation were by an absolute Decree made Impossible for most of Men, it were Madness to pray for them. He thinks, it may as well be inferred, That we should give Thanks for all Men: This I suppose he reckons Absurd; But why so? May not Men give Thanks to God for and in the Behalf of all Men, for his Grace that he has given to all Men, and also for his daily Care and good Providence over all Men? That which he saith afterwards in many Words, amounts to this; *That Men have prayed allowably for that, which by reason of God's Decree was Impossible; and therefore may pray in Faith for that, which is Impossible.* Of this he gives one great Instance from Christ's praying; *Save me from this Hour*: Which is always with a Submission to God's Will. But this may divers Ways be answered: for he has not proved, That Christ's praying to save him from this Hour, was in him a real Desiring, however submissively, that he might not undergo that, which he knew he came into the World to do. Neither can this be Affirmed without importing, That Christ was unwilling to do his Father's Will, and desirous to shun it; which to Affirm were Blasphemy; to Accuse him

J. B. denies praying for all Men.

and to give Thanks for all Men.

Christ's praying, Father save me from this Hour, &c.

him, who in all things was found Willing and Obedient. So that his Prayer was not a Desiring, the thing might not be, but that he might be saved and preserved from being overwhelmed with the Difficulties and Distresses, that in that *How* did and might Attend Him. And in This his Prayer was answered; for albeit these Difficulties were not Removed, yet he Triumphed over them. That a Man pray for the Life of his Father or Friend, who notwithstanding dieth at that Time, is not denied; but it will not thence follow, that it was Impossible, that those Prayers could have been Answered. For to conclude from the Events, that *things could not have been other ways*, were to conclude, *all things came to pass by a Stoical Fate*: So that God himself were *Agens necessarium*; and to favour of *Spinoza*. Then it had been Impossible for J. B. to have omitted (though at the earnest Desire of his Friends) *one Word* of what he has written, or to have added one Word more; and yet he saith in some Places, *He might have said more*. But the Apostle's desiring to pray here, is founded upon the positive Mind of God, who *willeth all Men to be saved*. This (he saith) is *most false in the Sense asserted by me*; *else all Men should be saved*; But I never took it in that Sense. The Question is; Whether in any true Sense it could be said, that he will *all Men to be saved*; and that given as a Reason, why we should pray for all, if God had made it always simply Impossible for many to be saved? To shew, that God's Will of Precept (as his Phrase is) may be impossible in respect of his Decree, he saith; *God commanded all, perhaps Devils and Damned, to love him perfectly, and yet this is not now Possible*. But this [perhaps] spoils all this Inference: For until he be Certain of it, he can conclude nothing from it. He bestows divers Pages upon the Universal Particle *All*, to shew, how it is diversly taken; and by an In-

The Stoical Fate be-
lieves God
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1679. stance of several Scriptures to prove it sometimes is not taken for *all* and *every One*. But in this (had he not loved to be longsom and tedious) he might have spared his Pains, since that was never denied by me. But the Question is, *That* *since the proper, common and most universal Signification of [all] is to signify every one, Whether in the Places brought by me, the most common Signification should not be made Use of, according to the general Rule of all Interpreters?* And therefore if he had said any thing to the Purpose, he should have proved, that in these Places there must be a *Restriction*, and not have bestowed many Words to prove *[all]* sometimes to be Restricted; which I never denied. And the Pinch lieth here, wherein I desire to be satisfied; but find not as yet, he has given any Answer. Where is *[all]* made use of in Scripture, to express of two Numbers the *least*? Which yet, according to their Principle, they make it to do, since they usually affirm, that the Number of the *Elect* is much *less*, than that of the *Reprobates*. After the like manner, ere he make an end of this, he would turn by the Word *[World]* as being understood of a Part, and not All; but he is mightily pinched upon this Occasion, where he comes p. 208. n. 64. to answer, what I Urge from 1 John 2. 1. 2. where Christ is said to be a *Propitiation for the Sins of the whole World*; and that he may do it the more easily, he omits a long time the Word *[whole]* to shew, that the Word *World* is sometimes taken with a Restriction. And at last he tells us fairly, that the Phrase, *the Whole World*, cannot prove any thing; and that *it is but rational to suppose, that the Whole World here denoteth no more*, &c. and for this he referreth to Rev. 8. 12. and 12. 9. and 13. 30. &c. But these Scriptures are so far from hurting me, or making a gainst what I say; that they Confirm it: for I argued,

J. B. &c.
make the
Word *All*
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J. B. by
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ly the *Elect*,
Folly.

argued, that *All* and every One was included by the Apostle in these Words, wherein he saith, *Christ was a Propitiation for the Sins of the whole World*, because he mentions the *Saints* before, — not for ours only, but also for the Sins of the whole World; and so it must be the Whole World, as Contradistinguished from the Saints. Now these Places of the *Revelations* cited by him, do denote All and Every one, as Contradistinguished from the Saints; which himself, I judge, will not deny: For will he say, That the *Hour of Temptation* (Rev. 3. 10.) came upon Every one, as Contradistinguished from the Saints? And that the *Beast* (12. 9.) did in this Sense Deceive the World, that is, All and every one? And that (13. 3.) *All the World* wondred after him? The other Places marked by him, have no Relation to the *whole World*, in the Sense I here urge it; which is, that the Whole World, when used in Contradistinction from the Saints, expresseth *All* and *Every one*: And the thing he should have done, if he would have truly Refuted me (which he has not so much as attempted) was to prove, That the *Elect*, or any Part of them, as expressed by the Word [we] or [us] by any of the Pen-men of Scripture, are contradistinguished from the *Elect*, or any Part of them, under the Term of the [whole World?] Until he do which, he no ways overturns my Argument; and therefore what he saith besides this, is beside the Purpose.

¶ 6. Page 204. N. 59. In Answer to Job. 3. 16. compared with 1 Job. 4. 9. *God so loved the World*, &c. and *God sent his only begotten Son into the World*, &c. he tells; [Whosoever] albeit Indefinite, is not Universal, unless it be in a necessary Matter; which this is not. But he should have defined, what he means by a Necessary Matter distinctly; and then proved this not to be such:

J. B's friv-
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so loved the
World, &c.

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1679. till both which be done, that's now omitted by him, his Answer is deficient. His next *Quibble* is; That the [World] in these two Places is not the same; the one being understood of the *habitable* World, and the other of the *Inhabitants*. But the last may be understood of the *Inhabitants*, as well as the first: Where is the Absurdity of saying, *God sent his Son into the World*, that is, *unto Men*, or *among Men*? (3.) He supposeth, I will not say: *God sent his Son into the World, that all Inhabitants might live the Life of Faith*; For all Men have not *Faith*, and all Men will not be saved, or God should be disappointed of his Intentions; and therefore he adds, as his Commentary upon *Rev. 3. 3, 4.* *What if some do not believe? shall their Unbelief make the unchangeable Purposes of God of none Effect?* No. *Ans.* I perceive, as most of the Man's Reasonings are built upon Suppositions, so most of his Suppositions are false. For God sent his Son into the World, to put all Men into a Capacity to live the Life of Grace; and therefore who do not, the Fault is their own. Nor are God's unchangeable Purposes of none Effect; since God has not unchangeably purposed to Damn any, which he supposeth, *he did*: And upon this meer and unproved Supposition, according to his Method he builds his Matter. He adds: *John 3. 16. is directly against the Meaning of his Adversaries* (I judge, he means all those, who Assert *Universal Redemption*) *who build much upon it; albeit I had not the Wit to improve it.* But it seems had I had a great deal more *Wit*, than I have, he judgeth himself to have *Wit enough* to prove it all to no purpose: *Why?* because according to the *Greek* it is; *For God so loved the World, — that all believing* (or all *Believers*, or every one that believeth) *in him, might not perish, &c.* And what then? We must prove, *that either all are or shall be Believers*; and then he will easily grant without

without Dispute, that Christ died for them all. 1679. But the Man has not here well heeded, what he saith: There is no Necessity of proving, *That all are, or shall be Believers*; it is enough to prove, that, *All are put in a Capacity to Believe*, and that *Faith is not made by an Absolute Decree Impossible to most*: This in Part is done already, and more of it will appear hereafter. That Christ by this Place intended to shew, that his *Death* should not be Restricted to the Advantage of the *Jews* only, is not denied. In Answer to *Heb. 2. 9. That he Tasted Death for every Man*; he saith; that the *Greek* here, *for every Man*, importeth, *in their room and stead*; shall we think, that Christ died so for every Man, and yet many of these Men died for themselves? But if any Absurdity be inferred here, it will redound upon himself (no less than upon me) who will Confess (as his after-words make manifest) the saying here, *Christ tasted Death for every Man*, Imports his Dying here for the *Elect*; and yet do not many of the *Elect* die for themselves if he mean a *Natural Death*; but if not, I see no Reason of admitting his Figure: nor is there any Strength in it to prove, that it imports his *Dying in their room and stead*, as he would have it. Here again, he saith, *This sheweth, the Benefit of his Death is not restricted to the Jews*; which is granted: But that proveth not that it is not therefore Universal. Next, he taketh notice of the Context, where it is said, *It became him in bringing many Sons unto Glory*, &c. and therefore these are the *All*, for whom he died: but this is strongly to affirm, not to prove. Albeit Christ brought many Sons unto Glory, and called such Brethren, it doth not follow, he *Tasted Death only for such*: The Apostle sheweth us first the general Extent of Christ's Death, in saying, *He tasted death for every Man*; and then sheweth us, how it became Effectual to

1679. many : And yet the Man is so confident (albeit he has urged nothing, but only affirmed) that he adds; *If this Context do not sufficiently confute this Conceit, we need regard the Scriptures no more.* But here he has spoken-out the Truth, as it is: For this evidently shews, that for all their Pretence to Exalt the Scriptures, yet they regard it no more, than it favours their Opinion. This is the Account, for which they regard the Scriptures; if it favour their Opinion, and confute their Adversaries; but if it do not, *They need no more regard it*; else surely he should have said, *If the Scriptures do not confute that, which he esteems an Error, then he will not judge it so any more, but regard the Scriptures more than his own Judgment*: but on the contrary he is resolved, if the Scriptures do not Confute what he thinks a Conceit, *that he need no more regard them.* Likewise in the rest of this Page he gives himself a notable Stroke: For to my saying, *That their Doctrine would infer, that Christ came to condemn the World, contrary to his own Words, Joh. 3. 17, 12, 47.* he answereth, *That Prejudice has so blinded mine Eyes, that I cannot see the Beam in mine Eye; for in my Opinion, not one Man might have been saved, because Christ only procured a Meer Possibility, and no Certainty for any one Man, &c.* But as I have above observed, I assert, as my Judgment, the express Contrary, *that Christ has so died for some, that they cannot miss of Salvation*; and this himself also noticeth afterwards, p. 276. I would know then, and let all honest Men judge, if there be any Spark of Honesty left in him, whether himself be not the Man, whom Prejudice has blinded. Almost at the same Rate, p. 207. he asketh me, *If my Argument from 2 Pet. 3. 9. The Lord is—long-suffering to us-ward, not willing that any should Perish, but that all should come unto Repentance, do hold; What*

J. B. 17c.
 Regard the
 Scriptures
 no farther
 than it fa-
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will

will I do with those, that out-live the Day of their Visitation? Is the Lord willing to give them Repentance? I answer, No: And yet no overturning of my Argument: For in respect All had a Day of Visitation, wherein they might have Repented, God may be said to be Long-suffering, and not to have been Willing, any should have Perished, &c. But this cannot be said, if none ever had such a Day or Season, as they Affirm, He would Insinuate, as if *This made all to depend upon Free-Will*; but how Frivolous this Calumny is, will after appear. And whereas both in this and the following Page he Rants at an high Rate, as if I did fight against God's Omnipotency, saying: *God will be God, whether I will or not*; and that *Christ must turn Petitioner, and supplicate Lord [Free-Will,]* exclaiming, *O cursed Religion!* The Man doth but shew his Malitiousness and Weakness. For if God's Omnipotency, because he doth whatsoever he Will, be Urged to prove, that Men cannot resist his Will, and that therefore whatsoever Men do, even the wickedest Actions are willed by God; then Violence is offered to the Will of the Creatures, and the Liberty and Contingency of second Causes are necessarily taken away: Which yet is expressly denied by the *Westminster Confession*, Chap. 3. Nor will all his Distinctions, far less Affirmations solve this, that *Peter* speaketh only of the *Elect*, because he mentioneth them else where: unless he prove *[All]* here to be Restricted, is but a begging of the Question.

God's Omnipotency willeth not Wicked Actions.

¶ 8. Pag. 210. n. 65. He quarrelleth my bringing some Testimonies of Antiquity, agreeing with what I say; which he terming a *Fouling of Fingers with humane Writings*, saying; *Himself layeth not so much Weight upon the Authority of Men in this Matter*. And yet afterwards he cites some, as making for his Purpose. He may know,

Testimonies of Antiquity slighted by J. B. as not being for his Turn.

1679. know, I as little build upon the Testimony of the Antients, as he can, for the bottoming of *Faith*: And yet to shew their Agreement with us, and against them, is a good Check to their shameless Objection of Novelty; considering, how the same is objected to them as strongly, and with no less Reason by their Mother, the Church of *Rome*, whom, when pinched by us, they begin to Run to for the Ground of their Church, Ministry and Maintenance. That ever I said, The *Quakers* (whom he terms to be of Yesterday) *have only found the Truth*, is false; albeit I say, they have a more Clear and Full Discovery of it: But one would think (notwithstanding his pretending) he lays little Weight upon the Authority of Antiquity in this Matter, that it is not so; else why doth he so often in this Matter Upbraid us with the Heresy of *Pelagius*, as Contradicting the Sense of the Antient Church and their Doctors? Who are those, whose Testimony he calls the Authority of *Men in this Matter*.

S E C T. VII.

Wherein his IX. Chapter Of Universal Salvation Possible; his X. Of Universal Grace and Light; XI. Of the Necessity of this Light to Salvation, and his XII. Of the Salvation of Heathens, without Hearing the Gospel, are Considered.

I. **H**E beginneth his 9th Chapter Of Universal Salvation Possible, (according to his Custom) with *Railing*, accusing me of Ignorance, Pride and Pedantry; but he thinks it not worth his Pains to spend Words

to

to discover it: Yet he gives a main Reason for all, 1670.
 to wit, *I suppose, our Opinions were never known*
in the World, before we were raised up to declare
them: Which being a manifest Untruth, and ne-
ver said by me, the Reader may thence judge of
the Grounds he has for this his Railing. Howe-
ver he supposeth, They are but old Errors cloath-
ed with new Notions; and which himself has suffi-
ciently enough Enervated in his former Chapter of Re-
probation and Universal Redemption: Which be-
ing the Basis of them, is by him (if he may be ad-
mitted Judge in his own Cause) already overturn-
ed. And then he thinks, It was Impertinency
to say, That Quakers can by sensible Experience be
Confirmed in their Doctrine; and so brings to an
End his first two Paragraphs. His next Work is
to play the Commentator, and to tell his Reader
my Meaning, which to be sure is to pervert it
as he doth in this Chapter throughout: Affirm-
ing, It to be my Belief, that every Man has Power
and Ability moral to lay hold of Salvation, and that
there is not requisite thereunto any new Grant of
Grace and divine Help to quicken the Man;—he
has a Stock from his Mother's Womb, which is suffi-
cient: This he calls the proper and native Face
of my Doctrine; and this he putteth down as
my Opinion, and chargeth me with it, p. 214.
And p. 218. he saith it further, Without any Con-
currence of divine Grace, p. 220. he saith, I con-
clude, Man has Power to believe and obey the Gos-
pel without the Spirit of God; as also the like p.
221. twice. And p. 222. he saith, I conclude,
That the Wicked have Power of themselves, without
the Spirit of Regeneration and Grace, to do what is
commanded in reference to Life Eternal, and fur-
ther p. 223, 224, and 226. he affirmeth the like
of me; which is utterly False, and was never
Belived nor Asserted by me. And it's observea-
ble.

J. B's Com-
 ment and
 false insin-
 uation put up-
 on our Do-
 ctine of
 Grace and
 Salvation.

1679.  ble, that in all these Places, where he thus Charges me, he doth not so much as once Point to any one Page in my *Apology*; and not only so, but not so much as from the Words or Writings of any other *Quaker*, borrowed from some of his usual Authors, which is his most frequent Refuge: And therefore the *Reader* may judge, what he builds upon his false Supposition, or batters against it, falls to the Ground, without further Refutation. After he has branded this Brat of his own begetting, p. 214. with *Pelagianism*, *Jesuitism*, *Arminianism* and *Socinianism*, thence accusing the Boldness and Confidence of the *Quakers*, and of my self in particular, in terming it a *New Discovery* of ours; he endeth this Page with a Fit of Railing: And beginneth in his next to Wonder, *how the Heathens can be said to have a Day of Visitation, since nothing can be called a Day of Visitation in reference to Salvation, but what is in and through the Preaching of the Gospel.* But this Wonder is built upon his Supposition, that the *Preaching of the Gospel is no where, but where there is an outward Administration of it*; wherein his Mistake will come hereafter to be manifested: Into which Mistake he falls in the next Page, and else-where in this Chapter, where I shall pass it over, until I come to speak of it in its proper Place. In this Page 215. he thinketh, that since I Affirm, their *Doctrine makes God unjust, as denying to some the Means of Salvation; that which I affirm, may be likewise so charged, because some may think, God is unjust, in not granting to all an equally long Day of Visitation.* But the Question is not, *what some may think?* but Whether these Thoughts be built upon Justice and Reason? All Men know, it is manifest Injustice to punish a Man, and torment him for Non-performance of that, which He that Commands him to Perform, has by an invincible Necessity barred

The Heathens have a Day of Visitation.

To none God denies the Means of Salvation.

barred and hindred him from doing; and there-
fore to suppose this of the most-just God, must
be a great Error and Abuse: But it is no Injustice
to punish a Man for not performing that, which
he had received sufficient Power to do; albeit ano-
ther had received more: To say so, is like the
Labourers, whom Christ Reproves in the Parable
for murmuring, that those that came in after
them, received Equal Wages with them, *Matth.*
20. 12, 13, 14. That the Preaching of the Gos-
pel is not a Mocking of those, whose Day of Vi-
sitation is Expired, as it is to the Reprobates a-
mong them; I have in the former Section shewn:
But he asketh here, *Whether such become obdured*
before, or after their Day of Visitation be expired?
What if I should say both, though not in the
same Manner and Degree? It was before Re-
moveable, but not after; since albeit simply con-
sidered the same, and always pardonable, yet with
a Respect to certain Persons and their Circumstan-
ces, unpardonable, or not pardonable. That
God permitteth Sin to be in the World, I never de-
nied; nor accused their Divines for so saying:
But whereas he saith, *It is a manifest Untruth,*
that I would make the Reader believe, they say,
God doth Impel Men to sin necessarily; he seeketh to
hide their Doctrine, and beguile the simple Rea-
der: Since *P. Martyr* upon *Rom. 1.* saith expressly,
That *God forceth the Will of wicked Men unto*
great Sins: And *Piscator* saith, That *the Wicked*
are absolutely decreed necessarily to sin; and there-
fore to sin, that they may be justly punished: Now,
these being more Eminent Divines among them,
than I suppose *J. B.* presumes (for all his Scrib-
ling) he is to be Accounted; The Reader may
judge, and by the Passages else-where cited by
me, Whether he doth not here most Untruly
Charge me with Untruth? That *the Sins charged*
upon the Gentiles were only such, as were against
the

1679.

Obdurate-
ness or hard-
ness of
Heart, when
begotten?

Catholics
blasphemous
Doctrine of
God's forc-
ing and de-
creeing Men
to Sin.

1679. *the Light of Nature*, he has Affirmed p. 217. but not proved: For the great Reason of their Condemnation is, because *What was to be known of God, is manifest in them*; and that this is not only the Light of Nature, will after appear. If, what he urges from *Rom. 11.* concerning the *Jews*, and the Imprecation those brought upon themselves, who said, *His Blood be upon us, and upon our Children*, hold True, we must suppose, no *Jew* since that saying of *Paul* and *Barnabas*, *Act. 13. 46.* to have been really Converted: But how came any of them to be Converted before, since that Imprecation was long before *Paul* and *Barnabas* spake these Words of their Turning to the *Gentiles*? And according to this Reasoning, all the Preaching of the Gospel, which the *Jews* have since heard, and do hear, is in Vain. I have sufficiently explained, what I mean by this Day of God's Visitation to Every Man, in the Explication of the 5 and 6 *Theses* in my *Apology*, n. 17. And albeit he think otherwise; as I know I have satisfied many moderate *Readers*, who are not *Quakers*, so I hope to have satisfied all, that are truly Unprejudicate. After he has (p. 218.) given large Citations, to shew their Doctrine out of the *Confession of Faith* and *Catechism*, and thereafter made a kind of Preachment thereupon, he comes at last (p. 221.) to Examine the Proofs I bring for my Assertion.

The Day of
God's Visi-
tation to
Man, spoken
of.

¶ 2. And first to my Argument drawn from the Reproofs in Scripture to Men, for Rejecting of God's Visitation and Love, he answers, That my Proposition is Universal, and these Complaints and Reproofs only particular; and so can prove nothing. The like he answereth (p. 224.) to what I urge from *Esai. 5. 1, 2, 3, 4.* where the *Vineyard* is Expostulated with, as likewise *Mat. 23. 33. Mark 12. 1. Luke 20. 9.* and p. 225. to what I urge from *Mat. 23. 37. Luke 13. 34.* and

and 19. 41, 42. where Christ Expostulateth with, 1679.
and lamenteth over *Jerusalem*: But for Answer
to all this, albeit these Places were granted all of
them to be particular; yet so much is gained by
them, that *some*, that did Perish, had a Day of
Visitation, in which they might have been saved:

And thus his Doctrine, *Salvation was never pos-*
sible to any, but to such as must necessarily be sa-
ved, is overturned; and he should at least have
answered them, as to this. Further, all the
Scripture-Proofs and Complaints are not particu-
lar, but some of them general; and One general
one is enough to prove my Assertion: (albeit as
to that, I may see what he saith hereafter to an-
swer that, as to the Universality, it is more
particularly proved in my *Apology*) such as *Gen.*
6. 3. which is spoken of Men Indefinitely. And
whereas he supposeth, *This Striving of God with*
Men to be only by his *Word* and *Servants*, mean-
ing the *outward Word*; he doth but beg the Que-
stion. Likewise that of *Mic. 6. 8.* *He hath shewn*
thee, O Man, what is good; And what doth the
Lord require of thee, but to do justly, and to love
Mercy, and to walk humbly with thy God? Where
the Word [*But*] doth shew, this is all, that is re-
quired; and that no more is Required, than is
shewn to Man Indefinitely: Others might be men-
tioned. And whereas in this and other Places he
saith; My *Argument will not prove, that Men*
have Power to lay hold on Salvation without the
Grace and Spirit of God; It is true: For as I ne-
ver affirmed any such thing, as is above obser-
ved; so I never intend to bring any Argument
to prove it. Page 222. n. 14. in Answer to 1 *Pet.*
3. 20. brought be me, he saith; *I fore-saw, it*
would be answered, that the long-suffering of God
there mentioned, was not unto Salvation: But the
Man is unhappy in his Conjectures of other Mens
Thoughts.

Some that
did Perish,
had a Day
of visitation,
contrary to
J. B's false
Position.

1679. Thoughts. It will not follow, *it was not to Salvation*, because the Parties, towards whom it was, remained obstinate, and so perished: And albeit the Apostle *Peter* (2 Pet. 3. 15.) be speaking to his Brethren, *who might have been advanced in Grace*; yet he shews not, how it thence follows, that the Long-suffering there mentioned, is restricted to them only: The Text saith no such thing. And what, though this Epistle of *Peter* was not particularly directed to the *Romans*, to whom *Paul* wrote; yet this being a general *Epistle*, Included the Church of *Rome* among the Rest: And *others* had need to have seen *Paul's* Epistles to the *Romans*; since (according to him) it was a Part of their Principle, and only Rule of Faith and Manners. But to overturn, what I observed here from *Peter's* taking notice of some Wresting *Paul's* Writings, he bringeth nothing, but his own Affirmation. His Answer, to what I urge from the Riches and Bounty of God towards Men, spoken of *Rom. 2. 4.* which could not be, if Salvation were Impossible to them; is, *That the [Riches] there mentioned is understood of the good things of this Life*: Contrary to the Express Words of the Text, which shews, That the Nature of that Riches and Long-suffering is, to Lead to Repentance; and v. 7. *Eternal Life* is proposed, as the Reward of such, as by *not despising of those Riches are led to Repentance, and continue in well-doing*. And whereas he adds, *This cannot be done by the meer Strength of Nature without the Grace of God*; I never said so: And therefore like to this Calumny is what he saith p. 225. where, that he may take Occasion to Rail and reflect, he would make his Reader believe, that I argue, *That because Men can do evil, they have therefore a Power to do Good*; then pleases himself to add: *These are Quaker-like Inferences, that want all Solidity, and no little of Sobriety*. At last he desires me

J. B. R. Ex-
planation of
the Riches of
God's Good-
ness, &c.
contrary to
the Text.

me to prove, that by the *Talents* mentioned *Mat. 1679.*
 25. 15. is understood *Saving Grace*: But if he think that be not meant by them, I would know of him what is meant? For it is observeable, he doth not (because he dare not) deny, that *Saving Grace* or the Means of Salvation is meant by them. Doth not Christ make Use of this Parable to compare the Kingdom of Heaven to it? And is it not of the same Import with the former of the Ten Virgins, five whereof, who had Oyl in their Lamps, (I suppose he will confess this was *Saving Grace*) entred with the Bridegroom? Is it not said to those that improved their Talents, *Well done, good and faithful Servant, enter into the Joy of thy Lord?* It is much, the Man had Confidence to insinuate so much as a Denial, that *Saving Grace* is here meant. As to what he adds of this being not Universal, and not proving, that Men have Power of themselves without Divine Help and Grace, I have answered it above.

The Talents,
 saying Grace.

¶ 3. I come now to his Tenth Chapter, intituled, *Of Universal Grace and Light*; where he grows warm to purpose, and rails almost constantly. He is scarce well entred this Chapter, when he accounts the further Piece of our Divinity, (as he terms it) and against which himself writes as *Non-sence, and the Foaming of a distracted Brain*; yea, p. 228. *such, as he doubts whether it can be understood at all*: pag. 230. *whose Meaning is unintelligible*. But what need he bestow near Forty Pages to refute unintelligible Nonsense? For if it be so, he cannot be sure he has refuted it; since no Man can be sure he has answered that sufficiently he doth not understand. And his Malice has so over-driven him, that he writeth down his own Judgment, saying, (p. 227.) *Some may justly blame him, for spending Words, and wasting Time upon such a Nonsensical, self-*

J. B. bestows near 40 Pages to refute Unintelligible Nonsense, as he calls it.

1679. *self-contradictory Proposition*: Yet the Man will be doing that, for which he confesseth he is justly blameable; and so much the more, as he further confesseth, p. 261. That *Non-sense cannot be well answered*. Of this violent Railing take one Instance, p. 248. where (in Answer to my saying, "That the Light of Christ will not consent to any Abomination, but taketh away Blindness, openeth the Understanding and directeth the Judgment and Conscience; he addeth, "And while the *Quakers* preach up this, as a sure Guide to Life Eternal, they are abominable Pelagian and Socinian Deceivers, who should be fled from, as the most impudent and sworn Enemies of the Grace of God and of his Gospel, that ever appeared out of the bottomless Pit; a Company of pure Pagan-Preachers, whose Doctrine is Paganism and driveth thereunto. The Reader may judge of the rest, which he may find in Terms no less Abusive very frequent, Pag. 227, 233, 234, 237, 238, 240, 248, 258, 260, 261, 266. All which Railing, as it occurreth in these Pages, needs no Answer but that of *Michael* to the Devil, who is the Author of such Stuff, *The Lord rebuke thee*. This Method of Answering is no less unreasonable than his Railing; for it is either by supposing things not proved by him, by Concluding things not following from my Assertions, or by manifest Perversions, all improved by the Height of Abuse, to render the Things that displease him absurd and ridiculous:

Of these I shall take Notice in Order. *First*, He supposeth nothing to be the Gospel, save the outward Preaching; and that there is no Gospel, where there is not an *Outward Administration of it*: And this he never offers to prove. What he saith, to contradict my Asserting the Gospel to be, where the outward may not be, will after be Examined. Upon this his meer Supposition he accounts

J. B.
Railing Stuff
against the
Quakers.

J. B. sup-
poses nothing
to be the
Gospel, save
the Outward
Preaching.

counts me absurd, pag. 226. and upon this Sup- 1679.
position he urges *All Men's not having Grace, as
not having the Gospel*, p. 235, 236, 240. That to
Preach the Light within, is to despise the Gospel,
p. 244. That according to me, *The Preaching of
the Gospel is not necessary to Salvation*. Another
of his Suppositions is, *That because the Light
within is common to all, therefore it can be nothing
but Nature*. And upon this false and unproved
Ground he railleth and enlargeth, p. 229. where
he calls it the *Pelagian Grace of God*, that is Man's
Free-Will; doubting, whether I will say so much
as did *Pelagius*: Which is nothing to the Purpose,
neither proveth his Inference, which is false; as
the Scriptures brought by me in my Apology to
prove, *There is a saving spiritual Grace given to
all*, do Evince: What he saith in Answer to any
of them, as it occurs, will hereafter be consider-
ed. And yet upon this false Inference he con-
cludes, p. 233. *The Height of the Quakers Divi-
nity is but what a Natural Conscience can teach a
Man-Eater*; and to the same Purpose, p. 234. and
then battereth against it, p. 237. saying, *Christ
in the Saints, the Hope of Glory, is not brought a-
bout by Nature*: Which I never said; and there-
fore he but fights with his own Shadow, as he
doth upon the like Occasion, pag. 231, 232-236-
238, 241, 256. where he saith, "That Men are
"not made Partakers of the Priviledge of the
"Saints in their Natural State; and the Scrip-
"ture saith not, There is any Thing in the Heart
"of Man by Nature, which produceth Christ in
"the Soul, &c." Which Things were never as-
serted by me. More of his Mistakes of this kind
may be seen, pag. 257, 262, 265. where he con-
cludeth, *The Quakers Religion and Gospel to be
nothing but what meer Nature teacheth*: But it is
observable, that in that almost one and only
Argu-

1679. Argument, which he bringeth to make this Inference good, (albeit much of his Work and Exclamations depends upon it) he involves himself in a notable Contradiction. For (p. 234. n. 7.)

7. B. denies the Light to bear Witness against Evil in the *Cilicians* and *Messagetians*.

to prove, *There is no Universal Light, or Seed, that beareth witness against all Evil Deeds*, he asketh, "How came it, that this Light and Seed did not bear Witness against the *Cilicians*, who lived upon Theft? And against the *Messagetians*, who use their Wives in common? — And against such as used to kill Men, and eat them?"

Now these can make nothing for his Purpose, unless for this Reason, that because these People commonly and avowedly did these Things, therefore they had no Light that reproveth them for them; otherwise their doing of them will not import, the Light did not bear Witness against their so doing: More than Men under the *Presbyterian Ministry* committing Adultery and Murther, will import, there was no Witness born against these Sins by the *Presbyterian Preachers*.

7. B. overthrows his former Reason, asserting the Law of Nature in every Man.

But he has overthrown this his Reason himself, by affirming, p. 232, and 235. "That there is a Natural Conscience, or the Law of Nature left in every Man, as God's Deputy, informing of some Good, and testifying against some Evils; of which elsewhere he particularizeth *Murder* and *Adultery*: And yet here he saith, "Tis observed, there is hardly one Point of the Law of Nature, which some Nation hath not violated, not only by their Customs, but by their very Laws." If then their thus Violating the Law of Nature do not prove, they had not the Law of Nature, or were not reproveth by it (which he himself has confessed all had) then neither will their Doing those Things prove, they had no Divine Light nor Seed, or were not thereby reproveth: for if it prove, they had not that,
it

it will as much prove they had no Natural Conscience, no Law of Nature, which yet he confesseth is in every Man. 1679.

¶ In this Chapter also he would insinuate and infer, to render that which he writes against odious, *That the Asserting of an Universal Gospel, by which Salvation may be possible to such as want Outward Preaching, renders Outward Preaching needless*. But this Cavil used often before by him, is already answered in the 3 and 4 Sections; and therefore what he repeats of this again here, p. 229, 236, 245. needs no further Answer. And

whereas he asks upon this Occasion, p. 244, *How can the Believing of the History of the Gospel be necessary (as I say it is) to such as hear it, if they may be saved without it?* Because God commands every one to believe these Truths, to whom he bringeth the Knowledge of them (albeit not them to whom he hath render'd it impossible.)

The History of the Gospel is necessary.

Has he forgotten their own Distinction of some Things being necessary *Necessitate Præcepti*, that

Necessitate Præcepti, & Medii.

are not so *Necessitate Medii*? Neither do I intend by this Belief (which the Proposing of the outward Knowledge requires) a Belief meerly Historical; as he maliciously would insinuate. I shall

now take Notice of his gross Perversions and Calumnies, which, as he advances, I observe grow

thicker, and are in this Chapter very numerous. As first, from my saying, "That we understand

"by the Light or Seed, a Spiritual and Heavenly Principle, in which G O D, as he is the Father,

"the Son and the Spirit, dwelleth." From this he infers, p. 231. *It may be he doth not acknowledge a Trinity, &c.* But if there be any Ground

for such an Inference from these Words of mine, I leave it to all Rational Men to judge. P. 255.

Because I say, *It is Christ's Flesh and Blood which came down from Heaven*, he asks, *If Christ had no other Flesh and Blood?* And then, as if I had answered

1679. *swered* He had not; he concludes us Deniers of the Incarnation of Christ, asking; *Whether the Death of Christ, his Resurrection and Ascension, and all the History of his Life be but Dreams and Lies?* Which Malitious Insinuation and Perversion is returned upon him, as false and groundless. And whereas he saith here, *He will ask one Word more; Where I read, that Christ's Flesh and Blood came down from Heaven?* (For so my Words should be translated) it seems, he is either very ignorant, or forgetful of the Scriptures; and therefore let him read *John 6. 51.* where Christ saith, he is the *Living Bread that came down from Heaven*, adding, that *Bread* to be his *Flesh*. In like Manner is his other malitious Perversion denied, and returned upon him, where he would infer upon us, *That each of us esteemed our selves as much the Christ of God, as Christ was:* So that the Blasphemy he exclaims' against is his own, who speaks Evil of others without a Cause. Another of his Perversions is, p. 236. where repeating my Words he rendereth them thus out of the *Latine: This is that Inward Christ, of which we Only and so often speak;* whereas it should have been translated, *Which we so much and so often speak for,* as the English Edition doth verify; the *Latin Word tantum* signifies *so much*, as well as *only*; and was so intended here by me: That it must be so, both the Context and what I say elsewhere sheweth. But he would have it *only*, that he might pervert and rail the more liberally; albeit he cannot be ignorant, that the *Latin Word tantum* signifies *so much*, as ordinary Dictionaries shew; and *Cicero* saying, *Nec tantum proficiebam, quantum volebam, nec quicquam posthac non modo tantum, sed ne tantulum quidem praterierim.* Those who debate fairly, use not to strain their Adversaries Words to abuse them, when they know they may bear a better Interpretation. His next

7. B's Ignorance of the Scriptures.

7. B. falsely Translates the Author, to seek Advantage against him.

Per

Perversion is yet more gross and abusive, p. 238. 1679.
 where from my denying, "That we equal our
 "selves to that Holy Man, the Lord Jesus Christ,
 " &c. in whom the Fulness of the Godhead dwelt
 "bodily," He concludes I affirm him to be no
 more but a *Holy Man*; and because I use the
 Words *Plenitudo Divinitatis*, that I deny his Dei-
 ty: which is an abominable Falshood. I detest
 that Doctrine of the *Socinians*, and deny there is
 any Ground for their Distinction; and when I
 confess him to be a *Holy Man*, I deny him not to
 be GOD, as this Man most injuriously would in-
 sinuate: for I confess him to be really both true
 God and true Man. And whereas he rails and
 exclaims here and in the following Page at a mon-
 strous Rate, as if the Comparison I bring of the
 Difference betwixt every Saint and the Man Je-
 sus, from the *Sap its being otherways in the Root
 and Stock of the Tree, than in the Branches*, did
 further confirm our Equalling our selves to him;
 he doth but shew his Folly: Since Christ himself
 useth the same Comparison, *Joh. 15. 5. I am the
 Vine, ye are the Branches*, to which I alluded:
 And upon this he runneth out in a vehement
 Strain of Railing, p. 239. exclaiming against us,
 as if we denied the Deity of Christ and his Incar-
 nation; which is utterly false: And therefore his
 Work there, to prove what I deny not, is in vain.
 And yet he repeateth this Calumny, p. 242. ad-
 ding, That my saying, "That we believe what
 "is written of the Conception, Birth, Life and
 "Death of Christ, &c. to be true, doth not vin-
 "dicate us from it;" And then he subjoins, "Do
 "you believe, that that Body which was Cruci-
 "fied at *Jerusalem*, rose again and is now in
 "Glory? Speak your Mind here if you dare?
 This Defiance to all Men of Reason will insinu-
 ate, as if I did not believe this, or durst not speak
 my Mind of it: and therefore if this be found

Christ true
 God and
 true Man.

1679. false, he must in the Judgment of all Sober Men pass for a malicious Perverter. For Answer then I say; I do believe, that the Body of our Lord Jesus Christ, which was Crucified at *Jerusalem*, was again raised by the Power of God; in which glorified Body the Lord Jesus Christ dwelleth:

Our Belief
of the Body
of Christ
Crucified,
Raised again
and Glorifi-
ed.

He that is
Spiritual,
judgeth all
Things.

And I dare him to shew, where in my *Apology*, or elsewhere I ever said or wrote any thing to the Contrary? Of the like Nature to these Perversions is, what he saith p. 264. where from my urging from *Heb. 4. 12, 13.* the Word of God is said to be a *Discerner of the Thoughts of the Heart*, he would infer, *That the Quakers then must know other Men's Thoughts, who have this in them, and are sensible of it:* But the Absurdity here is his own. Do not they say, *Every true Believer has the Spirit of God in them?* And albeit the Spirit know all things, yet every Believer knoweth not all things. Since he is so ready by Consequences to make Men Blasphemers for asserting Scripture-Truth; how can he avoid passing this Censure upon the Apostle, who saith, *1 Cor. 2. 15. He that is Spiritual judgeth all things;* and no Man can judge any thing but what he knows? And where-as he rails here in saying, *We ascribe to the Light within the Property of God, and have no other Christ:* as also to the same Purpose, p. 242, 237. saying, "The Christ we command to believe in, is not the Christ the Scriptures testify of; but one born with every Man, neither God nor Man, &c." is all answered, and the Absurdity he draws from it removed, by what *George Keith* hath said in his Book, called, *The Way Cast up* wherein he shews by the Extension of the Soul of Christ, how this is no denying of the *Man Jesus* but on the Contrary. And if either I, or any other have called the Light within *GOD*, or ascribed to it the Property of God, it is no more upon this *Hypothesis* than they do, who say, *The*

1679.

The Personal Union in Christ.

That the Seed is a Substance.

Man Christ is God, and by Reason of the Personal Union ascribe sometimes the Actions of the one Nature to the Person denominated by the other; as the *Westminster Confession* it self acknowledges Chap. 8. And since *R. Macquar* hath promised a Refutation of that Book of *G. K.* by *J. B.* in his Name, when we see it, this may be further spoken to, if need be: Upon which also will depend the full Discussion of that Question mentioned, p. 240, 241. *Whether the Seed be a Substance?* Since he will not deny, the Soul of Christ is a Substance, and consequently distinct from Reason: As also that of Christ's being *Crucified in the Wicked*, which p. 246. he calls a *Non-sensical Dream*; and of the Seed's being a distinct Principle from the Soul, spoken of p. 247. The full Treating of all which being referred, until that promised Work of his appear. As to that I shall only say in short at present, that whereas I say, "This Seed is not the being of God simply considered, he addeth, p. 230. "That then all Men are Partakers of the Being of God some other way considered; and what Blasphemy is wrapped up here, he leaves to any that will to judge." But there is no Man of Reason dealing impartially, will judge any Blasphemy to be here, more than in the Apostle's Concession to the *Athenians*, Act. 17. 28. *That we are the Off-spring of God, and live and move in him.* And whereas he mocks (p. 241.) at my saying, *The Seed is a Substance*, because it abideth in the Hearts of the Ungodly, even while they remain in Ungodliness; asking, *Doth not Pravity, Ignorance, Rebellion, &c. remain in their Hearts? Are these therefore Substances?* But he allays his own windy Triumphs by my following Words; That notwithstanding this Seed is in them, they are not denominated by it, which Wicked Men are by their Wicked-

1679.  nesses, while they continue in them; and therefore it is a Substance: since no Accident can be in a Subject, unless the Subject be denominated therefrom. To this he asks, *Why a Man in whom this Seed and Grace is, may not be denominated Graced and Enlightened?* And as if it were absurd to deny, they might be so denominated, he concludes, *And thus this Substance shall be turned into an Accidens by this Man's Philosophy.* But the Reason is clear, because they partake not of the Virtue of it, nor have not suffered it to work in them; as by the Example of *Physick* being in a *Sick Man* I did shew: And therefore he has no go-by for this, but a pitiful Impertinency, *That if there be such a Difference betwixt this Seed and Holiness, as betwixt Physick and Health, then it is no Part of Holiness:* For I never said there was such a Difference in every Respect; but only in Respect of the Difference betwixt a Substance and an Accident, for Clearing of which only, the Example was brought. And whereas he would several times insinuate here in this, p. 232, 233. my Asserting the *Seed to be in all*, did import *Christ dwelling in all*; that no such Thing followeth, I have shewn in my Apology, which himself elsewhere observeth: for I shew, there is a Difference betwixt meer *Inbeing* and *Inhabitation*; the last imports Union, and not the first. Themselves confess God to be every where; and yet they will not say, *God dwells in the Wicked*: yea, notwithstanding God's Omnipresence, it is said, *Some are without God in the World*, by Reason of their being not United to him. And thus are answered his Cavils, p. 243. so that I need not further urge (until he has removed this Difficulty) from *Amos 2. 12.* Only it is observable, how great Pains the Man is at here to shew, how faulty their Translation of the Bible is: But how can it

Christ's Inhabitation imports an Union.

it then be a Sure Rule of Faith to any? And 1679. whereas he saith, p. 236. *That when it is said, The Seed is received in the Heart, it is supposed, it was not formerly there*; I deny that Consequence. Money may be brought unto a Man's House, and yet he not have received it: The Piece of Silver, which the Woman, *Luke 15.* in the Parable had lost, (and to which the Kingdom of God was compared) was in her House, and yet she rejoiced not, until Lighting the Candle, and Sweeping the House she had found it. What he repeats so often (to make an odious Noise) of my making this Grace Universal, That *Turks, Japanese, Cannibals, &c. have it, who never heard of Christ*, is Impertinent; since he has a Chapter afterwards for that of Purpose, where it shall be Examined: As also what he saith p. 245. he thinks strange, *Any such should partake of the Benefit of this Mystery*; for I speak not of their knowing the Mystery: That's one of his usual Tricks, to foist in other Words, to alter the Matter.

¶ 5. Having thus Traversed his tedious Perversions unto Page 251. n. 25. where he pretends to have *Traced me to my Den*, while he has only fallen into the Pit of his own making; I come to Examine his pretended Examination of the Grounds I bring: For this he terms my *wild Assertion*. And first unto *Job. 1. 9. That was the True Light, which lighteth every Man that cometh into the World*. Instead of an Answer he tells a long Story of some taking it one Way, some another. Then after he has play'd the Dictator a while, in telling his own Conception, he Concludes at last, *That [every one] is not to be understood of [All] without Exception; because the Scripture tells of many, whose Understandings are darkned, who are under the Power of Darkness, who abide in the Darkness*. What then? that will not prove, that Light is not Come to them in or-

J. B's
vain Quar-
rels and Ob-
jections a-
gainst the
Universality
of the Light
asserted by
John (c. 1. 9)

1679. der to bring them out of that Darkneſs; ſince
 ~~~~~ Chriſt ſaith expreſſly *Job. 3.* of ſuch, that *Light is  
 come, but Men love Darkneſs rather*; and thoſe  
 that love it, are under the Power of it: And as  
 they continue to love it, and hate the Light, they  
 abide in it. But it ſeems, not being ſatisfied  
 with his own Answer, he proceeds *p. 252. n. 26.*  
 to confeſs, *All Men are enlightned, but not ſpiri-  
 tually, ſupernaturally and ſavingly*; but for this he  
 giveth no Proof, but his own Affertion: And tru-  
 ly, he muſt be much puzzled with this Scripture,  
 for he knows not, what way to take it. *Fiſt*, he  
 underſtands Every Man only of Believers; and  
 then he will have the Enlightning to be Saving  
 and Spiritual: Then he underſtands it of All Indif-  
 ferently; and then he will have it to be Common  
 and not Saving: But with theſe his Gueſſings and  
 Divinings he is not like to ſatisfy any Sober Chri-  
 ſtian. He goes on at the ſame rate of Uncertain-  
 ty, *p. 253.* upon theſe Words; *That the Life is  
 the Light of Men*, doubting, what is the Meaning  
 of them? After he has told *Calvin's*, *Origin's* and  
*Marlorat's* Thoughts, he Concludes; *That though  
 Light be come into the World, yet Men love Dark-  
 neſs better, and none become Children of the  
 Light, but by believing*: And that *all are not Chil-  
 dren of the Light*; which I never denied. He goes  
 on to tell *Calvin's* further Thoughts of the follow-  
 ing Words; all which ſhews, this Place pains him:  
 But overturns nothing, of what I have aſſerted. And  
 then *p. 254. n. 29.* he refers me to his eighth Chap-  
 ter, to prove, *That [Every Man] here admits an  
 Excluſion*, which a little before he Confessed it did  
 not; adding, *That the Text it ſelf inferreth a Re-  
 ſtriction, when it tells, Darkneſs did not compre-  
 hend the Light.* But this imports no more, than  
*ſome's rejecting*, which I deny not; but not, that the  
*Light ſhined not*: For it is expreſſly ſaid, *It ſhined  
 in the Darkneſs*; ſo it was there, which is the  
 thing



thing in Debate: And the Text saith positively, *This true Light lighteth every Man*; and therefore it is, but to cover his own Shame and Weakness, that instead of something more solid, he closes this Paragraph with a Ridiculous Bob, saying, *Quakers are good at Dreaming*: But this silly Covering will not serve him with such as are not blind. To what I have said to shew, that *Si autē* is to be referred to the Light, and not to John; he returneth his contrary Assertion instead of Reason: My shewing it, by its being said, *That all might believe through him*, which all could not do through John, as not bearing him; instead of answering he tells me, *I may learn thence, how to take the Particle [All]*; which in Effect is nothing, but by his own bare Authority to Command me to take [All] not Universally: But I find no Virtue in his Order to perswade; and therefore will wait for Probation, e're I Obey. That John, as an Instrument, might be useful to bring People to believe in the Light, I deny not; and therefore he might have spared his pains in this Page to prove that: But it will not thence follow, that *Si autē* is referred to John, until he first remove the Ground given against it by me, in shewing, [All] is not understood here Universally; which is incumbent for him to do, since he denies it.

¶ 6. Page 256. N. 31. In Answer to my arguing, *That this Light is saving and sufficient, because it is the Light of Christ, whereby all ought to believe*, he saith; *They know no Light sufficient, which is not Efficacious, that is, which certainly doth not save*: But besides that this Answer is but a meer begging of the Question, it is contrary to many Scriptures, which I have at length shewn before, in proving, Many that have had a Day, have resisted the Mercy and Grace thereof. What he saith further here against those, who affirm, *That*

*Si autē* sc.  
pass. That  
all Men  
thro' it (the  
Light, not  
John) might  
believe.

7. B's  
Quibbles a-  
gainst Saving  
Light.

1679. *the Improving of Nature aright, shall obtain Grace,* Toucheth me not; who affirm no such thing. He beginneth his *n. 32, p. 257.* with a Perversion, as if I denied, *that we received what is Natural and Common, from Christ, because I say, The Evangelist John Ch. 1. is treating, of what we receive from Christ as Mediator; therefore I deny, we receive from Christ, what is common and Natural.* But in Answer to my urging "The Light's being "Supernatural, (to pass by his pedantick Quibble, which he adventureth not to insist upon) "because the Darkness, that is, *Man in his Natural Estate comprehendeth it not, but Man in* "that Estate can Comprehend what is Natural to "him; he tells me, they thence Infer, *That Man in that Estate is void of all Spiritual Light:* Is not this a Learned Refutation of my Reason, *Reader?* But suspecting, this would not serve, he adds another Quibble upon the Word *Comprehend,* That *though Man in his natural State can Comprehend that which is Natural, yet he cannot comprehend the God of Nature.* I say not, that in his Natural State he can, nor yet in his Spiritual; *Comprehend,* being taken in the most Comprehensive Sense: But otherwise being understood of *Receiving or Apprehending* (for so *καταλαβειν* may be understood) he may Receive it by Virtue of the Power, which from the Light he receives so to do. *That the Quakers exhort People to believe in a meer Creature,* Is a meer Calumny; with which like Stuff this Page is filled: And therefore my Argument of the *Light* being Saving and Supernatural, because *we are commanded to believe in It,* remains Unremoved. Page 258. In Answer to what I urge from the Parable of the Sower, Matth. 13. and the Word of *Faith,* Rom. 10. and the *engrafted Word,* Jam. 1. 21. he only opposeth his meer Assertions and Railing, calling it *Quaker-Dotage,* and a *fanciful Dream.* And to the

To Comprehend, to receive, or apprehend.  
καταλαβειν  
βα'νειν.

the Argument drawn from the *Talents*, Mat. 25. 1679. he denieth them to signify *Saving Grace*; of which above. Page 259. When he comes to answer, what I urge from Col. 1. 23. of the Gospel's being *preached in every Creature*, which is not only a Declaration of good Things, but the Power of God; he gives his meer Assertions, That the *Gospel was the Doctrine delivered by Men*; but the Doctrine was not the Power of God, which the Gospel is, albeit it declared of it: No more than a Receipt of *Physick* is the Ingredients. Next he asserts, That *if the Gospel be in them, it needs no Preacher*; but this he proves not: A Man may have good Herbs in his Garden, and yet need another to tell him the right Use of them; yea, and discover them unto him. And what if I would say, as he desires, *That it was preached from the Beginning of the World in a Measure*, that it wrought in Men's Hearts in order to save them; albeit the Full, Plain and Manifest Discovery, and Precious Effects thereof was reserved to the Ministration of Christ and his Apostles? And therefore his Assertion in the next p. 260. is false, *That according to the Quakers Principle, the Gospel was alike manifest in all Ages*. Was not the Promised Seed a Preaching of the Gospel to Adam? How poorly he has shewn the Restriction of the Particle *All* (albeit the Words here be *Every Creature*, which is more pathetick) in his eighth Chapter, is before Evinc'd. And whereas he desires to know, Where the Gospel is taken properly for that *Inward Strength, that is common to all Men*? I have shewn him, the Gospel is called the *Power of God* expressly, *Rom. 1* and that is an *inward Power and Strength*: And then again I have shewn him, that this Gospel is *preach'd to or in every Creature*, which are plain Words; what is *preached to every Creature*, is *common to all Men*: And therefore until he answer this, his calling me a *Babbler* and a *Pagan-Preacher*

7. B. asserts  
the Gospel  
to be the  
Doctrine or  
Declaration  
of the Power  
of God.



1679 *cher* (as he doth in this Place) with such like Stuff, will have little Weight with Men of Reason. The rest of this Page and the following, 261, and 262. is a Complex of Railing, *That the Quakers Gospel is meer Heathenism, worse than Pelagianism, Socinianism, Arminianism and Jesuitism, because they say, that what is manifest from God in Man, is by the Gospel; and that which Revealeth Justice and Equity, is the Gospel: Which this Man supposeth only to be the Light of Nature, and thereupon concludeth, The Quakers Gospel is but Nature's dim and corrupt Light.* All which is but to beg the Question; as he doth, where he supposes, *That Man naturally can perceive the Eternal Power of the Godhead in the outward Creation, without any Supernatural Light:* Which he should prove, and not mock at my being otherwise minded; for this favours more of *Pelagian*. than any thing asserted by me, He asks me, By what Authority I make *γινώσκω Θεόν*, that is, *what is to be known of God* (for it seems, he was affraid to speak plain Scots of it, lest every one should have seen his Impertinency) and the Knowledge of God one and the same? For to see this, he saith, *he wants the Quakers Spectacles.* But indeed, he must be as dark-lighted inwardly, as these are outwardly, that need Spectacles, if he deny, *That the Knowledge of God is somewhat, of what is to be known of him;* and then *what is to be known of God indefinitely,* must Comprehend the Knowledge of God. He addeth; *That if by Inward Revelation the Heathens know the Will of God, then the Apostle was quite out here:* But this follows no more, than that a Master teacheth not his Scholar Navigation, because he makes use of the Compass and outward Observations to demonstrate it to him. Page 262. n. 38. as also n. 40. In Answer to what I urge from *Rom. 10.* of the *Word being near in the Heart and in the Mouth,* he returneth Railing and

To assert the  
Manifestati-  
on of God in  
Man to be  
the Gospel,  
J. B. calls  
Heathenism,  
Pelag. Soc.  
Armin. and  
Jesuitism.

J. B's  
proofs An-  
swer.

and meer Assertions: For his saying, *That this Word is not in every Man*, is but to affirm strongly, not to prove. As for his asserting, That the Apostle speaks of outward Preaching, I deny not; and that by an outward Testimony the Mystery, that had been hid, and even sparingly Revealed in the visible Church, was openly declared by Christ and his Apostles, I acquiesce to: But from all that it will no ways follow, that the Apostle speaks only of outward Preachers, and that it was not *in the Hearts of all Men*, though they had not a distinct Knowledge of it. He confesses, *The Mystery of Adam's Fall was not known to the Gentiles, but by the Scripture*; yet that hindred not, but they were hurt, yea, and according to him, *all of them defiled by it*. His saying, *That I Confirm here my desperate Design, and overturn the Foundation of the Christian Religion*, with his Exclamations, *O desperate Souls! O wretched Error!* With much more of this kind of Stuff, uttered by him for want of better Arguments, may fright Fools, but will not move Men of Reason. At last, to conclude this Chapter he alledgeth, The Testimonies of the Fathers brought by me, *do not expressly prove my Assertions*; yet he tacitly and indirectly acknowledges, *Such Testimonies may be found among the most Antient of them*, while (albeit to their Disadvantage) he saith, *It is observable, that some of them had so put on Christ, as not fully to have put off Plato*.

-and foolish  
Exclamations,  
&c.

¶ 7. Page 267. Cometh his Eleventh Chapter, Intituled, *Of the Necessity of this Light to Salvation*: Where, according to his Custom, he beginneth with proofless Affirmations and Railing, saying; *The Universal Gospel pointed at by me, is no Gospel, not the Gospel Revealed in the Word; making the whole Gospel and Grace of God null and void, as that, by which the outward Administration thereof by the Apostles is unnecessary*: To which is Answered

1679. Answered before. And then after an Enumeration of many Scriptures, wherein the Apostle *Paul* glorieth in his being an Instrument of the Preaching of it, with which he hath not shewn our Doctrine Inconsistent, he concludeth; *O what wretched Desperado's must these Quakers be, who thus undervalue and trample upon the Riches of the Wisdom and Grace of God, and instead of the true Gospel give us pure Paganism!* This is a fit Introduction for such a Chapter, wherein there is much of the same sort of Stuff (which I shall willingly pass) and which, that he may end as he begins, has the like Conclusion, p. 281. Then when he enters upon the Matter, n. 5. and p. 269. and comes to Examine what I say, to shew, *Wherein we differ from some other Assertors of Universal Redemption*, and for that End to shew, Why one is saved, and not another, seeing all have sufficient Grace; among others he mentions these my Words: "Moreover we believe, that in that special Time of every Man's Visitation, as Man of himself is wholly impotent for working with Grace, so neither can he make the least Progress out of his Natural State, till Grace lay hold on him: So that it is possible for him to suffer, and not resist, as it is also possible for many to Resist." By these Words of mine cited by him, the Reader may easily observe, how falsely he Charged me in the fore-going Chapter with asserting, *That Men could be saved by meer Nature, without the Operation of the Grace of God*; and yet he is not ashamed to re-iterate the same Calumny here, p. 279. But to proceed, he saith; *This my Answer is not satisfactory*: The Reason of which (besides some tedious Discourse of the Opinions of the *Arminians*, *Jesuits* and *Molinists*, concerning the Difference betwixt sufficient and effectual Grace (which is not my Work to answer, neither needs any, as he gives it here and there,

Grace in  
Man, if not  
Resisted,  
works his  
Conversion.



there, p. 270, 271, 272-274. 280.) amounts to 1679. this, "That since the Working of the Grace comes from this Non-resistance, which (he saith) is a positive Act of Man's Will; then "Salvation depends upon Free-will: And this he labours to Aggravate by divers odious and sometimes ridiculous Expressions, such as, *Grace must stand Cap in Hand to Lord Free-Will*, and more of that kind; alledging, *That the two Examples of Sick Men, and Men living in a deep Cave, brought at length by me in my Apology (Lat. Ed. p. 91. n. 17.) do not free me of this Absurdity.* To which I Reply (1.) That the Question is here only concerning such, as have only a sufficiency of Grace, and not of those who have a Prevalency of Grace; which I confess to some. (2.) That I say not, that any Man can convert himself by any Light, Grace or Seed in him, until quickned, visited and stirred up by a New Visitation of Life from God. (3.) That on both hands it is confessed, that there must be a concurring of the Will of Man in the Act of Conversion: For no Man is saved against his Will. (4.) That I say, as well as he, That this Concurrence of Man's Will, and Pliability to the Grace of God proceedeth not from Man's Will naturally, but is the Product and Effect of the Grace: Then what has Man to glory in? O (saith he) *such as are saved, may say, I was not so ill disposed; my Will was not so averse as another, that had the like sufficient Grace:* And what then? His Aversion and Resistance is the Cause of his Condemnation, that is not denied, but it follows not from thence, That the Non-resistance is the Cause of the other's Salvation: I deny that Consequence; for his Non-resistance did not procure him that Visitation from God. Where then is his Absurdity? It may resolve in one of these two, *That it was possible for those that were dam-*

The possibility of salvation for all demonstrated.

1679. *med, to have been saved; or, for some of those that are saved, to have been damned.* What will the supposing, that those that are damned might have been saved, amount to, but that there Damnation is of themselves, which all acknowledge? And if he think, it is absurd to say, *Any that are saved, might have been damned;* Why is Salvation preached to any? Or to what End is Pains bestowed upon any in order to Salvation? Or how doth that signify any thing really to their Salvation, if Damnation was altogether impossible to them? When he has sufficiently answered this, he will solve his own Difficulties. But because the Man will always be nibbling, where he cannot give a solid Answer, therefore he falls a quarrelling at some Comparisons brought by me, p. 273. 275. 277. shewing, they do not hit in that, for which I did bring them; whereas I took notice, that the Comparison did not hit every Way (since all Comparisons claudicant.) The first is, because I say, That Grace *softens the Heart, as the Fire softens Wax;* therefore he concludes; *That according to me, Grace doth not Change the Heart, because Fire Changeth not the Nature of the Iron;* And what then? It was only in respect to the softning, that I brought the Comparison: Albeit had he been a good Chymist, he might have known, that by the Fire the Nature of Metals may be changed also. The Example of the *Sun's hardning Clay, and softning Wax* was brought by me to shew, That the *Sun loseth not it's Effect*, though the Operation in the Subject be different, and for no more; albeit the Sun also work a Disposition towards the producing its Effect in some Creatures, which by their Resisting or not Not-resisting may be *hindred*.

¶ 8. When he cometh p. 277. to Examine the Proofs I bring to prove the Necessity of this Grace to Salvation, he mistakes the End, for which I bring them; and thence either alledgeth upon me

By Fire the  
Nature of  
Metals may  
be changed  
also.

me false Insinuations, or judgeth them insufficient for not proving of that for which they were never intended. For the End for which I bring these Proofs here, is to shew, that whatever Use, Profitableness or Necessity of Believing to those, to whom they are Revealed, may be in Outward Knowledge; yet Salvation chiefly depends upon the Inward Work of Grace, bringing about Regeneration in the Soul: And this in Order to shew, That where this is wrought (albeit the Outward be wanting) Salvation will follow. Now when he sheweth, this is not proved by the Arguments I here bring, he may be answered; and till then, it is in vain for him to say, *I would infer a Destroying of the Ordinances of Christ*; which is false: or, *That this doth not prove, that this Common and Sufficient Grace is able to effectuate the New Birth*; that not being the Matter here to be proved. Pag. 178. N. 13. he denieth the *New Creation*, spoken of 2 Cor. 5. 16, 17. proceedeth from this *Light and Grace*: But his Mistake herein will be shewn hereafter from Tit. 2. 11. when I come to speak of that Place. He saith, *That the Manifestation of the Spirit given to every One*, spoken of 1 Cor. 12. 7. *is only understood of those within the Church*; but for this giveth no Proof: If there be an Enumeration made of all the several Virtues wrought by it in the *Visible Church*, it doth not thence follow, that none have it without it: The Text saith [*It is given to every Man*] *Indefinitely and Absolutely*, not to every one only within the Church; that remains for him to prove. He would fasten a Contradiction upon me p. 279. N. 14. because I say, [*The Seed is small in its first Manifestation; and though it be hid in the Earthy Part of Man's Heart*] because a thing cannot be both hid and manifest: And upon this he triumphs, as if he had discovered a great Absurdity. But doth he not know, That that may be said to be hid



1679. with Respect to a great, and clear and full Manifestation, which yet may be in some Respect manifest at some times? I do not say, That absolutely it is *hid* and *manifest* at one and the same time. In Answer to *Luke 17. 20, 21.* brought by me, where Christ saith, *The Kingdom of God is in the Pharisees*, he tells, *Judicious Calvin thinks, these Words were spoken to the Disciples*: But he, it seems, is not of his Mind, (and therefore I know not to what Purpose he brought him, since he follows not his Sence) For he will have it to signify [*among,*] and the Meaning to be, *That the Kingdom of God was near and among them.* But his Proof for this is not valid; for *is* is sometimes interpreted *among*: But the Question is, if it should be so interpreted here? And till he prove that, he saith nothing. But his Mistake here is greater than he is aware of; for the *Greek Word* is *εἰς*, not *ἐν*, which signifies *intus*, [*within* ;] and I desire him to shew me in the New Testament, where it signifies *among*? All the Scriptures brought by him are impertinent, none of which is *εἰς*, as in this Place, but *ἐν*. He confesseth, p. 280. *The Calvinists make Grace an Irresistible Power*; and saith, *That they have Reason so to do, because the Scripture speaketh of Grace, as a Drawing and Teaching*; But that may draw, which draweth not Irresistably. And because I say, [*"The Papists, Socinians and Arminians deny this little Seed and Manifestation of Light, to be that Supernatural and Saving Grace of God given to all to Salvation"*] he bringeth two Passages of the *Arminians*, wherein they confess, *The Spirit of God works immediately upon the Will, giving it Strength to believe*; desiring me then to tell him, Wherein I differ from *Arminians*? But will my Agreeing with *Arminians* in this prove, I differ not from them? Doth not himself agree with the *Arminians* in saying (as he affirms they do) *That*

The Kingdom of God is within, (*εἰς*, intra) not among you, as J. B. says.

The Calvinists make Grace an Irresistible Power.

1679.

the Power of Believing is conferred by Irresistable Grace? And if he agree with them as well as I, may not I ask him the Question as pertinently, as he doth me, Wherein differs he from them? Has not he himself affirmed, *That as to our Doctrine of the Saving, Substantial Seed being in all*, p. 226. *neither Arminians nor Socinians ever speak of it?* What then needs he ask me, *Wherein we differ from them?* But it seems, he that fancieth Men can *dream waking* (as he sometimes speaks of the *Quakers*) has been in that Posture when he wrote this; which helped him to conclude this Chapter with Railing.

¶ 9. Now I come to his *Twelfth Chapter*, intitled by him, *Of the Salvation of the Heathens without hearing the Gospel*; he should have added, *Outwardly*, that is the Thing in Debate: But as in the Title, so in the Chapter he begs the Question. And that he may begin with Railing, as he ends it with a Flood of it, p. 292. he saith;

*To say, Men may be saved without the Outward Preaching, must be true with this Quaker, though the Apostle saith the contrary: For this citing Rom.*

J. B's Proofs  
against the  
Heathens  
Salvation,  
disproved.

*10. 14. Eph. 2. 12. 1 Cor. 1. 20, 21, 22.* All which say nothing contrary to my Assertion, unless by the *Hearing* there, he prove is meant *only Outward Hearing*. And what! though the Apostle say to the *Gentiles*, *That they are Aliens to the Common-wealth of Israel*, and *That by Wisdom they knew not God*, and *That the Preaching of the Gospel was Foolishness to them?* All this may be said of some living in, and esteemed Members of the *Visible Church*, who have the Advantage of the *Outward Preaching*: And therefore it cannot prove, that the Want of this takes away the *Possibility* of Salvation. To that of *Peter* I agree, *Act. 4. 12. That there is not Salvation in any other, &c.* but it follows not therefore, that none

1679. can partake of his Salvation without the Outward Knowledge; himself overturns this Conclusion, by granting, *Infants and Deaf Persons may*. Pag. 287. to my Argument. That since the Gospel is preached to *Every Creature*, they may be saved by it; he saith, *A [may be] will not evince a [shall be]*: But I said only, *may be saved*, not *shall be saved*; and if it evince that, it doth my Business. That some have been *saved without it*, himself acknowledges in the Example of *Job*. Pag. 288. To overturn my Using of the Gospel's *being preached to every Creature*, he refers to his former Answer to this Place; and so do I to my Reply. *Beza's Sence*, to whom he refers me, moves no more than his doth; but when it is agreeable to Truth. Next he comes to answer my Argument drawn from *Tit. 2. 11. For the Grace of God that bringeth Salvation, hath appeared to all Men*: And for Answer he will have [*All*] here not to be understood Universally, but with a Restriction; alledging, *It is my Part to prove it*: But that needs no more Proof than to prove, That *John Brown* signifies *John Brown*; and for all his pretended Skill in the *Rule of Dispute*, he is under a Mistake. To take it Universally, is to take it as the common and proper Signification of it; so by the Rule of all Commentators we are to hold the Words of Scripture so, until by solid Reasons we be moved to the contrary: And therefore it is his Part that denies it, to give the Reason. That [*All*] sometimes is taken with a Restriction, I deny not; and therefore it's so taken here, doth not follow. That the Gospel is said to be preached by Men *outwardly*, I deny not; but that therefore it is *only so*, and never preached but when outwardly by the *Ministry of Men*, is no Conclusion: Himself acknowledges in the Example of *Job*, who he saith was *Taught by God without*

J.B. restricts  
the Word  
(all) only to  
the Elect.



without Scripture. His other Explications upon 1679.  
 this Place are his meer Assertions, not to the Bu-  
 siness: He calleth it upon the Credit of his own  
 Affirmation, *False and Childish Pedantry* to say,  
*They take [All] for the lesser Part, because they*  
*take it indefinitely;* while yet they understand  
 that *Indefinite Number* to be the *lesser Part*: But  
 do they not take the *whole World*, 1 Joh. 2. 2. for  
 the *far lesser Part* of the World? Which is yet  
 more absurd. To my Argument taken from Rom.  
 5. 18. where it is said, *As something came upon*  
*all to Condemnation, so something is come upon all*  
*to Justification*: Which shews, the last *[All]* to  
 be of as large Extent as the first, which they con-  
 fess is Universally taken. He saith, This will  
 prove more, viz. *That all Men are and shall be sa-*  
*ved; because Judgment came actually upon All to*  
*Condemnation by Adam's Fall*: But this is only  
 his own Assertion. The Word *Judgment* is not  
 in the Text; and *Beza's* putting in *Reatus* or  
*Guilt*, proveth not, It ought to be so: Whatever  
 he do, we account not *Beza* Infallible; and there-  
 fore reject his Sence, until he prove it agreeable  
 to Scripture: Nor yet his Enlargements after-  
 wards upon the Place, because alledged without  
 Probation. Pag. 285. N. 5. He accounteth my  
 citing *Isai. 49. 6.* where Christ is said to be *given*  
*for a Light to the Gentiles*, impertinent, because  
*albeit the Gentiles are not excluded from the Dis-*  
*penstation of the Gospel, it will not follow, that*  
*such as bear not of Christ, can be saved, as well*  
*as such as are brought within the Church.* But  
 this Answer is founded upon the Supposition, that  
 I affirm, *That any are saved, which are not within*  
*the Church Catholick or Universal;* which is false:  
 And how Men may be of the Church who want  
 Outward Preaching, will after appear. I think  
 no sober Man will say, (supposing Salvation pos-  
 sible to the *Gentiles* without Outward Preaching)

The Apo-  
 stle's Words,  
 Rom. 5. 18.  
 Adulterated  
 by the  
 Translators.

1679. that it is blind Charity to judge, some of them have been *saved*; for upon that Supposition it were against all Charity to say, *None of them were ever saved.* His Example of the *Captives* (to whom one that Redeemed them did not communicate the Conditions, remaining *real Captives*) to answer my Argument from the Rule of Contraries, That *as Men are hurt by Adam's Fall who know not of it; so they may be benefitted by Christ's Death who know not of it,* hitteth not the Matter. It is strange for Men to be *Captives*, and not to know how? nor by whom? as to be Redeemed, and not know how? nor by whom? If he suppose the first, he may do the last. And this Example himself overturns, in what he grants of *Deaf Persons* and *Children*, as will after appear. To my asking [*Why Men cannot be saved, who never heard of the Death and Resurrection of Christ, as well as Men are damned, who never heard of Adam's Sin?*] he tells me very fairly, *Because God hath appointed this Way of Salvation by Faith in Christ, which cannot be without the Knowledge of Christ:* By which he meaning the *Outward* (as he needs must) his Answer is none at all, but a ridiculous Begging of the Question: As he doth also when he mentions that of *Isai. 53. 11.* *By his Knowledge shall my Righteous Servant justify many:* For though that should be understood of *Outward Knowledge* (which yet remains for him to prove) it will not follow, because Christ shall justify many by that Knowledge, that therefore he shall justify none without it.

¶ 10. When he comes *Pag. 186. N. 7.* to answer what I urge from the Example of *Deaf Persons* and *Infants*, the Reader may observe, how much he is pained; so that he is forced, after so long Contending and wearisom Wrestling, at last to give away his Cause, by confessing, *They except both these from the Necessity of Outwardly*  
Hear-

*Hearing the Gospel*: If so, then *Salvation is not impossible without the Hearing of the Gospel*, and the *Outward Preaching of the Gospel* is not of *absolute Necessity* to *Salvation*. But why are they and they only excepted? In which resolves my Question (which doth so vex him, that instead of Answering he tells me, *I am a deluded Quaker*) of which this is one, *Is not one in China or India as excusable for not knowing that which they never heard, as a Deaf Man that cannot hear, since God that has permitted the one to be naturally deaf, has also permitted the other to be necessarily absent?* To this I cannot find his Answer, save only this; *That these Deaf Persons and Infants are Members of the Visible Church, but not the other*: Of which this must be the Consequence, *That none can be saved, but such as are Members of the Visible Church*; for his saying, *That none are Members of the Invisible Church, but such as are of the Visible*, clearly imports it. But has not he, or at least the most Eminent of his Way said, *That the Church was many Ages Invisible, and in the Wilderness, and yet denied that all were damned during that Time?* Or will he say, *The Church of Rome was the Visible Church of Christ all that Time, of which they were Members?* What then becomes of the Testimonies of those who termed her *Antichrist, the Mother of Abominations, the Synagogue of Satan?* Which albeit true, yet begins to be Eaten up again by the Clergy, yea, even the *Presbyterians*, who begin by Degrees to creep back again to acknowledge their Old Father the *Pope*, to Establish their *Succession and Ordination*, especially when pinched by the *Quakers*; as is at more Length shewn in *G. Keith's Book called Quakerism no Popery?* But further: It seems, the *Outward Hearing* is not necessary to make a Man a Member of the *Visible Church*? And then what becomes of all his tedious Reasonings from *Rom.*

1679.  
J. B. excepts Deaf Persons and Infants from having the Gospel, and why?

Outward Hearing makes no Church Member.



1679. 10. *How shall they believe in him of whom they have not heard?* Which he urged before so vehemently, but now has overturned? He thinks, the Instance of *Cornelius* not to the Purpose, *Because he might have had the Knowledge of the Messiah from the Jews*: But his bare Supposition is no Answer. Besides, that he was no *Jewish Proselyte* is manifest, else *Peter* should not have been quarrelled for *Conversing with him*; and unless he had been such, or had received the Gospel, according to him, he must be esteemed to have been within the Covenant: And yet before any of these he is said to have been *Heard of God and Accepted*. Pag. 289. He confesseth, *Job lived before Moses, and was taught of God without Scripture*: And then is it not thence manifest, that *some* have been *saved*, to whom the Gospel was not *Preached by the Ministry of Men*? This also overturneth his Arguments from *Rom. 10*. Because he knows not how to answer my Argument, drawn from *Rom. 2*. Therefore to amuse his Reader, he raises a Storm of Railing, calling me no less (with an Exclamation) than a *Miserable Miscreant, who make the Apostle contradict himself*. My Argument lies in the Apostle's positive Words, who saith, *The Gentiles did the things contained in the Law*; and again in the same Chapter, ver. 13. *The Doers of the Law are Justified*: Whence in the very Words of the Apostle, without any Commentary I argue, *That if the Doers of the Law be Justified, then the Gentiles, who did the Things contained in the Law, are Justified*. Do I therefore make the Apostle contradict himself? Yea, saith he, *because the same Apostle saith, That by the Deeds of the Law no Flesh shall be Justified*, but will he say, that these two Sentences of this Apostle, *The Doers of the Law shall be justified*, and, *By the Deeds of the Law no Flesh shall be justified*, are Contradictory? I say, they are not. If both

The Apostle does not contradict himself, in saying, The Doers of the Law are justified.

both these Sayings are True, his Challenge is in vain, if he will speak out that which he must, else manifest his Abuse of me, and say, they *Contradict one another*: Then let the Reader judge, who is the *Miscellan*? And observe, how he falls himself into the Pit, he had prepared for another. But to shew, how this *distinct, outward Knowledge* was not *absolutely needful* to Salvation, I instanced, how that divers of the Patriarchs, yea *Mary*, and the Apostles themselves had not so clear a Knowledge of it; but appeared ignorant upon several Occasions: To this p. 289. he would make the Reader believe, that I Conclude, *The Patriarchs had no saving Knowledge of the Messiah, because the wicked Jews Crucified him*: which is false. I shew indeed, according to Scripture, That the *Jews* that Crucified him, wanted this *distinct Knowledge*, notwithstanding they had the Scripture. His further Answer to this confutes himself, saying: *The Apostles did understand so much, as was then revealed*; and if this was sufficient for them (as he must say, if he speak Sence) the like may be said of the *Heathens*: For if the Apostles were not Condemnable for not believing nor understanding more, than what was Revealed to them; neither could the *Gentiles*. But to make his unwary Reader believe, as if *all this said by me, brought no Relief to my desperate Cause*, as he terms it, he concludes this 11 Paragraph, p. 290. with one of his Sententious Sayings, *Quakers can dream waking, I see*. He goes on in Answer to my Proofs brought from the Antient Philosophers to confirm this; to which he resumes little but Railing: Wherein I will not trouble the Reader to follow him; since without them the thing in Hand is sufficiently proved by Scripture: Yet if he will affirm the Citations to be either False or Fictitious, they may be proved by

1679. by Production of the Books themselves. He thinks *The Impertinency of my citing Augustin's Words is discovered by the bare Reading*, and little less he saith to those of Buchanan: Which I refer to the Reader's Judgment, as he will find them in my Apology, towards the latter End of the Explanation of the Fifth and Sixth Propositions; and I will leave him concluding this Chapter with Rail- ing and empty Threats, which I neither Fear nor Value, as being without Ground, and the Fruits of no better Spirit than that of *Rahshekeb*.

## SECTION VIII.

*Wherein his Thirteenth Chapter of Justification is Considered.*

¶ I. I Come now to his Thirteenth Chapter of *Justification*, where, after he has begun by telling, *This Doctrine hath been principally questioned by Hereticks*, which I deny not; and given us (according to his Custom) some large Citations out of their *Confession of Faith* and *Catechism*, with the supposed Sence of other *Quakers* from some of his formerly mentioned partial Authors; at last he comes *Pag. 296. N. 4.* to examine what I say in this Matter; where, according to his Custom, he begins with a Calumny upon his own false Supposition, *As if the Justification I plead for, were not the true Justification of the Saints, because proceeding from the Light, which* (saith he) *is but the dim Light of Nature.* This he takes for granted to be true, and thence fallly makes his Inference, *pag. 297, 298, 307, 308, 324.* To this he adds another Perversion, as if, because I say, [*From the Light received proceeds an Holy Birth*]

Y. B. proceeds upon his own false Suppositions and Perversions.



*Birth*] therefore there were no Infusion of any gracious Principle or Virtue, &c. which is false. Men use to say, that where Seed is received in the Earth, it grows up to Fruit; yet not without the Influence of the Sun and descending of Rain: so is it with this Spiritual Seed, but with this Difference, That where-ever this Seed is, God is never wanting to give his Heavenly Influences towards its Growth and Advancement. In this Chapter also he omits not his Railing, calling us *poor deluded Wretches*, &c. with the Repetition of which I will not trouble the Reader; if he be pleased he may observe it, pag. 227, 299, 316, 318, 319. and in several other Places, but especially where he endeth the Chapter, p. 324, 325, I needed not at all trouble the Reader with his often reiterated Accusation of my Joining with the *Papists*, since he saith, *I am worse and less Orthodox than they in this Matter*, p. 301, 309. were it not to shew him how his Malice has blinded him: For he confesseth p. 300. N. 8. *That I condemn their Meritum ex condigno, and placing Justification in such Works as are rather Evil than Good*; and yet p. 305. he asks, *wherein I differ from the worst Papists? Papists*: So then such as assert *Meritum ex Condigno*, and those other things denied by me, are not in his Sence the *worst Papists*: Let him reconcile this with the general Sence of *Protestants*. Yea, with great Bitterness he quarrelleth with me for wronging the *Papists*, p. 301. calling it *a base Falshood and Deceit in me to say, Papists do not place Justification in any real Inward Renovation of the Soul*; Citing the Words of the Council of *Trent* and *Bellarmin* to the contrary. But he must know, if he will, I will not be cheated by the fair Words of *Papists*, contrary to what mine Ears have heard, and Eyes seen to be the general Practice of their People and Preachers, and that in a Kingdom where their Super-

stition

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tronzing the  
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1679. Fiction less abounds, than any Place of their Territories. I know, they place more Virtue towards the *Inward Renovation in the Soul* in such things as are justly condemnable, than in Obedience to Christ's Precepts: And were it not, that he is even glad to Patronize the *Papists*, that he might get some Occasion to rail against me, he could not but acknowledge this; since he cannot be ignorant (whatever Distinctions and fair Words they have invented now to smoothe their Doctrine) that all the first Reformers do with one Voice affirm, That before the Reformation there was a profound Silence of any thing, save their Superstitious Works, Pilgrimages and Indulgences in the Point of Justification, not only as to making just, but even as to Remission of Sins, which they asserted to be attained by such Means. Yet this Man's Charity can extend to palliate their Hypocrisy, that he may accuse me; while yet in the same Page, as to me, he lays aside all his Charity, alleging most abusively, "That it is but good Words I give them about the Satisfaction of Christ, and that I deceive them with *Socinian* Glosses and Metaphorical Sences:" Which is a gross Calumny. Like to which is his Calumny, p. 317. where he saith, *The Quakers talk of Christ's Sufferings and Death, &c. as all done within Man.*

*Papists Pilgrimages and Indulgences.*

*Good Works in what Respect they help to Justification.*

¶ 2. That the Reader may not be interrupted in the thorough Examination of this Point by his Calumnies, Perversions and malicious Insinuations, which he bestows throughout most of his Work to squeeze out my Words, that he may render me either odious or ridiculous; I will remove them in the first Place, e're I come to the main Matter. Of this kind is what he saith p. 297. where he plays upon me, saying, *That Justification is not by our Work or Works, considered by themselves:* As if this were a mighty Absurdity

dity to say, *Works wrought in a Man could in any* 1679.  
*Sense not to be called his; which he reckons Phanaticism in Folio.* But if this be so, he must accuse Christ and the Apostle Paul of this *Phanaticism*, and it shall not much trouble me to be accounted guilty with them, albeit I lie under J. B's Censure for it. For Christ saith to his Apostles, *Matt. 10. 20. For it is not ye that speak, but the Spirit of your Father that speaketh in you: and Mark 13. 11. — for it is not ye that speak, but the Holy Ghost: yet they uttered the Words.* He must either here confess his Shame (albeit he term me a *shameless Man*) for saying, That Christ's Words confirm it; or else condemn Christ: Was not this *Speaking a Work* of the Apostles? And doth not Christ say, *It is not they?* And dare he call this a Contradiction? So then he may see, in what Respect good Works, considered otherwise than as meerly the Works of Men, help in Justification: See also *1 Cor. 15. 10. — But I laboured more abundantly than they all; yet not I, but the Grace of God which was with me.* So here the Apostle's Labour is ascribed to the *Grace*; so as he saith it was not he: And yet this Man asketh p. 248. "If to be justified by Christ within, be not to be justified by our Works?" Adding (to render me odious) "especially seeing, this is Christ formed within, and not Christ who laid down his Life a Ransom for Sinners, which Christ in our Account (he saith) cannot cleanse nor do any good:" Which is a gross Calumny. But the Evil he intendeth here to us returneth upon his own Head. For if to assert *Christ formed within*, be to assert another Christ than died and suffered, then the Apostle was guilty of this Crime, *Gal. 4. 19. — I travail in Birth again, until Christ be formed in you: yea, he calls Christ within, the Hope of Glory, Col. 1. 28.* Will he thence dare to say, the Apostle held another Christ

Christ formed within is he that died and suffered.



1679. Christ than he that died? And let him prove, if he can, that in our speaking of *Christ formed without*, we say more than the Apostle. Another of his Calumnies is, p. 302. where, because I say, *That all have sinned that come to Man's Age*, therefore I deny, that the wicked Actions of such as are not come to be Men and Women are Sin; which is utterly false: As I never said so, so I never intended, as he maliciously affirms, to insinuate any such thing. Pag. 303, 304. he would screw my Words speaking of a *twofold Redemption*, (whereof the first is, the *Capacity of being Redeemed purchased by Christ without*, and the *Receiving of and Enjoying that wrought by Christ in us*) to make an Absurdity, because I say, That as to us they cannot be separated: *Then all must be Redeemed the one way, who are Redeemed the other; and that then every Man must be Redeemed from the Power of Corruption, and saved.* But here according to his Custom he cites not my Words justly, which are [*"That they are both perfect in their own Nature, albeit in their Application to us-ward they cannot be separated"*] that is, he that comes effectually to enjoy the Benefit of the One, must enjoy the other; he that receives the Second, partakes of the first also; he that really receives the First, receives the Second also: But that hinders not, but many may be offered the Benefit of the First, and by rejecting and resisting it, lose the Benefit both of First and Second; and he that rejecteth it at any time, albeit he receive it for a Season, as by his Falling he loses what of the Second is wrought in him, to wit, of *Purification*, so he doth also lose the First, which was *Remission of Sin*. His last Cavil at this is very impertinent, which is by way of Question; *"That if this Second Redemption be necessary to Salvation (as indeed it is) what shall become of the Child of God that hath no*  
*"Light?"*

A Two-  
fold Redem-  
ption pur-  
chased and  
wrought by  
Christ.

“Light? What shall become of them that have  
 “true Grace uniting them to Christ, &c. and yet  
 “through Darkness can see and acknowledge no  
 “such thing?” For to pass by the Absurdities  
 here supposed, that Saints can be said to have no  
 Light, or have Grace and be United to Christ,  
 yet neither be able to see it nor acknowledge it,  
 and that not during their Life-time here; for un-  
 less this be also supposed, he cannot conclude what  
 he will: For that a Saint may be clouded at a  
 Time, is not denied; yet this maketh nothing  
 for his Purpose. Will it follow, because they see  
 it not, that it therefore is not needful to their  
 Salvation? His own Words imply a Contradicti-  
 on to this. And thus the Man confutes that, by  
 which he would urge another, in the very Words  
 by which he expresses it; For *is not Grace to u-  
 nite the Heart to Christ necessary to Salvation?* He  
 will surely say, *Yes*: If then the Acknowledg-  
 ment of that, and seeing of it, which is needful  
 to Salvation, be not needful, then the not-seeing  
 or not acknowledging of a thing makes it not a  
 thing unnecessary to Salvation; which is the Ab-  
 surdity he would insinuate.

¶ 3. Thus having removed out of the Way his  
 most obvious Perversions and Abuses, I come to  
 treat of the main Matter, which all depends up-  
 on this one Question; *What is that whereby a Man  
 is justified, so as to appear truly Just in the Sight  
 of God?* This he supposes to be done by the *Righ-  
 teousness and Death of Christ without, even before  
 any work of Righteousness be wrought in Man, &c.  
 even as a Cautioner* (to whom he compares Christ  
 in this Case) *frees him whose Debt he pays.* I on  
 the contrary affirm, “That albeit Reconciliation  
 “and Remission of Sins be by the Death of Christ  
 “without, and the Door opened, so that all may  
 “be at Peace by the Offer of Grace made in  
 “Christ, if they reject it not, yet hereby no Man

1679.  
 7. B. Ab-  
 surdities,  
 that Saints  
 may be Uni-  
 ted to Christ  
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By the  
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 said to be ju-  
 stified, until  
 Christ receiv-  
 ed in the  
 Heart, there  
 renew and  
 make him  
 just.

1679. "can be said to be Justified, or appear Just properly, until Christ be received in his Heart, there to renew and purify him, and make him just: So that however Justification may be distinguished from Sanctification, yet not divided; nor yet so distinguished, that a Man can be truly said to be Justified, who is Unholy and Unsanctified." And therefore upon the Examining of what he urges against this, and for his Position, as also what he answers to my Probations for it, depends the whole Matter: But before I enter particularly upon this, and that there may no Interruption meet me, when entered in it, I will first take Notice and remove his Mistakes and misapplied Proofs thereupon, both in what he opposes me and affirms for himself; as also here take Notice of his meer Assertions. And first then, p. 299. he supposes, *There can be no Reconciliation by the Blood of Christ's Cross, &c. unless for such in whose Room Christ died, as a Cautioner and Surety, and so made Satisfaction that they should be Redeemed and Delivered.* But albeit upon this Notion and Affirmation all depends, yet I miss the Proof of it; if his After-Proofs say any think to it, I shall examin them: That which he mentions here written *Rom. 8. 3, 4.* is so far from doing it, that it proves the contrary. For albeit the Death of Christ was, that the Righteousness of the Law might be fulfilled in us; yet it follows not, that the Righteousness of the Law must be fulfilled in all for whom he died; yea, the following Words, — *who walk not after the Flesh, but after the Spirit*, shew this to be the Condition requisite on our Part, that we may partake of the Benefit of his Death. If to prove that Man should be reconciled, redeemed and delivered by the Death of Christ, he bring the Instances of the Righteousness of the Law to be fulfilled in us; then Men cannot be said to be reconciled

The Benefit of Christ's Death is to them that Walk after the Spirit.



cil'd, redeem'd and deliver'd by the Death of Christ, 1679.  
 he brings the Instances of the *Righteousness of the Law to be fulfilled in us*; then Men cannot be said to be reconciled, redeemed and delivered, until this *Righteousness of the Law* be fulfilled in them. What he addeth to this, *That we cannot be said to be accounted Righteous, and absolved from Accusation upon the Account of our works of Righteousness*, I say no such thing; freely Confessing, that not only Pardoning of Sin, but Removing of the Filth as well as of the Guilt, is the Act of God's Mercy and Grace, as saith the Apostle, *Tit. 3. 5, 6.* And yet we are Saved, and consequently Justified according to his Mercy by the Washing of Regeneration: since this is the Fruit of the Grace and Spirit of God freely given us. And therefore it is not enough for him p. 203. to affirm, *That I pervert the Apostle's Words, 2 Cor. 5. 19, 20.— God was in Christ reconciling the World unto himself, upon this bare Supposition, That this [World] is only understood of the Elect*: For if this Reconciliation had been absolute, and not in Part only, that is, a Readiness on God's Part to be reconciled with them, if they repent, which I affirm; to what Purpose should the Apostle, as an Ambassador, intreat them to be reconciled? There needed no Intreaty to that which was already done: Neither are his meer Assertions to this, pag. 303. any Answer. It is strange, that to prove, *That all, for whom Christ died, are certainly made alive one Time or other*, he brings these Words, *And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, &c.* For he doth not say here, *That All he died for are made alive*, but that they that are made alive should so live: Neither doth the Saying, *Christ has born the Sins of all in his own Body on the Tree*, import any being actually freed of the Guilt of Sin, un-

The Remo-  
 ving both  
 Filth and  
 Guilt of Sin  
 is the Act of  
 God's Grace  
 and Mercy.

1679. til they receive the Condition, as above; Be ye therefore reconciled unto God. But he overturns what he earnestly pleaded for before, p. 310. N. 23. where he saith, *They own not, that Reconciliation was so perfected by Christ on Earth, that there is nothing to be done by Man in Order to his Actual Justification*: If so, then no man is actually Justified, until something be done by him; and this Doing imports a Work: So here a Work of Man is necessary for Justification; and this is rather more than I say. And if Something be to be done on Man's Part, ere Actual Justification be obtained, then that which is done by Christ before must be only a *Potential Justification*: and what is this more than a Capacity of being justified? Which yet he batters against in me; and yet he must confess this, to distinguish himself from the *Antinomians*, whose Opinions, albeit he divers times disclaims, yet he shews not how he can liberate himself from it: And therefore in Contradiction to what is here observed, both his Assertions and Proofs resolve in the *Antinomian Doctrine*, and conclude for it as much as for him; which I might therefore pass all, as impertinent. But for Instance, his great Example of a *Cautioner* or *Surety*, used often, as *Pag.* 299, 310, 311. for when a Cautioner pays a Man's Debt for him, so soon as he lays down the Money, which is a sufficient Intimation to him to whom the Debt is due, the Person for whom it is paid is really acquitted; albeit he have done no Act, yea, know not of it: And this, as I observed before, himself acknowledgeth in the Application, saying p. 304. *That some who are united to Christ by Grace (and surely such are Justified) can neither see it nor acknowledge it*. So then, if this Example of his *Surety* hold true, Men are *Justified* before they *Believe*, as say the *Antinomians*; and therefore all the Scriptures brought by him, p. 308. to prove, That

7. B.  
proves to be  
one with the  
*Antinomian*  
*Doctrines*.

The *Antinomians* Imputative Justification Refuted.

That Christ made a proper, real and full Satisfaction in the Behalf of Men, will conclude for the Antinomians, as much as for him: whereas p. 314. he looks upon it as a Calumny to say, *They speak not of a real Justification*; for he concludes p. 312. That *Imputative Justification is real*. He argues for the Antinomians also, since he accounts this Imputation to be only of Righteousness wrought without Men by Christ in his own Person; for if by this Imputation Men be really Justified, then they are as much, or at least as really Justified before they believe, as after; since Faith is an Act of Man's Will, and no such thing according to him can have Place in Justification: And yet (to go round) he saith, p. 368. That they say not, That God Justifieth any remaining in their Sins. But do they not say so? Since taking his Opinion the safest Way and furthest from Antinomians, he concludeth a Man justified in the Act of Conversion? And such he supposes to have been great Sinners; yea, and that they may not be purged from them many Years after: yea, and how can they, if they must Sin daily (as they say) in Thought, Word and Deed? (of which more hereafter.) Are not such then Remaining in their Sins, according to them Justified? Pag. 306. N. 26. he would inter a Contradiction upon me from saying, *Good Works are necessary as Causa sine qua non*: For this (he saith) contradicts my saying, *We are justified by the Inward Birth, and not by our Works*, seeing Works, being but the Consequence of that Birth, are but the Effect; even as *Causa sine qua non*— must be before the Effect: on which he also insists, p. 319. n. 38. But this Contradiction is founded upon the Supposition, that this Birth is brought forth without Good Works, which I deny, seeing Regeneration is a Work of the Spirit in us, by which we are justified, that is, really made just; and the Works which proceed there-

Good Works  
are the Con-  
sequence or  
Effect of  
Regenera-  
tion



1679. from are but a Consequence of it. And now as to his Proofs, and also his Examining of mine, they are inserted pag. 204. n. 13. where he saith, *That the Redemption of Christ is a far other thing, and hath far other Effects, than to make Men capable of Salvation, even Remission of Sins.* But I never denied, but that it brought Remission of Sins to such as embrace and receive it; neither do the Scriptures cited by him prove more, 2 Cor. 5. 19. *Dan. 9. 24-26. Col. 1. 19, 20. Ephes. 1. 11-13. Job. 17. 2. Heb. 9. 12, 13. 2 Cor. 1. 7. 20.* none of which speak of the Reconciliation made by Christ to be in it self more, than procuring a Capacity of Salvation otherways than as received and laid hold on by Believers: and when it is spoken of with Respect to such, I never denied, but it was more; for the Capacity is brought unto Action. He addeth, *The very Texts cited by my self make against me, Ephes. 2. 13. He died to make in himself of twain one new Man, so making Peace: ver. 13. but now in Christ Jesus, ye who sometimes were far off, are made nigh by the Blood of Christ; Asking, Was this only a Capacity of coming near? But the Apostle here speaks of those who had received, and not resisted the Benefit of that Capacity.* And whereas he saith 1 Job. 4. 10. *The Son of God's being said to be a Propitiation for our Sins, is more than a meer Possibility of Friendship.* But doth not the same Apostle say, *He is a Propitiation for the whole World?* Yet he did not actually Reconcile the whole World, save in a Capacity. Ezek. 16. 6. he giveth a Question instead of Answer, 1 Pet. 2. 24. *Who his own Self bare our Sins in his own Body on the Tree, that we being dead to Sins, should live unto Righteousness, by whose Stripes ye were healed:* Noting 1 Pet. 3. 18. *Christ hath once suffered, that he might bring us to God;* but it saith not, that Christ by his Sufferings did bring us to God, which would have more made for

Reconciliation made by Christ laid hold on by Believers

for his Purpose: And though it had been so, yet 1679.  
neither that, nor what is above-cited, prove any  
thing, being spoken to those who had received the  
Second Redemption, as well as the first. Then  
he notes these following, *Col. 1. 14. Gal. 1. 4.*  
*3: 13, 14. 4: 5. Rev. 5. 9, 10. and 14. 3, 4. Tit.*  
*2. 13.* all which I have looked, but find not that  
they prove what he intends; some were spoken  
not only to those, who had already received the  
Benefit of Christ's Death here; but of such as  
were already glorified in Heaven, if he think, they  
will prove his Matter, he must shew *How?* the  
next time he writes.

¶ 4. *Pag. 309. N. 21.* He brings my Argument *9. B's*  
shewing, That *where there is a perfect Reconcilia-* Faith, That  
*tion, there is no Separation:* Why doth God then so God declares  
often *complain* of his People for their Sins? From this Men just,  
it would follow, that Sin made no Separation, whilst in  
or that their good Works and worst Sins are the same their Wicked-  
in God's Account. His Answer to this is, *That a*  
*Man may be in a Justified State, and declared Just,*  
*because constituted so; albeit unrighteous as to his*  
*Person, because of his unrighteous Actions, in which*  
*Sence he is not justified nor approved of God:* That  
is (in plain Scots) to say, *God constituteth and de-*  
*clareth Men Just, albeit they be wicked Men, and*  
*really Unjust;* the first being understood of their  
Condition, the second of their Person. But the  
Misery is, there wants something to knit this in-  
coherent Matter together, and inform us, *How a*  
*Man as to his Condition is Just, while in his Person*  
*Unjust?* And indeed, he brings no Proof for all  
this. And albeit I wonder not at this Omission,  
since he could do no better; yet I desire, he may  
let me know the next time, why I should receive  
his Answer without Proof? That every Sin which  
may be committed by a Saint, doth not Unsaint  
him, or destroy his Condition, I acknowledge;  
but they suppose *no Sin* to do it: For when they

1679 affirm, Murther, and Adultery, and Treachery not to have done it, (as they do) If these Sins are not destructive and killing, as to Man's Condition, I know none; and desire to be informed, how by Scripture it can be made appear, that these do not? So my Argument still remains in Force, and his Charge of *Antinomianism* against me falleth to the Ground. Pag. 311. he brings my Argument, shewing the Absurdity of their Objection from 2. Cor. 5. 21. thus; *If we be just, as Christ was a Sinner by Imputation, then as there was not the least Sin in Christ, so there is no Necessity for the least Righteousness in us*: To which he answers, *Neither is there to our being justified upon that Account*. The Reader may judge of this Doctrine, which the Man either forgetting or being ashamed of, plainly contradicts in the same Page, saying, *That Sanctification is inseparably joined with Justification*: for then sure Righteousness must be necessary to be justified upon whatever Account. And yet to go round again, within five Lines he cites *Joh. 6. 29. and 9. 35, 36. and 10. 38. and 12. 36. and 14. 1. and 16. 9.* to prove, *That Christ would have People resting upon a Righteousness merely Imputative for Justification*; for that is the thing denied by me: For if Sanctification be inseparable from Justification, it is impossible to rest upon that which is merely *Imputative*. That these Scriptures prove no such thing, the Reader may see: All of them press *Believing in Christ*; but that to believe in Christ is to rest upon a Righteousness merely Imputative, remains yet for him to prove. But to proceed with an unparallel'd Confidence to answer to my saying, [*That to* "my Observation that Sentence [*The imputed Righteousness of Christ*] which they so much urge as the Foundation of their Faith, is not to be found in all the Scripture"] he noteth divers Places of Scripture, in not one of which there is any

7. B's  
gross Opini-  
on of Impu-  
tative Righte-  
ousness.

Sanctifica-  
tion is inse-  
parable from  
Justification.



any such Thing. And indeed this Controversy being of Matter of Fact, can be easily decided by any that can Read, who can easily see whether that Expression be there or not: For the Question is of the Expression in *Terminis*, not of what he apprehendeth, may by Consequence import the like. What he saith in Answer to my proving, Justifying to be understood of being *really made just*, from 1 Cor. 6. 11. he overturneth himself in a few Lines, confessing, That the *Corinthians* were *really changed*, and if so, we need not doubt, where it is said, *They were justified*, but they were *really made just*, that is, Changed from Unrighteousness, as he confesseth they were.

¶ 5. Pag. 312. N. 26. He cometh to take Notice of what I urge from the Word *Justification*, and from the *Eymology* of it; and having introduced himself with a Scoff, he saith, *I do place this upon the Authority of the Vulgar Latin Edition*, but therein he is mistaken: The *Greek* Word *δικαιο*, *δικαιω*, will make as much for my Purpose as the *Latin*. *Justifico*. He passeth from the *Eymology*, p. 313. and saith; *The Words usually import a Juridical Absolution by the Sentence of a Judge*: But what then? Is not that, because Judges usually at least *Absolve* Men upon the Account of their Innocency? And so his Comparison of a *Surety* will not here hit: For when Men are accused of Murder, or Adultery, or Theft, and that the Case is proved and confest; what Judges use to declare the Person acquitted upon *Surety* given by another Innocent Person? And therefore *Justifico*, *I justify*, signifies the *declaring of one just* who is so: And tho' *Justifico*, as being sometimes taken in a *Law Sense*, doth not in the *Indicative* answer to *sanctifico*, because it is there *Active*, and has Relation to another Person; yet in the *Passive*, when relating to the Person Sanctified, it is understood one Way: for *Justificatus* and *Sanctificatus* signify the same.

To justify  
signifies the  
declaring of  
one just, who  
is so.

1679. But he overturneth all his Quibbling here p. 313.

*N. 27.* by asking, *Whether they say, That a Man is said to be justified, who is not really just?* Which imports, they say not so; and then we are agreed. Only I would ask him, How a Man is really just, while committing actual Wickedness and Unrighteousness, as to his Person? And yet he said before, Such were Justified; and yet in the next, p. 314. he saith, *I maliciously calumniate them, to say, they make use of the Figurative Sence of the Word:* Let the Reader judge of these Consistencies! And whereas I cite some Scriptures, that *Justifying* is spoken of some, who arrogate Righteousness to themselves, though it do not belong to them; and at these he carpeth, saying, *The very first (Exod. 23. 7.) is spoken of God himself (he should have said, It is God speaking of the Wicked that he will not justify them) some of them speak of a Not Justifying, Joh. 9. 20. and 27. 5.* And what then? The Places were marked to shew the Import of the Word *Justify*, and to shew, that many of them speak nothing of *Justifying* at all; whence he concludes in these Words: *So unhappy is the Man in his Citations.* He notes first, *Isai. 5. 23.* but it seems, he has been in haste; and therefore to rectify his Mistake, let him read the Words, which are; *Which justify the Wicked for Reward.* And what! though where many Scriptures are noted together, by the Mistake of the Transcriber or Printer, the Figures may be misplaced, and so misl? Truly, they must be very happy, that can secure themselves from this Hazzard: he has not been so happy, who denied the Words to be in a Place, where the Knowing of it depended not upon the Diligence of others, but of his own looking to it; as I have just now shewn. Page 315. to prove, That *Justified* is not taken in the Epistles of the Apostle Paul to the Romans, Corinthians, Galatians, for *Making Just*, as I affirmed in

in the Passages cited by me, he saith, *To take it so, would make the Apostle contradict himself*: But this he affirms upon the meer Supposition, that the Apostle with him *Excludes all Works* from Justification; which is but to beg the Question, as will after appear. What he adds here and in the following Page, in Answer to the Citations I bring out of divers *Protestant Authors*, I need not trouble the Reader with a Reply to it; because he turns by the most material of them, as not having the Authors by him to examin them. Others he positively rejects, as not agreeing with them, as *Forbes* and *Baxter*: And at last insinuates, that the *Trial* is not to be by *Human Testimonies*; for such he accounts all the Writings of his Brethren, whereunto I do very well agree: Only I brought some of his own Folks, not as if I needed them to confirm me in my Opinion; but as having Weight with those, among whom they are esteemed Doctors. In this Page Answering, what I urge from *Rom. 8. 30.* shewing, How in that Golden Chain *Sanctification* must be excluded, or *Justification* must be taken in its proper Sence; he saith, That *Sanctification is comprehended under Vocation*. If this be true which he asserts, then he gives again away his Cause; for then no Man is sooner called, than he is *sanctified*: and since he will not say, (seeing he disclaims to be an *Antinomian*) that any Man is *justified* before he be called; it follows then necessarily, That *no Man is Justified before he be Sanctified*; and then to what Purpose has he been fighting and wrestling all this while? Pag. 316. N. 33. he accuses me of *Unparalleld Falshood, Impudency and Boldness* for saying, That I have sufficiently proved, that by [*Justification*] ought to be understood [*to be made really Just*]; whereas I undertook only to prove, that the Word might be so understood without Absurdity; Adding, *I wonderfully conclude a* [must

No Man is  
justified, be-  
fore he be  
sanctified.



1679. [must be] *from* & [may be] &c. But the best in his greatest Charges are built either upon forged Calumnies, or his own pitiful Mistakes. I never concluded, by *Justification* ought to be understood to be made really just, only upon that which I said from the *Etymology* of the Word; nor by [*Justification*] there did I understand merely the Word; but I conclude from all my Scripture Arguments of the thing, as my following Words manifest; where I say, *We know it from sensible Experience*: But he may be sure, it is not the *Etymology* of the Word we know so. And if thence he urge, *That this falleth not under the inward Sensation of the Soul*; he but fights with his own Mistake: For that the *Real Justification* of the Saints falleth under the *Inward Sensation* of the Soul, I think no Man of Sence will deny; for Christ is formed in the Mind, where he is said to be *Revealed Inwardly*, and that gives a Sense of *Justification*: Albeit he seem to wonder at it, asking, *What Scripture speaketh so?* He may read *Gal. 1. 16*. Whether was not the Apostle here Justified, and under the Sense of it? He is angry (*p. 317.*) that I call the *Life of Christ* an *Inward and Spiritual Thing*; but will he say, it is an *Outward and Carnal Thing*? But what thinks he of *2 Cor. 4. 10, 11*? He confesseth, *This Life of Christ supported and carried the persecuted Apostles through many Miseries and Deaths*; Will he say then, it was not an *Inward and Spiritual Thing*, that carried them through these Tryals? But he addeth, *But who except a Quaker could say, That the Apostle says, We are Justified by this Life?* I answer, All, except such absurd Men, as will deny, that where we are said to be Saved by a Thing, we are said to be Justified by it. *Rom. 5. 10. Tit. 3. 5.* we are said to be saved by *Regeneration*. And whereas he saith, *The Apostle saith not, That this is the formal, Objective Cause of Justification*: These are Words

The Life  
of Christ is  
an Inward  
and Spiritual  
Thing.

Words the Apostle useth not at all, and therefore 1679.  
 forso much wonder there be no Word of it here. He  
 looks upon it, as being absurd for me to think,  
 that *Reprobation* is *Non justification*; but I would  
 know of him, if there be any Reprobates who  
 are justified? That the Marks and Evidences are  
 not always taken from the Immediate, Nearest  
 and Formal Cause, I confess, but that therefore  
 the *not having Christ revealed in the Soul*, is only  
 a Sign, and no Cause of Reprobation, remains for  
 him to prove. Wickedness is a Sign of Reproba-  
 tion, will he therefore affirm, it is not the Imme-  
 diate nor Formal Cause of it? After the same  
 Manner he denieth, p. 319. That *we must lean to*  
*that which the Apostle calleth* (Col. 1. 27, 28.) *Christ*  
*within the Hope of Glory*; his Reason is, because  
 the Apostle saith, *Phil. 1. 28. And in nothing ter-*  
*rified by your Adversaries, which is ——— to you*  
*an evident Token of Salvation*, asking, *Must we al-*  
*so lean to that in Justification?* But will he say,  
 there is no Difference betwixt that which is only  
 a Token, and Christ within? If there be, his  
 Reason concludes nothing.

The Cause  
of Reproba-  
tion.

¶ 6. Lastly, He comes to answer, what I say  
 of the Necessity of Good Works to Justification:  
 And what I urge from *Isai. 2.* he confesseth, that  
*good Works are an Instrumental Cause*; which Con-  
 cession doth prove all I affirm: If they be an In-  
 strumental Cause, they must be a Cause *sine qua*  
*non*, and necessary; since the Instrumental Cause  
 of a Thing must be necessary towards its Being:  
 What! though *Abraham* was justified before he of-  
 fered up his Son, it will not follow, that he was  
 justified without Works. His Absurdity, as if it  
 would thence follow, *That no Man is justified when*  
*he sleeps, or is not actually doing some Work*; looks  
 liker the Objection of a Man Sleeping, who  
 knows not what he saith, than of one awake:  
 for by the same way it might be said, that Faith

The Nec-  
cessity of  
good Works  
to Justifica-  
tion.

1679. is not necessary, since Men do no more actually believe, than do good Works, when they are Sleeping. My Argument deduced from *Heb. 12. 14. Matth. 7. 21. John 13. 17. 1 Cor. 7. 19. Revel. 22. 14.* he says, proves the *Necessity of Works unto final Salvation, but not to Justification*; and if it do so, it doth the Business, unless he will say, That full and perfect Justification is not sufficient to Salvation. My Answer to their first Objection he observes, but replies not: To the Second, answering what they urge from *Rom. 3. 20.*—*By the Deeds of the Law there shall no Flesh be justified*; which I shew, is to be understood of Works done and not by the Grace of God: He answers, *That such are no good Works at all.* But may not a Man do *some* of the Works, which even the Moral Law commands, such as not to commit Murther, Theft or Adultery, without the Grace of God? Hath not he confessed as much of *some Heathens*, whom he judgeth not to have had the Grace of God? And will he say, these Works are not materially good, albeit not formally, with a Respect to any Advantage as to Salvation, they receive by them? And though it should be confessed, That *all* is not always requisite to be Antecedent to Justification, which falls out to be Antecedent to Salvation; yet the Question is, Whether there be any thing absolutely requisite to be Antecedent to Salvation, which is not also absolutely requisite to be Antecedent to Justification? If not, then if Works be absolutely necessary, or so far as they are absolutely necessary to Salvation, they must also be so to Justification. If he say other ways, then (as I observed before) full and perfect Justification according to him must not be esteemed sufficient to Salvation. Page 322. N. 42. He comes to prove the *best Works*, even those wrought by the Spirit in the Saints, to be *Impure*; which before also he had

Works of  
the moral  
Law justify  
not.

J. B. pleads  
the Works  
of the Spirit  
to be impure



had affirmed, pag. 307. there he would infer, we 1679.  
 say the same of Good Works, because I affirm, *That Works done by Man's own Strength are polluted.*  
 But it will not thence follow, we believe Works  
 done by the Grace of God to be *such*. But for this  
 Impurity of good Works he marks *Psal. 143. 2.*  
*130. 3. Job 9. 16.* none of which speak one Word  
 of good Works thus understood. Then he men-  
 tions *Isaiah 64. 6. All our Righteousness is as filthy*  
*Rags*; but silently passeth over, how I shew their  
 own Authors, as *Calvin and Musculus, &c.* affirm  
 this not to be understood of Evangelical Righte-  
 ousness: and himself overturns what he urges  
 from this, affirming, *That we ought not to call the*  
*Spirit of God in his People, Filthy Rags*: But if  
 they were so, they might be so called; and yet  
 he overturns it further, by confessing, *Some Works*  
*wrought by the Apostles were undefiled*; then all the  
 Works wrought by the Spirit in the Saints cannot  
 be said to be impure; which is their Assertion.  
 And the Instance of *clean Water* passing through  
 an *unclean Pipe* doth not hold; which is their  
 great Probation. He will not contend with what  
 I say about the Word *Merit*, neither hath he  
 much against my Conclusion in this Matter; yet  
 that he may end this Chapter like himself, he  
 concludeth it with a gross Lye and Railing, say-  
 ing, *I affirm, A Man may be Regenerated without*  
*the least Help of the Grace of God.* which as I  
 wholly abhor, so there cannot be a greater Fals-  
 hood alledged upon me.

Works of  
 the Spirit to  
 be pure and  
 undefiled,  
 confessed by  
 J. B.

7. B. 7.  
 gross Lye.

SECT.

1679.

## S E C T. IX.

Wherein his Fourteenth Chapter of Perfection is Considered.

**I** Come now to his Fourteenth Chapter of Perfection, where, after he has repeated my Eighth Proposition, he reckons it Confidence in me, to accuse their Answer in their larger Catechism, of speaking against the Power of Divine Grace, which saith, *That Man is not able by any Grace of God received in this Life to keep the Commands of God.* But instead of Justifying this Assertion, he saith, *They are not ashamed of it.* Then he recurrerth a little to his Author *Hicks*, according to his Custom, and falls a Railing; where among other great Charges he accuseth the *Quakers* of *Reproaching, Reviling, Calumnies, Scolding, and the like*. Also pag. 378. speaking of *brandling the Tongue*; but he of all Men should have been silent in this, who is such a Railer in the Superlative Degree, that some of his own Faith who have had enough Thoughts of the *Quakers*, have said, that he not only *Equals them*, but *Exceeds them* in Railing. Of his Railing in this Chapter the Reader may further observe, p. 337, 345-349. Here, as in his former Chapter, to enervate the Perfection asserted by me, he brings forth his Old and often-repeated Calumny, as if I asserted this Perfection to proceed meerly from the Light of Nature, affirming, The Light pleaded for by me, p. 227. to be such, as never came from the Grace of God; to be Flesh, Blindness, Enmity to God, Natural, Sensual, &c. affirming, that I say, "Man is Regenerated, Sanctified, Justified, though not one Ray of Divine Illumination hath shined into his Soul, nor one Act of Grace has reached

J. B. a  
Railer ex-  
ceeding o-  
thers, con-  
fessed by his  
own Party.

His false  
Charges.

"reached either his Intellect, Will or Affection 1679.  
 "to cause this Change: The like p. 331. All  
 which is most abominable false, and never either  
 believed or asserted by me; and therefore all he  
 concludes upon this Malitious Assertion, falls to  
 the Ground and needs no further Answer. Next,  
 he bestows much Pains, p. 328, 329. to shew from  
 the Hebrew and Greek Word, that Perfection is  
 sometimes understood of Sincerity and Integrity;  
 and Perfection in these Respects he thus defines:  
 "In Regeneration the whole Man is changed, so  
 "that he is now born a New Creature, Sanctified *Perfection*  
 "wholly in Mind, Heart, Spirit, Affections, Con- *defined.*  
 "science, Memory and Body, though but in a  
 "small Measure or Degree." And again, "Yield-  
 "ing impartial Obedience, through the Grace of  
 "God, unto all God's Precepts, waving none."  
 But if he will stand by what he here asserts, I  
 will desire no more; albeit he falsely say in the  
 following Page, *That all this will not satisfy Us:*  
 For I would desire the next time, he would recon-  
 cile this with *Breaking the Commands daily in*  
*Thought, Word and Deed.* To prove this he insists  
 (in Contradiction to what he said before) p. 339.  
 N. 7. and his Proofs are, (1.) *Because in Christ's*  
*House there are divers Sizes and Degrees of Per-*  
*sons, as Babes, or little Children, Young Men, Old*  
*Men:* And this is not denied; but the Thing he  
 should have proved is, That none of those Degrees  
 can be without daily Breaking God's Commands.  
 His Second Proof is yet more rare: *Christians are*  
*exhorted to grow in Grace, to put off the Old Man*  
*which is corrupt, to put on the New Man, to mor-*  
*tify their Members;* Very good; But is *To break*  
*the Commands daily in Thought, Word and Deed,*  
 the way to grow in Grace, to put off the Old Man,  
 and on the New? If this be not to pervert Chri-  
 stianity, what can be said to be so? If Men can  
 dream waking (as he sometimes supposes) he has  
 sure



1679. sure been in this Posture, when he brought this Proof. But he adds, *That this Perfection rendereth Gospel Commands useless*: But are the Laws useless if Men obey them? *This*, saith he, *takes away the Exercise of Repentance, the Exercise of Prayer, and maketh the Petitions of the Lord's Prayer useless* [*Forgive us our Sins*:] On this he also insisteth pag. 345, 346-349. That because all have sinned, they have need to Repent, and pray for *Forgiveness*, and the Continuance of it I have shewn in my Apology: But if this his Argument hold true, to prove, *That Men must sin all their Life-time, and break the Commands every Day, in Thought, Word and Deed*, then the greatest Sinners and most wicked, profligate Villains do less make *useless* Gospel Commands, than others, because they afford more Matter to exercise Repentance and Prayer for *Forgiveness of Sins*. But he proceedeth, "That this tendeth to foment Pride and Security, and taketh away diligent Watchfulness and Holy Fear, Humility, and the Usefulness of the Ordinances of Christ:" But where Freedom from Sin is, where can Pride and Security have Place, or Diligence and Humility be wanting? But with him *to sin* is the way *not to be proud and secure, but to be watchful and humble*. Let the Judicious Reader judge, whether they, that *break the Commands daily in Thought, Word and Deed*, and affirm, *They must do so all their Life-time*, be more diligent and humble, and *less* proud and secure, than such as keep and obey them? For such Ordinances, as must be made *useful* by daily Breaking God's Commands in Thought, Word and Deed, I resolve never to cry up, but always cry down by the Grace of God, however J.B. may rail at me for it. Some Scriptures here added by him will come hereafter to be Examined.

J. B. believes Perfection fomenteth Pride, and taketh away the Usefulness of Ordinances.

¶ 2. *Pag.* 332. *N.* 9. When he comes to take Notice of my stating this Matter, as not being such a Perfection, as cannot admit of a *daily Increase*, but only a being kept from Sin, and receiving Strength to fulfil the Will of God, (for these are my Words) he would upon this, both in this Place and elsewhere (*pag.* 333, 341, &c.) urge this Absurdity, "That since the least Sin is a Transgression of the Law, it follows, that no Regenerated Man can Sin, and that no Man that sinneth, is Regenerated." But we will not wonder at his Inference here, considering his many other Perversions. But to shew, he has no Ground to urge this Absurdity, let it be considered, that we are to consider Regeneration as begun and carrying on, and as perfected and accomplished; — *he which hath begun a good Work in you*, saith the Apostle Paul, *Phil.* 1. 6. And again, *He did run well*, *Gal.* 5. 7. with many other Places, which might be mentioned: Whereby it is clear, That Regeneration is not wrought in an Instant (and if he think so, he must prove it, e're he conclude any thing from it) and those were already Converted, and Regeneration begun in them. Now albeit such may sin, and that every Sin doth hinder and impede the Work of Regeneration, yet it doth not destroy it, nor wholly annihilate it. Physick given to a Man, in whom there is an inward and inveterate Disease, doth not cure instantly, and albeit by some heedless Actions he may hinder the Cure from being perfected so soon, yet every one of these Actions do not render it altogether unsuccessful. Also as to the Comparison of a *Child*, which he accepts of, albeit he have all the integral Parts of a Man, yet he has not that Vigour and Strength of Body, nor yet that Understanding nor Exercise of Mind that a Man hath; and thence can neither defend himself,

Regeneration begun, carrying on and perfected.

Physick doth not Cure in an Instant.

A Child has not the Strength of a Man: So those that are born of God.

\* *Ee* *will* *not* *defend* *himself*

1679. self, nor do either in Body or Mind that a Man can do. Now what I speak of; such as are born of God, saying, That I dare not affirm, but there may be *some that cannot sin*; I understand this of absolute, compleat and full Regeneration: Not that I deny, but such as are Entred, and in Part Regenerated, may be also said to be *born of God*; though not in that absolute Sence; and therefore still under the Possibility of Sinning, and Capacity thereunto. And thus his great Absurdity, upon which he insists so much, is removed. Next he proceeds, p. 334. to shew my Agreement with the *Pelagians*; but the very Citation he brings to prove it out of *Vossius History*, bewrays his Weakness and shews the contrary: where it is manifest, that the thing Condemned in *Pelagius* was his Affirming, *Men might keep the Commands by the Power of Nature*; which I never said, but always denied. And whereas he cites the Fathers Saying, *That none by the Strength of Grace did live all their Days without Sin*; That the *Perfection* ascribed to *some in Scripture*, was not from Nature, but from Grace, &c. This clearly shews, they believed, Men might be free from Sin by Grace sometime, though none had been so far all their Life-time: Which shews they were far from believing, *Man must break the Commands daily in Thought, Word and Deed*, which is his Affirmation. What he adds of the Fathers Arguments against the *Pelagians*, and of the Opinions of the *Socinians* and others in this Matter, I judge it not my Work to meddle with it; I heed not in this what these *Sells* say, but believe the Truth (without Respect to them) as it is clearly proposed in Scripture. I could easily recriminate, by shewing things where in he agrees with *Papists*, *Socinians*, *Arminians*, *Antinomians*, *Pelagians*, *Anabaptists* and others against us, if I judged it pertinent to be filling up Paper with such Stuff to make a Noise, as he doth

Hun.

The Fathers  
believed a  
Freedom  
from Sin.



Hundreds of Times to nauseating, but I love to abstain from such Superfluities, and come to the Purpose, and will now consider what he saith in Answer to my Arguments.

¶ He begins p. 337 n. 18. and to my saying, Their Doctrine, is against the Wisdom of God, who is of purer Eyes than he can behold Iniquity, he asketh, *Is it against these Attributes of God, that Sin should be in the World?* But my following Words shew, I spake of the Godly; neither will it follow what he adds after, *That when they must be as free of Sin here, as in Heaven, and that at first:* for I urge it to be contrary to God's Wisdom, to make this Freedom impossible unto them only; Means for their being free being given them, and not his permitting Sin. And whereas he proceeds in Answer to my saying, [That if Man be always joined to Sin, he should be always disjoined from God, according to *Isaiah 59. 2.* whereas on the contrary they, to wit, the Saints, are said to be Partakers of the Divine Nature, *2 Pet. 1. 4.* and one Spirit with him, *1 Cor. 6. 17.*] he answers, *All this would plead for a Sincere from the very first Instant of Regeneration:* In the absolute Sense above-mentioned it doth, as also for the Necessity of pressing after, and for the Possibility of obtaining it after Regeneration begun; since so far as Man is joined to Sin, his perfect Regeneration is retarded. Yet, as himself towards the End of this Paragraph saith, *It may be begun, where some Members may yet be to be mortified:* and albeit some Corruption be not wholly purged out, yet God can have Fellowship with his own Work of Grace in the Soul, and with the Soul, so far as it is sanctified and renewed, but no further. Page 339. N. 19. he saith, *I wickedly dispute for God, &c. to say, ["It is against his Wisdom not to have found Means whereby he might be served,*

1679.

Regeneration begun, and Perfection pressed after.

1679. "but by such Actions, by which the Devil is no less, *yea, is more served.*"] But his Charge is upon the naked Supposition, that *their Doctrine is the Truth*, which is pitifully to beg the Question: Yea, he indirectly (notwithstanding much winding about to avoid it) confesseth my Charge, saying, *There is no formal Service perform'd to the Devil*; so he grants some *Material Service* to be performed to him: Is not the Devil served, and that Service justly displeasing to God, unless it be a *formal Service*? For to serve the Devil formally, is to acknowledge him as their Master, and give him Service, as due to him; which many do not, who yet may be said truly enough to serve him. He addeth, *That God hath seen meet, his Children be in a Spiritual Warfare*: What then? Can no Man be in a Warfare, unless he be overcome? Men may be engaged in War, and may be liable to be assaulted, yea, may be often times narrowed, straitned, beset, by the Enemy, and sometimes wounded, and yet never overcome: But what he pleads for, is not only a Warfare, but a being worsted and overcome, and that every Day; for so truly are such overcome by the Devil, who *daily break the Commandments of God in Thought, Word and Deed*, as he affirms of all God's Children. He goes on n. 20. to say, *I run myself blind, in saying, it is against God's Justice, to require Men to abstain from all Sin, and not enable them to do it; because it would prove, all the Wicked are perfect, for God requires of them Obedience.* But it seems, himself has been blind when he made this Answer: I never urged, that because God gave Men Power, therefore they are perfect, as he foolishly throughout this Paragraph imagineth; and then battereth against this Man of Straw of his own making. And that this proves, that wicked Men might, if they had not resisted God's Grace, have forsaken their

The Spiritual Warfare  
J. B. pleads  
for is not to  
overcome,  
but to break  
daily the  
Command-  
ments of  
God in  
Thought,  
Word and  
Deed.

their Wickedness, and been perfect, I deny not; 1679.  
 neither doth he prove the contrary. He confesseth Man's Imperfection to be of themselves, but he thinks, it cannot be accounted *Unrighteousness* in God to require, and yet not to give that Measure of Grace, whereby Men should become perfect; because that Power, which was once given, was sinfully cast away. But all this dependeth upon the Supposition, that Man lost his Power in Adam; which was before discut, and is now in him but a begging of the Question. And when I shew, "That their Doctrine maketh God more unjust than the vilest of Men, who will not give to their Children, asking Bread, a Stone, &c." he reproacheth me as a Blasphemous Tongue. But let us see, how he frees their Doctrine of this foul Consequence: *The Lord forbid (saith he) they hope for a Deliverance, but it is in Heaven.* This Answer confirmeth the Charge, and doth not lessen it: And so for all his Brag, the Stone yet remains (according to them) instead of Bread, and is like to choak him, unless he find some better Way to digest it than thus; for God requires to *forsake Sin here*, and yet (according to them) denies the Power *here*: for concerning being *free from Sin in Heaven*, there is no Question. He addeth, pag. 341. *That my saying, [Their Doctrine is injurious to the Sacrifice of Christ's Death, which was To take away Sin,] destroys all I said of Universal Redemption: but he forgets to shew, How?* Perhaps we may expect it next, since his 8th Chapter is already Answered. His saying, *They affirm, that the Stain of Sin is taken away, and Victory obtained*, doth not Answer, because they refer that to another Life; and the Question is concerning this. And to my saying, *That if the Children of God sin in Thought, Word and Deed daily, then there is no Difference betwixt the Holy and Prophane*, he answereth, *The Difference is great, because what*

7. B's  
 Doctrine  
 makes God  
 to give a  
 Stone instead  
 of Bread,  
 &c.



1679. *the Wicked do, is done with full Purpose of Heart, &c. but the Other mourneth over, and repenteth of his Sin.* This Difference is in Respect of Repen-  
 tance, not of Sinning: in their Sinning they are both alike. That there is a Difference betwixt him that continueth in Sin, and him that repenteth, I deny not; but since he supposes the Godly to continue in Sin all their Life time, yea, in daily Sinning, the Similitude still remaineth: and such will do well to take heed, who break God's Com-  
 mands, daily in Thought, Word and Deed, lest notwithstanding they may be in J. B's Account The Godly; yet in Jesus Christ's they prove such, to whom it shall be said, Depart, ye Workers of Iniquity, I know you not.

J. B's  
 Godly conti-  
 nue in Sin all  
 their Life-  
 time, and sin  
 daily.

¶ 4. Pag. 343. N. 23. Instead of Answering my Argument shewing, Their Doctrine maketh the Work of the Ministry, Preaching and Praying, *useless*, he saith, Hence we see the Necessity of a Standing Ministry, which I am against. This is false as shall appear. He adds, The Ministry is to bring them on toward Perfection; but the Question is, Whether that Perfection is not attainable here? For a Perfection that admitteth not of a Growth, I plead not. If he would have had this Answer understood to be to the Purpose, he should have said, That such as sin not, cannot be said to admit of a Growth; which he doth not so much as attempt, nor offer to prove. What I affirm to the contrary in the Example of Christ, who, notwithstanding he was always free of Sin, is said to Increase in Favour both with God and Man, Luk. 2. 52. To this mentioned in my Apology (notwithstanding his Prolivity) he is as pure as a Fish. How their Doctrine makes Prayers *useless*, I have shewn before: Instead of Answering Col. 4. 12. where Epaphras is said to Labour fervently for Prayers, that the Colossians might stand perfect and compleat in all the Will of God; and to 1 Theff. 3. 12.

Perfection  
 prayed for,  
 and Unblam-  
 ableness, &c.

13. where

13. where Paul prays, *That the Lord would make them increase and abound in Love, &c. to the End he might establish their Hearts unblameable in Holiness*; I say, instead of Answering he makes Commentaries upon these Places (which in themselves are as plain as can be) that this is, *They should walk in Sincerity, and always be growing*. And what if all this be granted? It will not follow, that it is impossible Men should be free of Sin here even by the Grace of God. And sure, where Men are perfect and compleat in all the Will of God, and unblameable in Holiness, they are not Sinning daily in Thought, Word and Deed. Thus the Reader may judge of this Man's Confidence, who saith, *These Scriptures make against this Imagined Perfection*, meaning that which is asserted by me. Pag. 343. he saith, *My affirming, Men are called Justified or Reprobated in Respect of their being leavened with Sin or Righteousness* (fermenting is a Piece of his own Pedantry, and none of the Quakers Dialect) *would prove full Perfection to be Essential to the State of Christianity*. Therefore I must answer it, as well as they, who deny that to be common to all the Regenerate. But it seems, he has not well understood his own New-Coined English Word [*fermenting*:] for one thing is not said to be leavened with another, but where it hath much prevailed: Every Touch or Taste of a Thing doth not leaven him with it, that so toucheth or tasteth it, as all Men that understand common Language know: And so every Sin is not enough to denominate a Man leavened with Sin. And so with his own Answer that follows, he looseth the Knot he imagined I was tied by. What he adds afterward of *Fulfilling the Law*, urges nothing, but upon a Supposition of its being fulfilled by the meer Strength of Man; which I never affirmed. That no Man is called

1679. Just because of Inward Righteousness, is but his bare Supposition: As for the Word *Inherent*, so often repeated by him, it is none of mine. And to my urging, That the *Subjett* is denominated from the *Accident*, he saith, *Tet that a Wall is called white, though the Whiteness be not perfect*: But it is not called *white*, if it be more *black* than *white*; which was the Pinch I urged, but slyly overslip'd by him: And such must be those that break the *Commands* daily; for how such can be said to be more Just than Sinful, is more than I can reconcile either with Scripture or Reason: sure, the Answer which he gives doth it not. To this Question, *Where are then the Children of God and of Light?* His Reply is with a notable Piece of inconsistent *Presbyterian* Canting, "Even where these are, who are giving to Christ much Work (to speak so) to wash and make them clean from their daily Pollutions and Defilements, and have renounced the Works of Darknes, &c." I desire to know of him the next Time, how these can be said to have *Renounced the Works of Darknes*, who have need to be washed from their daily Defilements? To my Argument shewing, That *Christ's Command to be perfect, proves it possible*; he saith, pag. 344. That *this only proves, we should endeavour after it*: But for this he addeth no Proof; we must rest contented with his meer Affirmation: As we must also do throughout the next, N. 26. where he confidently preacheth his own Sence of Scripture, instead of Answer or Reason; and then concludes with a Railing Saying, *I am led by an Anti-Evangelical and Diabolical Spirit*. He saith, That *Matt. 7. 21. and some other Places cited by me, prove nothing, without supposing, that no Man shall be saved who ever sinned*; but without giving any Reason. That the Unconverted may be by the Grace of God converted,

A Wall that is more black than white, can not be called white; So J. B's Breakers of the Commands daily, and yet such as have renounced the Works of Darknes.



verted, and consequently made *Perfect*. I deny 1679.  
 not. He saith, *Rom. 6. speaks only of the Dom-*  
*nion of Sin:* And what then? Doth not every Sin  
 bring him that commits it under the Power of  
 that Sin in so far? To the Instances of *Enoch*, *Enoch*,  
*Noah* and others, whom the Scriptures call *perfect*, *Noah, &c.*  
 he goes about to prove, they sometimes Sinned: *call'd perfect*  
 And what then? The Question is not, Whether  
 they always were without Sin? but Whether they  
 never were without it, and sinned daily? which  
 is his Affirmation: Which if they had done, they  
 could at no Time have been called perfect. As  
 for his other Glosses, it will be time to receive  
 them when he proves them; it is not enough to  
 make them Authentick with me, though *Augustin*  
 had approved: If he will subscribe to all *Augu-*  
*stin's* Glosses of Scripture, I may give him a fur-  
 ther Answer.

¶ 5: Pag. 346. N. 28. He comes to take Notice  
 of my Answers to their Arguments: And first to  
 my Answer to their Arguing from 1 *Joh. 1. v. 8.*  
*If we say we have no Sin, we deceive our selves,*  
*&c.* That this will not prove, the Apostle includ-  
 eth more than *James c. 3. v. 9, 10.* He answereth,  
*The Apostle is included, though not for the present*  
*Time.* If it be not for the present Time, then it  
 will not plead for Sinning daily in Thought, Word  
 and Deed, which is the Case in hand. Next,  
 supposing the Apostle were not included, he saith,  
*It is enough that Believers are included:* But this  
 he affirms without Proof; troubling himself and  
 the Reader to prove, that those *John* wrote to,  
 were *Believers*, which no Body will deny: yet  
 though they were included, it will not prove such  
 a continual and daily Sinning, as they plead for.  
 In Answer to my shewing, the Words are, — *Have*  
*not Sin,* and not — *Te Sin not;* he only proves,  
*That they did, or may sin:* which I deny not. And  
 then when I say, *It may be affirmed of the Seed*

of

1679 of Sin, he concludes *This to be sinful, so as to as-  
 fect the Man*; but minds not to prove it: And  
 with this Manner of Begging the Question he  
 concludes this Paragraph. Pag. 347. To my shew-  
 ing, that in *1 Kings 8. 46. and Ecclesi. 7. 20.* there  
 is nothing said of *Sinnyng daily*, he answers, "It  
 is express in *Ecclesiastes* [That there is not a just  
 Man upon Earth, that doth good and sinneth not]  
 clearly Importing, that even in their doing  
 good they sin." But that this is clearly import-  
 ed he affirmeth, but proveth not; though there  
 be no Man that *Sinneth not*, it will not follow,  
 they *Sin daily*. And for his Alledging, "That  
 my Answer, [That it will not thence follow,  
 that though there was none that did not sin at  
 that Time, there are none such now, or that it  
 is impossible there should be such] will infer,  
 there was none then Regenerate, no not Solo-  
 mon himself;" What if I should say so, un-  
 derstanding Regeneration in the absolute Sence?  
 To what I shew from the Hebrew Word, that it  
 may be interpreted, not that *sinneth not*, but that  
*may not sin*; he tells me in Sum, That it is but  
*Vanity, and this*, he saith, *is obvious to every Rea-*  
*der*; To whom we will then leave it. To my  
 Affirming, That the Apostle is not (*Rom. 7. 14.*)  
 speaking of himself, but personating others in  
 that State, after he has told me, that *Socinians*  
 and *Arminians* say so, he tells me, *The Circum-*  
*stances of the Text evince the contrary*: and then  
 gives a kind of a Preachment upon the Place,  
 which I shall accept as a Declaration of his Sence,  
 but must wait the next Time to have him prove  
 it. He saith, *The Apostle doth not contradict this*,  
*Chap. 6. 2.* That the Apostle doth not contradict  
 himself, is without doubt to me; but he must en-  
 deavour to reconcile the Meaning he gives to the  
 Apostle's Words, when he has Leisure. He saith,  
*Paul in a Respect was a carnal Man*; but unless  
 he

The Apo-  
 stle's saying,  
*I am carnal*,  
 &c. made a  
 Plea for Sin  
 by J. B.  
 with his  
 Meaning put  
 without  
 Proof.

he prove him to have been so in Respect of Sinning at that Time, he saith nothing. To my urging Rom. 8. 35. where the Apostle saith, *Nothing shall separate him*; because where Sin is continued, there is a Separation. He denieth, That where Sin is striven and wrestled against, it maketh a Separation; but the Matter is, How he proveth, that those who strive and wrestle against Sin, do daily commit Sin? And until he do this, he but begs the Question. To prove the Impossibility of being free from Sinning daily, from the Examples of Noah's and David's Sins, he useth this Argument:

*If these Men, whom the Spirit of God stileth Perfect, and Men according to God's Heart, have had their Failings, and these Failings are registred for our Use; then we have no Scripture-Warrant for such a Perfection here, as is not attended with Sin: [he should have said, as doth not admit a Sinning daily in Thought, Word and Deed, if he would have concluded according to the State of the Question.]*

*But the former is true: Therefore, &c.*

But I deny the Consequence of this Proposition, or the Connexion of the Major: Besides the Argument is defective divers Ways, if he had stated and then proved it, That if such, whom the Scripture call *Perfect*, did break the Commands daily in Thought, Word and Deed; then he had argued to the Purpose. And for their *Failings being recorded for our Use*, it cannot infer the Necessity of our *Sinning daily*, unless he will be so absurd as to say, that they are therefore *Recorded*, that we may *Imitate their Failings*, and not avoid them. In fine, let him cause his Argument conclude in the Term of the Question, to wit, That every Man, notwithstanding any Grace received, must sin daily

7. B's Ar-  
gument for  
Sinning daily  
in thought  
Word and  
Deed —

—Refuted.



1679. *daily in Thought, Word and Deed*, and prove his Propositions, and he shall not want either an Acknowledgment, or an Answer. And lastly, to conclude this Chapter, he saith, "I should rather have cited the Old *Begardi*, than the Fathers, and the Old *Alumbrados*, who had the same Opinion, and Practices suitable." But if their Opinion was, That Men may be free from Sin, and their Practices *suitable*, sure then they were *perfect*; and if so, deserve more to be followed than J. B. or his Brethren, whose Principle and Practice (as himself confesseth) is for Sin, and daily continuing in it, against any Perfection, except such as can admit of Sin: For To be Breaking the Commands daily in Thought, Word and Deed, is Essential to his Christianity.

The Old *Begardi* and *Alumbrados* mentioned by J. B. to have the same Opinion of Perfection.

## SECT. X.

*Wherein his Fifteenth Chapter Of Perseverance is Considered.*

**T**HIS Chapter of *Perseverance* it would seem, the Man fancieth he hath got into the Pulpit; for he affirms, as if all that read him, were *bound to believe* without further Inquiry. For after he has introduced himself with his old Accusation of *Pelagianism*, he concludeth, This *Doctrine of the Possibility of Falling from Grace to depend upon Free-will*; and ushereth in a long Invective against this, as maintained by me upon the Supposition of his old, reiterated Calumny, "That I asserted, All the Regeneration of the Saints to proceed only from the Light of Nature, without the effectual Operation of the Spirit of Grace:" which how false it is, hath above been

been shown. He giveth us a large Citation out of 1679 their Confession of Faith, with an Account thence deduced (or Explanation thereupon) In what Respect they hold *Perseverance*; wherein if he will hold to the first asserted by him, to wit, That they assert not the *Perseverance of any that are not truly Regenerated*, we are Agreed: for in that Sense I never did deny it. And then he gives Eight Considerations for their Doctrine; all which conclude nothing, but upon the Supposition of the Truth, of their former Principles, especially of *Election* and *Absolute Reprobation*: So that it is but a Begging of the Question, as his very Eighth Consideration shews, pag. 356. N. 14. to wit, That the affirming this Doctrine (to wit, That there may be a falling away from the Beginnings of true and saving Grace) will give a Blow unto many Articles of their Faith: But can this have any Weight to convince such, as do not believe these Articles of their Faith? It seems then, it is not for me, or any Quaker, that this is written, so we are the less concerned to trouble our selves with it.

¶ 2. At last he comes Pag. 357. N. 15. to Examine my Arguments: And first to what I urge from Jude ver. 4. where it is spoken of some, that turned the Grace of God into Wantonness, he saith, This is not understood of the true Grace of God; but External Grace, such as is that Tit. 2. 12. which teacheth to deny Ungodliness: But for this he gives no Proof. Next, it seems to him, The Grace of God that teacheth to deny Ungodliness, mentioned Tit. 2. v. 12. is not the true Grace of God: Where learned he this? Or how proveth he it? He saith, To understand the Faith, which some are said to have made Shipwreck of, 1 Tim. 1. 19. to be true and saving Faith, is contrary to 2 Tim. 2. 17. and other Places where the Doctrine of Faith is spoken of.

J. B. asserts That the Grace of God, that teaches to deny Ungodliness, is not the True Grace; and the falling from Faith, a falling only from the Doctrine of Faith.

1679. of, thence he concludes, *It was only the Doctrine of Faith they fell from:* But this is a Conclusion fit only for Credulous Persons, and proveth nothing, unless he will argue, because in some Places the Doctrine of Faith is spoken of, therefore wherever Faith is spoken of, it must be understood of the Doctrine of Faith, and not of true and saving Faith: which were most absurd. He saith to Heb. 6. 4, 5. *The Words are not Absolute, but Conditional, if they fall away:* but such a Condition importeth the thing supposed to be possible, being given for a Caution. He adds, *There is nothing there, that is necessarily to be understood of true and saving Grace;* but let him inform according to Scripture, How any Man can come to taste of the Heavenly Gift, and of the Powers of the Life to come, and be made Partaker of the Holy Ghost, without true and saving Grace? For what he adds to this, being built upon the Supposition of Election, I refer it to what is above said upon this Subject. He concludes *Vossius's* Testimony to be false, in saying, *That this was the common Opinion of the Antients:* But if so little Credit be to be given him, he did not well that made so much Use of him to prove, what was *Palagius's* Doctrine, as he has done throughout this Treatise. For *John Owen's* Citations, I have neither Accommodation nor Time at present to Examine them; it is enough to me, that this is contrary to Scripture, though all these he mentions had said so. To prove, That *Men may have a good Conscience, and yet want true Faith*, he bringeth *Paul's* Words, *Acts 23. v. 1.* where speaking of himself while a *Pharisee*, he saith, *He lived in all good Conscience before God, &c.* but that will not meet this Case. Those *1 Tim. 1. 19.* who are said to *Make Shipwreck of a good Conscience*, are such, who believed the true Doctrine of Faith in Christ;



Christ; as himself before acknowledgeth: Now, 1679;  
 albeit a Man may be said to *live in good Consci-*  
*ence* to other Principles, while ignorant of this;   
 yet he should prove, How a Man can be said to  
 have a good Conscience with respect to the true  
 Faith of Christ, held by him, and yet without  
 saving or true Grace? With Railing he tells me,  
 pag. 358. N. 18. that *Phil. i. 6.* and *1 Per. i. 5.*  
*speak of God's Beginning and Perfecting the Condi-*  
*tion:* And what then? Yet God doth not this a-  
 gainst our Wills; it is with Respect to our Per-  
 forming the Conditions on our Part; which yet  
 we cannot do without him. Then he goes about  
 to prove, That Paul could not fall, in Answer to  
 my saying from *1 Cor. 9. 27.* That Paul suppos-  
 eth a Possibility that he might become a Reprobate.  
 But if the Reader consider, how I bring that in  
 my Apology, he will find, he had no Reason for  
 this Cavil; for I alledged it only to reprove those  
 that are too too secure, shewing, where Sin was,  
 there was always a Ground of Jealousy: Since the  
 Apostle did reckon it needful to keep under his  
 Body, to subdue Sin, that he might not become  
 a Reprobate; Which since the Apostle did, but  
 upon this Supposition, if he did not keep under  
 his Body, suppose possible, others had no Reason  
 to presume.

A Man may  
 live in good  
 Conscience  
 to other  
 Principles,  
 while igno-  
 rant of the  
 true Faith in  
 Christ.

These of the true Principles  
 of the Spirit of God and Testimony of  
 his Ministers, are those are Persons  
 taught by the Light of Nature, and by such  
 inward as preaches nothing of the Gospel. Against  
 Men thus desperately misled and determined to  
 the and Calumniate, there can be no Gain-  
 but sure all sober Readers will abhor such Deal-  
 ing. What I speak of a Church in this Respec-  
 is only of such as have the Advantage of  
 outward Assistance of Christ, as my Words  
 towards Jew, where I say, such were the

SECT.

1679!

## S E C T. XL

Wherein his Sixteenth Chapter Of the Church, his Seventeenth Of the Ministerial Call, his Eighteenth, Nineteenth and Twenty First, Of their Qualifications, Office and Maintenance; and his Twentieth Of Women's Preaching, is considered.

**T**HIS Chapter of the Church is soon dispatched; for it contains scarce any thing, but Perversions and Railing. For after he has given a large Citation out of their Confession of Faith, and then added some Enlargements of his own, and some little, nibbling Cavils, to what I say of—*No Salvation being without the Church*, p. 361. he goes on with his old reiterated Calumny, That I suppose, *Men may be made Members of the Catholick Church by the Light of Nature*, which is utterly false. And upon this False Supposition is built his N. 5. P. 362. as also what he saith, p. 364. But N. 4 he screws this to a greater Pitch of Falshood, affirming, *That what I say of a Particular Church, gathered together in the Faith of the true Principles and Doctrines of Christ, by the Spirit of God and Testimony of some of his Ministers, is, that these are Persons only taught by the Light of Nature, and by such Ministers, as preach nothing of the Gospel.* Against a Man thus desperately resolved and determined to Lie and Calumniate, there can be no Gaurd; but sure all Sober Readers will abhor such Dealing. What I speak of a Church in this Respect, is only of such, as have the Advantage of the outward Knowledge of Christ, as my Words afterwards shew; where I say, *Such were the Churches*

7. B's  
gross Calumny, That our Faith and Principles are only taught by the Light of Nature.

ches gathered by the Apostles, of which the Scripture makes Mention. And therefore what he Objects, That cannot be done by Pagans, is wholly Impertinent; and doth but verify the Grossness of his Calumny; which he endeavours to inculcate as a Truth to his Reader, p. 363. as if, what I say further of the things requisite to be a Member of this Particular Church, were a third Sort, and not a more particular Description of the former: Which the Reader may easily observe by looking to the Place, to be a meer Fetch of his, to afford himself some Matter of Cavil. Which imagining he has got, he fills up the Paragraph with gross Lies and Railing, saying; That the Quakers believe not the Holy Truths set down in the Scriptures, because they oppose and contradict them: That they believe not in, nor make Profession of Jesus Christ Revealed in the New Testament, because they oppose him and all his Institutions: That Faith, according to them, is not wrought by the Spirit of God; but that Nature can sweetly and naturally incline, yea, Compel thereunto: All which are gross Calumnies. And then he concludeth, saying; And thus we have run round, and are again where we began: Which is very true; for he began with Calumnies, and having run round the same Way, his Work Resolves in them. Pag. 364. He affirmeth, Men may be Members of the Visible Church (and consequently ought to be reputed such) who are ungodly and without Holiness: and offereth to make it good, if I will form a Dispute upon it; but I leave him, as to this, to dispute with his Learned Dr. Owen, whose Works he has applauded in this Treatise: and whom his Postscript-Brother R. M. has in his Preface to this F. B's Book highly Commended, as a gracious Man. As for his silly Argument, that from the Apostle's saying, Acts 2. 39.—The

1679.

7. B's further Lies against us, of the Scriptures, of Christ, and our Faith.



1679. *Promise is unto you, and to your Children; and*  
 I Cor. 7. 14. it follows, *Men become Members of*  
*the Church by Birth; I leave him to debate it with*  
*his great Author Thomas Hicks, who will tell him*  
*(if he be Consonant to his own Principles) it is a*  
*Babylonish Invention. But J. B. hath here una-*  
*wares Contradicted himself: For if these Scrip-*  
*tures prove, Men become Members of the Church*  
*by Birth, then the Sprinkling them with Water*  
*some time after they are born, or their Baby-Bap-*  
*tism, is not necessary to make them Members of*  
*the Church; and they are to be accounted such*  
*without it. He saith; I am mistaken, when I*  
*say, Antichrist built his Structure upon this Foun-*  
*dation, (to wit, That Men without Holiness may*  
*be Members of the true Church) because he applyeth*  
*all the Priviledges of the Invisible Church unto his*  
*Visible Synagogue of Satan: Whereas this sheweth,*  
*that I am not Mistaken; but that my Affirmati-*  
*on is true: For if he, to wit, Antichrist did be-*  
*lieve Holiness to be necessary to make a Member of*  
*the true Church, he could not apply the Pri-*  
*viledges of the Invisible Church unto his Visible*  
*Members; most of which he well knows (as of-*  
*ten-times himself) are not only void of, but E-*  
*emies to Holiness. It is false, That I agree with*  
*him in his not distinguishing betwixt the Visible and*  
*Invisible Church; and yet much more in un-Church-*  
*ing all, who are not of his Combination: In which*  
*albeit J. B. most Impudently insinuates, I ap-*  
*proach to him; yet himself cannot but know it*  
*to be a most manifest Falshood: Since I suppose,*  
*some of all Sects of Christians may be Members*  
*of the Catholick Church; and he knows, and*  
*has observed here, how Contrary the Pope is to*  
*this Doctrine. At last he concludes this Chap-*  
*ter with a Fit of Railing, of which the last Words*  
*must not pass without Observation; to wit, That*  
*instead of true Holiness I press upon them a Natu-*  
*ral,*

J. B. shuts  
 out their  
 Baby-Bap-  
 tism, from  
 making  
 them  
 Church-  
 Members.

ral, Dead and anti-Evangelical Morality. Now 1679. this Morality, as pressed by me, he himself confessed before to be such, as the Law of Nature taught, (albeit in Truth I pressed none, but what is through the Light of Christ, or Grace of God that is by Christ) which he acknowledged *did lead Men not to Murder, not to Steal, not to commit Adultery*; which he confessed also was *Just, Holy and Good*. And so it seems, according to him that which is *Holy, Just and Good, not to Murder, not to Steal, not to commit Adultery*, is no Part of *true Holiness*; yea, is *Anti Evangelick* and Contrary to the Gospel. Now if I would insist after his Method, having much more Reason than he, I might at large shew, what a *Pagan-Gospel* to purpose his must be, that is Contrary to Honesty, Chastity and Innocency; albeit I deny not, but the *True Gospel teacheth more*, than the Height of *meer Morality*.

7. B. condemns a Morality which himself hath confessed to be just, holy and good.

¶ 2. He beginneth his 17th Chapter, entitled, *Of a Ministerial Call*, after the Repetition of some Part of my 10th Thesis, with his old reiterated Calumny, and false Supposition, *That I affirm, Men to be called and qualified to the Ministry by the Light of Nature*: and to this Purpose to help him fill up the Paper, he insisteth p. 369, 370, 371. Which being false, all that is built upon it falls to the Ground. In this Chapter also he is very liberal of his Railing: Take one Instance, p. 372. where he saith; "That the *Quakers* are Pagan-Preachers, who know not the Gospel; but are sworn Enemies to it, and plain Subverters of it, and all the Ordinances thereof:" And p. 378. he saith; "They are a Company of the most desperate, Antichristian Opposers of Christ" and all his Appointments, that ever the Sun shined on." More of this kind may be seen p. 374, 375, and 376.

1679. *Pag. 366. N. 3. He saith; When I speak of a True Call to the Ministry, I must suppose ten things; which he after enumerateth: And albeit I judge my self not obliged to follow him in such Excursions, yet for the Reader's Satisfaction let it be observed, That I deny not, but what I speak here, is with a Relation to a Visible Church, which is his first Supposition. Secondly, That I acknowledge, that in it there must be a standing Ministry, which is necessary; and this is his Second and Third. That I acknowledge this to be an Institution of Jesus Christ; which is his Fourth. That none ought to take this upon him, without being lawfully called thereunto; which is his Fifth. That also None may take upon them that work, but such as are Called to the Ministry, so as to exercise it constantly, as exercised by Ministers: Yet a Man may, when particularly called by the Spirit thereunto, do that which is the Work of a Minister: which his doing pro hic & nunc maketh him not a Minister properly; and this is his Sixth. That neither the Work nor Office is common to all the Members, so that they may not do it simply, as Members; which is his Seventh and Eighth. That a Call differeth from Gifts and Qualifications; which is his Ninth. And lastly, That there are some Rules in the Scripture (if he understand general Rules, as I suppose he doth) which distinguish a true Call from a false; which is his Tenth Supposition: Now wherein I here disagree from other Quakers, or my self, as he insinuateth, he may be pleased next time to inform. I might pass, what he saith in the next Paragraph, p. 368. concerning the several Sorts of Calls to the Ministry, as containing no Answer to me; were it not to shew, that he there but begs the Question, and contradicts himself. (1.) He begs the Question, while he supposes that the Approbation and Concurrence of Men in a Call hinders the Call from being Immediate; and that there*

Properties of  
a true Call.

J. B. his di-  
vers Sorts of  
Calls recited.



there is no immediate Call now: Which he all af- 1679.  
 firms without Proof. (2.) Of Mediate Calls he  
 saith, *Some are rare and singular, when a Church  
 is erecting: and other ordinary, according to the  
 Rules set down in the Word.* So it seems, the Rare  
 and Singular Call, which is usually ascribed to  
 that of the First Reformers, was not according  
 to the Rules prescribed in the *Word*: But if such  
 Rules be set down, by what Authority without  
 the Word can he Affirm, they may be dispensed  
 with, if he Contradict not his own Principles?  
 (3.) He saith; *There must be an Inward Call,  
 which is the Signification of God's Mind of his Cal-  
 ling and Appointing him to the Ministry:* This is  
 good; and it is false that he saith p. 372. That  
*this will not satisfy us.* Yet he cannot stand to  
 this, but contradicts it, p. 372. speaking of my  
 Words thus; *What meaneth he by this [must be  
 called by the Spirit?] Is this an inward Inspirati-  
 on or Enthusiasm, saying to the Man, he must go  
 preach? We reject all such Fancies, &c.* But is not  
 an Inward Call signifying God's Mind to a Man,  
 of his Calling him to the Ministry, an Inward  
 Inspiration, telling him, *he must go preach?* Or  
 can an inward Call be without an Inward Inspi-  
 ration? The Reader may judge of these Inconsi-  
 stencies. As to his Question, p. 369. *Whether to  
 be instructed by the Inward Vertue and Power of God  
 in the Heart, be so necessary to a Minister, that he  
 cannot be without it?* I say, it is; and the Reader  
 may observe, how he is pinched, while himself  
 is loth to say otherwise, p. 370. yet at last he  
 saith, *He dare not say it;* referring to his *Learn-*  
*ed Mr. Durham* (as he calls him) and giving the  
 Example of *Judas*, of which hereafter. However  
 we see, according to him, That *not only one who*  
*wanteth Holiness, but even a Devil may and ought to*  
*be esteem'd, heard and obeyed as a Minister of Christ.*  
 Ff 3

The true and  
Inward Call.

J. B's Gos-  
pel-Ministers  
Call and  
Qualificati-  
on may a-  
gree to the  
Devil him-  
self; whom  
yet they will  
not turn a-  
way from.

1679. *and that all they judge needful in the Call and Qualification of a Gospel-Minister, may agree to the Devil himself: nor can they be sure, but their Ministers may be all Devils, for ought they know. It is false, that he addeth in this Page 370. That I agree with Socinians and Arminians, in Affirming, That whoever understands the Truth of the Gospel, and are able to instruct others, may and have Right to Teach: This I no-where Affirmed; and do wholly deny; whatever Knowledge or Ability a Man have to Instruct, by reason of his Gifts either Natural or Acquired, that he ought to take upon him to Teach, without being particularly Called thereunto: And therefore the Scriptures he brings against such, as say so, are not to the Purpose against me. To my First Argument he confesseth, That it proveth the Necessity I speak of, to make a Man a real, upright and sincere Minister before God; but that any, that are not real and upright, are to be esteemed Ministers at all, or heard as such, I deny; and remains for him to prove. Why are we so often forbidden to hear false Teachers? And that this is not only with Respect to Teaching false Doctrine, the Apostle shews, 2 Tim. 3. v. 5. where he exhorts to Turn away from such, as have the Form of Godliness only (which cannot consist with false Doctrine.) To my Second Argument mentioned p. 372. he Confesseth: What he saith further in that Paragraph is above answered. To my Argument shewing, That if the Inward Testimony of the Spirit be not thought needful, the Gospel-Ministry should be post-poned to the Legal, he most ridiculously answers; Then the Jews needed to doubt of the Priests and Levites: Whereas my Argument was, If they were certain, and we should be uncertain, it would make the Evangelical worse, than the Legal; and therefore to this he returneth nothing further but Railing.*

Pag.

Pag. 373. n. 10. he asketh, How I will prove, *That* 1679.  
*all such, as want the Call of the Spirit, come not in*  
*by the Door, but are Thieves and Robbers?* Affirm-  
 ing, *Here a Man may come in the Way appointed*  
*by Christ, though they want this:* Whereas before  
 p. 369. and in the End of this Page he affirms the  
 Necessity of an Inward Call, saying; *They must*  
*have an inward Call.* I run not out, as he alledgeth,  
 upon a Mistake, in saying, *The Succession of the*  
*Church is objected against this Doctrine;* albeit  
 J. B. and his *We* may not do so: since I write to  
 others, than he will perhaps include in his *We*.  
 He bestoweth his n. 12. p. 374. in *Railing*, and re-  
 ferring to what is formerly said by him, p. 375.  
 n. 13. To my Answer to that Objection, *That*  
*who pretend to an Immediate Call, should prove it*  
*by Miracles, shewing, It was the same objected by*  
*Papists against the Primitive Protestants;* he in a  
 frothy Manner desires me to take it thus, and it  
 will be too hot for my Fingers: *That they, who*  
*had Immediate Calls from God, were able to give E-*  
*vidence of the same by Miracles, or some other evident*  
*Testimony of the Spirit; which to contradict had been*  
*Iniquity, and utterly Unreasonable:* I grant the  
 whole; and therefore desire him to shew me, and  
 prove it, *What way the First Reformers did thus*  
*evidence their Call, which is not done by those cal-*  
*led Quakers?* But his Probation must be somewhat  
 solider, than the *Railing*, with which he filleth  
 up the rest of this Paragraph. P. 376. n. 14. (as  
 it should be marked) he argueth against my say-  
 ing; *That such as receive and believe the Call of*  
*true Ministers, verify it, and become the Signs of*  
*their Apostleship,* 2 Cor. 13. 3. albeit this was the  
 very Answer given by Beza to Claudius Espenseus  
 at the Conference of Poissy by Papists against Pro-  
 testants: And let him urge this if he can, any  
 way against us, which may not be as well urged  
 by Protestants against Papists? And if he cannot,

J. B. pleads  
 for Miracles,  
 &c. to evi-  
 dence a Call.



1679. he doth but work for his great Father the Pope, to whom (to their great Shame) the Protestant Clergy begin to recur to justify their Calling.

The Inward Life is their true Call and Title.

Having ended this Paragraph with Railing, he begins the next with a silly, groundless Perversion and Inference, viz. That because I say, that this, to wit, the Inward Life and Virtue which is in true Ministers, is that, which giveth to the Minister the true and substantial Call and Title; it follows, That *the Extraordinary Call was no true and substantial Title*: As if any Extraordinary Call wanted this Life and Virtue; and that albeit it prove an Evidence to *such* as receive them, yet some may have it, who are Rejected of Rebellious Men. To prove the Necessity of *Laying on of Hands*, he asketh, *Why then were Hands laid*

The Apostles and their laying on of Hands, do differ from J. B's, &c.

*upon Paul and Barnabas?* Acts 13. 3. citing other Places. *Answ.* Because there was then a Spiritual Virtue communicated by that Action, which they ascribe not to theirs; yea, the Places cited by him prove it, as Mark 16. 18. Luke 13. 13. where the Laying on of Hands is said to cure the Sick. I said not, that the Laying on of Hands always was the giving of the Holy Ghost; it is enough if it was a Communicating of some Spiritual Virtue; which by their own Confession theirs is not. After he has ended this Paragraph with Railing, he ends this Chapter with Observing the *Infallibility pleaded for in Ministers by some Quakers*; but if he judgeth them to Err in this, he should have applied himself to them, answering the Arguments by which they vindicate what they say in that Matter.

The Grace of God doth qualify the Minister or Preacher.

¶ 3. I come now to his Eighteenth Chapter of *Ministerial Qualifications*: Where, after he has begun and repeated some Words of mine, he will have the Grace of God to respect not the *esse* or *being*; but *bene esse* or *well-being* of a Minister; albeit elsewhere he would be mincing this, and eat-

eating it up, yet it appears to be his *Belief*. To 1679.  
 prove which, he asketh, *pag. 380. What I think of*  
*Balaam, who is called a Prophet, not a false Pro-*  
*phet?* But he hath not proved, That no more is  
 required in a Gospel-Minister, than in a Prophet,  
 meerly to *foretel Things to come*. God's Speaking  
 to him, urgeth nothing; for God *spake* also to  
*Cain*, as himself confesseth, Chap. 3. yet it will  
 not follow, that *Cain* had all the Qualifications  
 requisite to a Gospel Minister. To my Answer of  
*Judas*, that they had not proved he wanted  
 Grace when Called; he refers to what is written  
 of the *Possibility of falling from Grace*: To which  
 also I refer it. And in this also resolveth what  
 he saith *pag. 380. n. 4.* In his very first Paragraph  
 he has his Old Calumny; That *all the Power, Vir-*  
*tue and Life of the Spirit, according to me, is not*  
*to be understood of what is imported by these Words*  
*in Scripture*: And this he insinuateth again *pag.*  
*379, 380, 384.* But as this is false, so what is  
 built upon it falls to the Ground. Because I de-  
 ny the *absolute Necessity* of Humane Learning to  
 the Ministry, therefore he insinuates, as if I  
 thought it utterly *Useless*, *pag. 379.* which is  
 false. And so what he saith, *p. 382, 383, 384.* to  
 prove the *Usefulness of Natural Sciences*, is to no  
 purpose against me, who deny not their *Usefulness*  
 among Men; nor yet say, when well improved,  
 they are *useless* to a Minister, or that such things  
 may not be improved by a Minister, when acted  
 by the Spirit so to do, as *Paul* did the Saying of  
 the *Heathen Poet*. The thing then I only deny  
 is, That *they are absolutely needful Qualifications*  
*to a Minister*. What he mentions to be said by  
*Calvin* of the Philosophy spoken of by *Paul*, Col.  
 2. 8. I can very well agree to, without Preju-  
 dice to any thing said by me; I do not say, as  
 he falsely affirms, *p. 383.* That *Learning and Grace*  
*are contradictory*. And whereas he saith, *He is far*  
*from*

The Sci-  
 ences may  
 be of Use,  
 but make no  
 Gospel-  
 Teacher.

1679. *from saying, that Learning is more necessary than Grace*; he doth but cheat his Reader, and contradict himself and his Learned *Mr. Durham*, who makes *Grace only needful to the well-being, but Learning to the Being of a Minister*: And their Admitting of Ministers shews this, for they will admit none, till they be sure he has Learning. But many whom they are not *sure* have Grace; yea, upon the Supposition they want Grace, yet they think, they ought to be held and reputed by the People as true and lawful Ministers. And whereas he insinuateth, *pag. 383. that I bring in a Fable, which he saith, I have ready at Hand*; if he dare charge me in this with the Asserting of a Falshood in Matter of Fact, I will give Evidence for Proof; the Persons being yet alive: But until he do that, my knowing the thing to be true, gives me Ground enough to assert it. To my Argument shewing, That without Grace a Man cannot be a Member of Christ's Body, which is the Church, far less a Minister; instead of Answer, after he has accused me, as not understanding the Difference betwixt the *Visible and Invisible Church*, he tells, *Christ is an Head to both*; which I deny not. That I apply *Eph. 4. 7. 11. 16. 1 Cor. 12.* solely to the *Invisible Church*, so as to exclude the *Visible*, is his Mistake, not my Ignorance. Then he goeth about to shew the Difference betwixt *Gift and Grace*; but that any had the Gifts there mentioned, who were altogether void of Grace, remains for him to prove. Besides what is mentioned, he is not sparing of his Calumnies in this Chapter; as where he saith, *pag. 382. That I deny, that about the Time of Reformation there was a Christian World*: which is false in Respect of Profession; in which Sence I only here understood it. And *pag. 385.* albeit he find me Calling the Heresy of *Arius* horrid; yet upon the Trust of his Author *Mr. Clapham* he affirmeth, *The Quakers*

Without  
Grace none  
can be a  
Member of  
Christ's Bo-  
dy, which is  
the Church.



kers to be Erroneous in this: But sure, I have bet- 1879.  
 ter Reason to be acquainted with the *Quakers Do-*  
*ctrines*, than any of his lying Authors. Another  
 of his Calumnies is, pag. 386. That we lay aside  
 all Means in coming to the Saving Knowledge of  
 God's Name. And albeit his Railing in this Chap-  
 ter be thick enough, that the Reader may easily  
 observe it; yet for his more particular Direction  
 let him observe 380, 381-385, 386. And whereas  
 pag. 386. N. 11. he enumerateth several Particu-  
 lars, wherein he affirmeth, *We agree with Papists*;  
 he may find them Refuted and Answered in G. K's  
 Book, called *Quakerism no Popery*. And in the  
 last two Sections of that Book writtē by me, he  
 may find himself and his Brethren proved far  
 more guilty of that Crime than we; which be-  
 cause the Professor *John Menzies*, against whom  
 it is written, found not yet Time to answer, he,  
 as having more Leisure, may assume that Pro-  
 vince. If the Increase of our Number be, as he  
 saith, a clear Verification of 2 Thess. 2. 9, 10, 11,  
 12. that we are of the Deluded Ones there spoken  
 of; then it must be a clearer Verification of it,  
 as to them, that they are of that deluded Com-  
 pany, since they are more Numerous than we, and  
 also increased more suddainly. As for his Exhor-  
 tations and Wishes in the End, because I will be so  
 Charitable, as to suppose they come from some  
 Measure of Sincerity, I do not wholly reject them:  
 only I must tell him, that nothing has more con-  
 duced of an External Means, to confirm me in the  
 Belief of the Verity of the Principles I hold,  
 than his Treatise, because of the many gross Cal-  
 umnies, manifest Perversions and furious Railing  
 in it; since I know, the Truth needed no such  
 Method to defend it; and I cannot believe, one  
 in the Truth would use it; since Lying is contra-  
 ry to the Truth. Therefore if he will lay aside  
 all this Falshood and Passion, he may have a more  
 sure

If Number  
 and Increase  
 bespeak De-  
 lusion, J. B's  
 surpasseth  
 Ours; and  
 leaves him,  
 in Confusion.

J. B's  
 gross Calum-  
 nies, Perver-  
 sions and  
 Railing:  
 Truth need-  
 ed no such  
 way and  
 Method of  
 Defence.

1679. sure Ground of Hope to see the Truth manifested to the Dispelling of Error.

¶ 4. He beginneth his Nineteenth Chapter of the *Ministerial Office* with supposing, That *their Order is according to Scripture; and that what we plead for is quite contrary*: And so ushereth himself into a Rant of Railing, with which he concludeth this Paragraph, saying, "That the Evil Spirit that acceth us, is such an Enemy to all Gospel Order, that it crieth up only Paganish and Devilish Confusion." More of this kind the Reader may observe, pag. 388, 389, 391, 392-394. His Calumnies and Perversions are also very frequent in this Chapter; as p. 387. where he saith, *We cast away all Order, and instead thereof bring in the Confusion of Babel*: and p. 388. because we are not for the Shadow without the Substance, therefore he saith, *We make a Repugnancy betwixt them*; which is also false. And again in the same Page N. 4. because I say, ["It was never the Mind of Christ to establish the Shadow of Officers, without the Power and Efficacy of the Spirit"] therefore he concludes, That *the Quakers think, that Men can establish the Spirit*: Which silly Perversion will easily be manifest to every intelligent Reader. And after the like manner p. 389. N. 5. because I say, ["That upon setting up meer Shadows, where the Substance was wanting, the Work of Antichrist was erected in the dark Night of Apostacy"] he concludes that then (according to me) *Christ and his Apostles wrought the Work of Antichrist and Mystery of Iniquity*; accusing me thence of Blasphemy: But who can be so blind, as not to see this manifest Perversion? And again, p. 390. he saith; *I will, that every Man according as his own Spirit (falsely called the Spirit of God) moveth him, setting to his Work*, (meaning that of the Ministry:) Which is a false Calumny never said by me, who deny all false

Falsely Mo-  
tions are de-  
nied.

false Motions of Man's own Spirit, however called. And p. 391, he saith, That *Malice prompteth me to charge them with owning the Distinction of Clergy and Laity, though I know they do not*: Where the Man supposeth, that what I write, is only written against the *Presbyterians*; while he cannot but know, that I write against others; since in his first Chapter he charges me with *Writing against all the Christian World*: So it is his Malice to say, I charge them with it; if any of those I write to, be guilty of it, it is enough: albeit I doubt, whether the *Presbyterians* can free themselves of it.

¶ 5. Having thus far discovered his Perversions, I come to the main Business. Pag. 388. he saith, "They plead not for Shadows, but own the Ordinances, as Christ hath appointed to remain" and continue for the Perfecting of the Saints, "Ec. Eph. 4. 11, 12, 13." And pag. 389. N. 6. he asketh, "Whether the Primitive Church was not Instituted by Christ, and gathered by God, in whose Assemblies he was Ruler and Governor?" Asking, Were there no distinct Officers, particular individual Persons set apart for the Work of the Ministry in the Apostles Days? And p. 391. N. 7. he argueth against my Saying, That these mentioned 1 Cor. 12. 28, 29. and Rom. 12, 6. were not distinct Officers, but only different Operations of the same Spirit: And against this also he pleadeth, p. 393. N. 11. and p. 394. To all which I answer distinctly and particularly: That they can plead nothing from Eph. 4. unless their Church had all the Officers there mentioned, which it has not: yea, and which themselves affirm, are ceased: Such as Prophets, Apostles, which are said to be given for the Work of the Ministry and perfecting of the Saints, nothing less than the other. And by what Authority do they then turn these by, and plead so tenaciously for the other

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J. B. his  
Plea for a  
Defective  
Number of  
Officers  
from Scrip-  
ture.



1679. ther? Let him give a Reason for this next; and by the same we shall answer what he urges from this: But he must remember, it is not enough for him barely to say, *These are extraordinary and are ceased, and the other ordinary and remain*; but he must prove it by plain Scripture, or else be justly rejected, as but begging the Question. As he doth p. 394. where he supposeth, there were only Thirteen Apostles, or perhaps Fourteen, if *Barnebas* be accounted one; since he confesseth, the Word signifies one *Sent*; and therefore whoever is sent, is properly an *Apostle*. Thus also will his other Argument return upon his own Head, for since *such* (as he saith) *were settled and ordained in the Church by Christ and his Apostles*; how come they to walk so contrary to Christ's Order, as to want, yea, and to judge such unnecessary in their Church? And as for all the Scriptures cited by him, to shew the Distinction of such *Church Officers* from other Members, they are not to the Purpose against me; who deny not, but Members were to be distinguished: But yet that proves not, that any Member was barred from these Exercises, when called by the Spirit thereto; which is the thing in Question. As for his saying, That the *Apostle is speaking of the Church*, 1 Cor. 12. *as an Organical Body*; If he means, the Apostle is comparing the Church to a Body, to which it answers in many Respects, I deny not; but if he say, that it answers in all, I leave him to prove it: However then, if we make Application of it, as the Apostle illustrateth it; their Church will prove a very lame one: For in this Body (as *J. B.* himself observes) the Apostle names *Apostles* and *Prophets*; and if we may suppose, that these, as being the most Eminent, are the chiefest Members, as the Eyes and Ears of the Body; their Church that wanteth these, must be *blind* and *deaf*. And whereas he would make my saying [That the *Apostle*

J. B.'s defective Church, if wanting Eyes and Ears, must needs be Blind and Deaf.

1679.

posible meant here different Operations] Ridiculous; he but sheweth his own Folly: for if the Apostle point at different Offices, they will not only want Apostles, Prophets and Evangelists, but a great many more. For the Apostle nameth also *ver. 28. Miracles, Gifts of Healing, Helps, Governments, Diversities of Tongues, &c.* These then must all be distinct Offices also: how come they to want them in their Church? Or how can they plead for these they have, more than for such as are placed nothing less by way of distinct Officers than they? Yea, all the several Titles enumerated by him *pag. 390.* will prove the same way distinct Officers; and how came they to cashier all these, and reduce them to so few a Number? By what Authority and Scripture-Warrant do they this? But I would inquire at him, what an Office is? If it be not an Operation of the Spirit, more particularly working in some Persons under such a Designation? And this is proved by the Coincidence of these Offices in one Person, which he confesseth. That some are thence more particularly called to the Work of the Ministry, I acknowledge, and he observes it. That *God will move none to violate the Order established in his House,* I deny not; but that to move some at times to speak, is a Violation of that Order, I deny; since the Apostle saith to the contrary, *1 Cor. 14. 31. We may all prophesy.* In Answer to which he supposeth, this is *Restricted to Prophets*; but the Text saith *All*, not *All Prophets* (albeit it were no Absurdity to suppose, *All the Lord's People to be Prophets* in this Sence, as well as they are said to be *Kings and Priests*) and the Words following shew it, *That all may learn, and all may be comforted.* For it were Nonsense to understand this with a Restriction. And therefore his bare asserting, *That this contradicts the plain Scope of the Place,* is no Argument for Men of Reason, who resolve not to build

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sy, not only  
Prophets.

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1679. build their Faith upon his meer *say-so*. Page 395.  
 he thinketh, My acknowledging, "That some  
 "are more particularly called to the Work of the  
 "Ministry than others, is not enough; because  
 "they are not to exhort, but when moved by the  
 "Spirit, and others when moved, may as well as  
 "they: So there is no Difference." That Mini-  
 sters ought not to Preach or Exhort without the  
 Spirit's Motion or Assistance, will come after-  
 wards to be proved: And to suppose, God cannot  
 or will not move any but Ministers by his Spirit  
 to Exhort, were to limit him; which is presump-  
 tuous in us to do. But in this appeareth the Dif-  
 ference, that we confess, many may, and know  
 Thousands among us, whom we acknowledge to  
 be good Men, and sufficiently endued with the  
 Spirit towards the Work of Regeneration in them-  
 selves, and brotherly Love and Care to their Bre-  
 thren, who never find themselves moved to speak  
 a Word in Publick; and there are others, whom  
 God calleth to make Teaching and the Oversight  
 of the Church so their constant Business, that they  
 are less Engaged in worldly Affairs, than the Ge-  
 nerality of those called *Clergy-Men*, even among  
 J. B's Brethren: And therefore are owned and ho-  
 noured, and so far as need requires, maintained  
 by the Church. But to say, that no Man ought  
 without he be thus particularly Called, at any  
 Time *speak* in a publick Assembly, (since we  
 say, that they ought not, but when moved by the  
 Spirit) is not only to accuse us, but imperiously  
*bind up God*, from moving with his Spirit, whom  
 and when he pleaseth. And this being applied,  
 will answer his Queries, *pag. 369.* where *n. 14.* he  
 affirms, That *to suppose*, Ministers may use an ho-  
 nest Trade, *is to account the Work of the Ministry*  
*a light Business*: But this is to account it no more a  
 light Business than the Apostle did, who recom-  
 mended *Working with their Hands* for a Livelihood

Some do  
 not speak,  
 although en-  
 dued with  
 Spirit, in  
 Publick.

Yet none  
 to bind up  
 God from  
 moving with  
 his Spirit,  
 when, and  
 in whom he  
 please.



to the Elders of the Church of *Ephesus*, Acts 20. 1679.  
 34, 35. giving them his own Example in so doing. But they indeed must have small Experience of a true Ministry, who do not know, a Man may be better qualified to discharge it, by being *inwardly Exercised in the Spirit*, and instructed thereby, than by all the Labour and Study they can derive from their Books; and perhaps it may be true, which he after affirms, that *such, who bring their Preaching always out of Books, will find little time to follow another Trade*: But it seems, such Preachers are incapable to follow the Apostle's Exhortation above mentioned; and therefore we will justly conclude them to be no true Gospel-Ministers.

Book-Study  
 will not do;  
*Paul* labour-  
 ed with his  
 Hands.

¶ 5. That he may be like himself, he begins his Twentieth Chapter of *Women-Preachers* with Rail-  
 ing, saying, *The Quakers are against all the Ap-  
 pointments and Ordinances of Christ*: then he go-  
 eth on at a high Rate, inveighing against the Li-  
 berty of Women's Speaking from *Paul's Words*  
 1 Cor. 14. 34. *as being against the Law, as being  
 contrary to Modesty and Shamefacedness*; urging  
 pag. 398. *the Apostle's Authority in writing that E-  
 pistle*; which we deny not: And then he urgeth  
 against us 1 Tim. 2. 11. alledging, "That its be-  
 ing said, *Adam* was first formed, and then *Eva*;  
 "and *Eva* being first in the Transgression, infers,  
 "That Women's Preaching is against the Law of  
 "Nature; and that this Silence is imposed upon  
 "Women, as a just Judgment for *Eva's* Transgres-  
 "sion." For this last Inference we have nothing  
 but his Affirmation: To the former I answered in  
 my Apology, shewing, that these Words of the  
 Apostle cannot be taken absolutely, and without  
 Limitation; since the same Apostle giveth Rules,  
 how Women should behave themselves in their  
 Praying and Preaching in the Church. But he  
 reckons, that this is for me to make the Apostle

How Wo-  
 men ought  
 to pray and  
 preach, the  
 Apostle tells

1679. contradict himself, while this is his own Case, who takes the Apostle's Words without Limitation; else there is not the least Contradiction; yea, his desiring them to *Ask their Husbands at Home*, shews, that it cannot be taken Universally, seeing all Women have not Husbands. And for his saying, *That what the Apostle saith*, Chap. 11. v. 5. *But every Woman, that prayeth or prophesieth with her Head uncovered, &c. is not to be meant of their Carriage, when they are Praying themselves; but when they are present at others doing of it:* This is his bare Affirmation without Proof, contrary to the express Words of the Text, which saith, *Every Woman that prayeth, &c.* not when she heareth another pray. And by this Way it might be as easily affirmed, where the Apostle in the same Place speaks of *Men's Praying with their Heads covered*, that it is not when they pray themselves; but when they hear others. And that there must be a Limitation, he confelleth, saying, *That the Lord made Use of Prophetesses of Old, and that he is free to make Use of whom he will:* If so, then if the Lord do so now, who dare plead against it? Yea, the Practice of J. B's Brethren doth contradict this Scripture, if they will not admit a Limitation. For will he deny, but heretofore at *Presbyterian Meetings*, where sometimes 20 and 30. and more have been together, Women have both Spoken and Prayed, yea, been invited and urged to do so by Eminent Preachers there present? And is not that properly a Church, where Christians are met together to worship God and edify one another? If he say, this was only private; I answer, However private it was, it was still a Church: For it is not the Greatness of the Number, that makes the Church; since the fewer Number may more properly sometimes be Esteemed the Church, than the greater. And if he take the Apostle's Words absolutely without Limitation

And have  
not Women  
both Spoke  
and Prayed  
at your  
Meetings;  
yea, been  
Invited too?

Limit

Limitation, it will exclude Women from Speaking in any Assembly met for Religious Worship and Exercise; unless he will be so Superstitious, as to ascribe the *Churchship* to the *Old, Popish Mass-House Walls* (and if so, it will trouble him to prove, there were any *such* in *Corinth* used by Christians, when the Apostle wrote to them) so as to think that if Women *speak* not there, they do not *speak* in the Church. And yet how comes it, that by the Acts of the General Assembly Whores are not only permitted, but constrained to *speak* in the most publick Assemblies, and that in a Place allotted for them, no less Eminent than the Pulpit? Sure, if *such* Women may there *speak* of their Sins, and tell, how they have been tempted of the Devil; good Women moved by the Spirit of God, may tell, what God has done for them, in preserving them from such Evils? Neither will it serve to say, that it is not *Authoritative Speaking*; for the Apostle's Words are, *I permit not a Woman to speak*; not, *I permit her not to speak Authoritatively*: for the Words added; *Not to usurp Authority over the Man*, is a distinct Precept. Women may *usurp Authority* over their Men, who never offer to Preach in the Church; as also *some* may *speak* there, who may be very *subject to their Husbands*: Besides, they permit Women to *Sing publickly*, which is a *Speaking*, and actual Part of God's Worship. Now, there is not a Word in the Text of these Exceptions, more than the other; and let him prove them, if he can, from the Scripture, without making way for Women's *Preaching*. He confesseth, pag. 400. That *Women may be instrumental in Conversion privately, but not publickly*: And for his saying, *He will suspect the Conversion that way wrought rather to be a Delusion*, he but telleth his own Conjecture; that so he may conclude

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What! is  
the Church  
Old Popish  
Mass-House  
Walls?



1679. this Chapter, according to his Custom, with Rail-  
ing.

¶ 7. Pag. 401. He begins his Twenty first Chap-  
ter of *Ministers Maintenance* with a manifest Per-  
version, insinuating; As if I were Joining with  
*such, who are against Ministers Maintenance*: which  
is utterly false; as by what I say upon that Sub-  
ject doth evidently appear. But indeed the Man  
contendeth here very warmly, and with might  
and main, and tooth and nail, as they say; albeit  
the thing he pleads for, as to the Substantial Part  
of it, be not denied: But it will not satisfy him  
to grant, as I do, that the *Ministers should receive*  
*Temporal Things from them, to whom they minister*  
*Spiritual*, or that *their Necessities should be sup-*  
*plied*: No; he will have it to be an *Honorary*, as  
he calls it, and that a large one too. For so,  
pag. 405. he interprets 1 Tim. 5. 17, 18. as if *Double*  
*Honour* could not be given without large giv-  
ing of Money. It seems, *Poor Folks* with him  
cannot give double Honour, nor fulfil this Com-  
mand of the Apostle; it is only the *Rich Folks*  
*Honour*, who can give largely, that he regards:  
yea, he reckons this *Giving Liberally* to Mini-  
sters, a *Sowing to the Spirit*; for so he interpreteth  
Gal. 6. 8. By all which it is manifest, that to  
give *Liberally to Ministers* goeth with him for a  
great Article of Faith. But the Question only  
lieth betwixt us concerning a *Limited and Forced*  
*Maintenance*: for a *Sumptuous* he cannot for Shame  
but seem to *disclaim*; and a *Necessary*, yea, what

The Main-  
tenance al-  
low'd to Mi-  
nisters in  
Scripture.

The Ho-  
nour due to  
them is not  
a Money-  
Price.

They are  
not by Con-  
straint to  
force their  
Maintenance  
which nei-  
ther Magi-  
strate nor  
People can  
make Law-  
ful.

in any true Sence can be so called, I confels: There-  
fore, as what he saith of our denying it is false;  
so what he urgeth to prove it as to us is superflu-  
ous. As for a *Constrained or Forced Maintenance*,  
I desire him next time to prove it from Scripture,  
since he has not yet done it; nor indeed can he  
by any thing there written; since what is there  
said,

said,

1679!

said, is only by way of such Exhortation, as Liberality and Charity is enjoined: which albeit he saith confidently, he was convicted of Fallhood, but he hath *said* it, and that is all. For there were then no Christian Magistrates to Limit or Constrain *such* as would not Give; the Conclusions and Determinations of the Magistrate and People, make it not Lawful in its Self, as all that hath been given either by *Heathen* or *Papish Magistrates*, or People out of Superstition, may be Lawful for *Ministers* to receive: And indeed, many of them begin to call that the *Churches Patrimony*, and reckon it Sacrilege for others than *Church-Men* (as they call them) to meddle with it. He knows not how to turn by *Paul's* Exhortation to the Elders of *Ephesus*, Acts 20. 33. and therefore at last, after some ado, he agrees to it: but to make it have the less Weight, he tells, *How Paul took from other Churches*; which is not denied: But it is manifest, *Paul* preferred the *Not-taking*, but *working with their Hands to supply their Necessities*, as that which was rather to be done; else to what Purpose desires he them to Remember the Words of the Lord *Jesus*, That it is more blessed to give, than to receive? But it seems, *J. B.* and his Brethren think it the *Most blessed Thing* to be getting large Augmentations. My speaking of their Complaining of the *Hardness of Christians indefinitely*, doth not hinder Exceptions; and therefore his Carping at it, p. 409. is frivolous. And albeit *Paul* did not plead for a *Carnal Ministry*, in Reasoning for Maintenance (as he saith, p. 410.) yet it very well follows, that *such* are but a *Carnal Ministry*, that will not Preach without they get Money; yea, himself confesseth in the former Page, That *True Ministers must speak, whether they get Aliment or not*; and commendeth some for so doing. But he hath given in this pag. 410. a notable Example of his Sottish-

1679. *ness and Malice both together. For in answering what I say, [“That a Carnal Ministry wanteth the Life and Power, and therefore needs a fixed Maintenance; but a Spiritual Ministry can confide in God, who will provide for them.”] To this he tells, That the Priests in the Days of Jezebel were richly provided for; and the Servants of God put to great Straits: Shall we therefore (saith he) say, that these Priests of Baal were the only Called of God, sent forth in his Power and Authority; and that the Servants of the Lord were but a Carnal Ministry? This were to argue carnally with Belly-Arguments, as our Quakers do. The sober Reader may judge of the Sottishness and malicious Perverseness of this Answer: Sottish it is, because no ways to the Purpose; for I never made the Being richly provided a Token of a Spiritual Ministry, as the whole I say of this Matter evinceth; but on the contrary with Christ and the Apostle I think, they are most blessed who receive least. And will he say, that my Saying [“that Spiritual Ministers can depend upon God, who will provide for them, so as not to need a fixed Maintenance”] Infers any such thing, it is malicious; because he would insinuate to the Reader, that this gross Assertion were mine, affirming, we Argue with Belly-Arguments: which is a Base, but Bare Calumny: How much more his Arguments favour of that, the Reader may judge; and that his extream Keppness in this Matter shews, how near of Kin he is to those, whose God is their Belly, who Preach for Hire, and Divine for Money, and look for their Gain from their Quarter. What he saith of the Quakers Riches, is both false and frivolous; for they are none of the Richest People; and their Preachers, especially such as receive Maintenance, are usually the poorest among them: For such as have of their own, and are called to the Ministry, do not use to receive; but follow.*

And are not the Priests now adays Richly provided for, whilst the Servants of God have been put to great Straits and Sufferings, and by them in N. England to Hanging; shall we therefore say, these Persecuting Priests, &c. are the Called of God, sent forth in his Authority and Power, J. B.?



following the Apostle, Labour to make the Gospel without Charge. He turns by what I say in the Conclusion of my Explication of my Tenth These, where I shew by many Scriptures the Distinction betwixt a True and False Ministry, shewing, how we plead for the True, and deny the False: This he calls false, groundless and impertinent; but he passed it so hastily, because it was too hot for his Fingers: And having given it this passing Sentence, he concludes with his Old Calumny of our being Pagan-Preachers, and designing Paganish Antichristianism.

## S E C T. XII.

Wherein his Twenty Second Chapter, Of the Quakers Silent Worship: His Twenty Third Of Preaching: His Twenty Fourth, Of Praying: And Twenty Fifth, Of Singing Psalms, are Considered.

NOW followeth his Twenty Second Chapter, intituled, Of the Quakers Silent Worship; wherein if I should return him no Answer, but that of Michael to Lucifer, the Father of Lies, I should do him no Injustice, it being a Heap, either of manifest Calumnies, gross Perversions, or abusive Railing. Wherein, as if he were Constituted Judge by GOD over the Quakers, he concludes them over and over again, to be *Alled and Deluded by the Devil, and to be such, as wholly lay themselves open to him to possess them, and work in them at his Pleasure*; with much more of this Stuff: For which I need not particularly note Pages, for the Reader will scarce look seriously unto any one of this Chapter, from p. 412, to 419.

1679. but he will find it very thick. And for a sufficient Refutation of it I recommend to any sober and unprejudicate Reader, seriously to Compare and Read with this Chapter that to which it relates, to wit, the Explication of the *Eleventh These* in my Apology, which I judge may suffice to give a sufficient Disgust of this Chapter. But lest he should think, this were too slightly a passing over his Matter, and for the Readers more full Direction and Satisfaction, I will propose to him to be considered these things following.

¶ 1. And first, his Calumnies, as pag. 411. where he saith, *I would have them understand, Christ's Spiritual Resurrection was never till now;* Whereas I speak only with Reference to the Time since the Apostacy, and not to the Primitive Times before. And pag. 412. he saith, *We acknowledge no Motion or inward Breathing of the Spirit, but what is Extraordinary and meerly Enthusiastick;* as also that we abstract from all Means: This is false. But as for his supposing, *That Studied Sermons are a Mean appointed of God, and that not to do it, is a sure Way of Tempting God, and Inviting the Devil to deceive and delude:* Which he affirms he has shewn; I have not seen It, and will expect, that next Time he will make it more manifest. His 413th Page containeth a Mass of Calumnies, to wit, *That there is no Word in our Assemblies of the Scripture; That we apply them not for Instruction, Reproof and Edification of the People; That the Scripture is no Rule to us in our Walk, nor has any Place in our Worship; That there is to be found in all our Solemn Service neither Preaching, nor Prayer, nor Praise.* And pag. 414. he has his old, reiterated Calumny, *That the Power and Life the Quakers speak of, proceedeth not from the Grace of God, but is the meer Operation of Nature.* To this Purpose he hath over and over again, pag. 415, 416, 417, 418, 421, and 422.

J. B's Egregious Plea for Studied Sermons.

J. B's many false Charges without Proof, against the Quakers.

He supposeth, p. 414. that it is affirmed by me, 1679. *That at all times the Quakers meet, all of them are truly gathered unto the Sense of the Power, and whatever any says, comes from it, and is not to be questioned: Which is wholly false. I shew their Manner of Meeting, and their Duty when Met, according to their Principles and the Consequence thereof, when they truly perform it; but it doth not thence follow, that none of them ever miss in their Performance: No more than if he should relate their Manner of Worship, and the good Effects he may suppose it sometimes has; it would follow, that whoever set about it, and got up to the Pulpit, and read his Text, could not Preach false Doctrine, nor speak impertinently: And therefore what he builds upon this here, as also pag. 416. N. 7. pag. 417 and 429. falls to the Ground. But he seeketh to uphold this with another Calumny; As if all that frequent the Quakers Meetings, and are accounted of their Number, were supposed by us to be perfect, asking, *How can the Power of Darkness work, if they be made free from Sinning?* which is false: How we affirm this absolute Perfection, even of such as we account our Brethren, I have shewn in my Section of Perfection. A Sixth Calumny is p. 415. which he also hath pag. 424. where he supposeth it to be our Doctrine, that there is *No setting about Prayer or other Duties, without a previous Motion of the Spirit*; and upon this he insists as an Absurdity. But we speak not of a previous Motion in Order of Time, as absolutely necessary; it is enough, if it be in Order of Nature, which he knows may be without any Priority of Time: And so his Absurdity upon this pag. 424. evanisheth; which I also answer, speaking of Prayer, in my Apology. A Seventh Calumny is p. 426. where he concludeth, because I say [*Gospel Wor-*ship*

Of Perfection, see above, p. 430.

J. B. L. for praying without a previous Motion of the Spirit.



1679. *ship* is not to be in Outward Observations gone about by Man, in his own Will and proper Strength; that I affirm, *Gospel Worship putteth away all External Actions*; which how false it is and inconsequential, any ordinary Reader may easily judge. And yet upon this false Inference he thinketh to bind upon me a Contradiction, in owning afterwards *External Acts of Worship*; for to say, *Worship may be performed without these Acts*, and that *Worship cannot be performed in these Acts*, is very different: The last I deny, but own the first. An Eighth Calumny is, *pag. 418.* where because I say [That it sometimes falleth out, that one come into a Meeting upon a sinister Account, may by the Power raised in the Meeting be Reached, if the Day of his Visitation be not expired] he concludes, *If any such come in, and be not thus changed, his Day is gone; and it is impossible to him to be saved*: Which is a gross Abuse. For albeit the Not-expiring of his Day must be presupposed to a Capacity of Salvation; yet his not presently, yea, after divers Times not being Converted, doth not suppose his Day to be over: Since it was never our Principle to say, God affords no Men Opportunity but one. Besides these, there are many other Perversions scattered up and down, such as,

Are J. B's *pag. 421.* his saying, "That the Waiting we *Prayers* without a previous Motion of the Spirit any better than his *Dumb Mumry*, he speaks of?" "plead for is such, as putteth away Prayer; that we plead for it to shut out the Ordinances of Jesus Christ, and to give God no more for all his Solemn Worship, but a dumb Mumry:" Which Word pleaseth him so well, that he hath it several times over.

¶ 2. His great and mighty Charge in this Chapter is indeed great enough, if he could make it out; and that is, *That the Quakers are guilty of Devilry, and are certainly acted by the Devil in their Assemblies.* But this he only strongly affirms, without Proof, unless one; which, whether

whether it be valid or not, comes now to be examined. And that is p. 418. from my saying, *That there will be sometimes an inward Struggling, yea so, as the Body will be strangely moved*: To this he adds a Story of one *Gilpin*, long ago answered; and describeth these Motions of the *Quakers* to be, *Foam, Swell and Froth at the Mouth*: Which is false; and returneth upon him as a Calumny, however he compares these Motions of the Body, as Asserted by me, to the *Work of the Devil, and the old Pythonicks*. But it seems, Malice hath wonderfully blinded the Man here, else he would not have given his own Cause, which he esteems *The great Cause of God*, so deep a Wound. For in the Book called *The fulfilling of the Scriptures*, a Treatise much applauded by them, whose Author is said to be *Robert Fleeming*, one of their *Non-conforming Brethren*, he relates as a *Convincing Proof of the Power of God, how some were so choked, and taken by the Heart, that they were made to fall over, and so carried out of the Church*: And as a convincing appearance of God and down-pouring of the Spirit, that there was a strange and unusual Motion on the Hearers; which by the *Prophane* was called [*The Stewarton Sickness*] from the Name of the Parish. Now, What difference is betwixt *this*, and my speaking of Mens being strangely moved by the Power of God? Will not this prove as much, that all this was *Devilry*, and the *Passions of the old Pythonicks*? Since these Motions are made the great Argument, why the *Quakers* are said to be acted by the Devil, let him the next time assign clear Reasons according to Scripture, *Why* these Motions upon the *Presbyterian* Bodies are a Convincing Sign of the Working of the Power of God among them; but that the Motions on the *Quakers* Bodies are enough to Confirm, *they are acted by the Devil*? And if he do this effectually, he may be in Hopes of gaining

1679.

J. B. call the Movings of the Power of God upon the *Quakers*, *Devilry*; and that they are certainly acted by the Devil in their Assemblies.

Unusual Motions asserted by J. B's Party of their own Hearers as of the Power of God; which J. B. calls *Devilry* in others.

1879. ing a Profelyte. Next to this I come to consider, what he urges as a great Absurdity, to wit, *That the Quakers turning their Minds inward* (which he will needs term *Introverting*, and not interpret the Word, that he may make Ignorant Folks believe, it is a Piece of the *Quakers Devilry*) and *laying aside all their own Thoughts and Imaginations, were a laying aside both Christianity and Humanity, a becoming no Men, but Brutes, and worse, and most capable to be deluded by the Devil.* Upon this he insists p. 414, 422. and elsewhere; as if for Men to abstain from their own Thoughts and Imaginations, were the Way to Un-man them: Yet if he will understand it of the *Old Man*, the Man of Sin, that is Corrupted; we will say with the Apostle, *That ought to die, and be crucified*: And are so far from thinking, *this is against Christianity*, that we believe according to Scripture, it is the Way to become a *Christian*, and to overcome the Devil, not to lay our selves open to him. And therefore his Railing against Man's Silence from his own Thoughts, *That God may speak and work in him*, doth evidence his great Ignorance in the Work of a true Christian; for this is so far from descending from Humanity to Brutism, that it is rather an Ascending from Humanity to Divinity: So that, albeit in one Sense we are said to die, or be emptied as to our selves; yet we do more truly Live and Exist. And if he think this a Contradiction; let him consider that of the Apostle, *Gal. 2. 20. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me*: And this if rightly considered, will answer his Questions p. 422. by answering of which he would have me *Clear my Way of Devilry*. As for any Arguments in this Chapter, that have the least shew of Solidity or Weight, I have looked narrowly, but can find none; only

To die to  
Self is Life  
and Love in  
Christ the  
Crucified.



only instead thereof he has some little nibbling Quibbles and Questions: Which albeit they be so Inconsiderable, as scarce deserve the Pains to Answer; yet lest he may think something of them, if omitted, I will now take notice of them, and Answer them. As first p. 412. he asketh, *Whether the appointing of set Times and Places be not a limiting of the Spirit?* Answ. If it were to Exclude other Times and Places, when God moves thereunto, it might be so judged; but other ways it is not: For meeting together is not an immediate Act of Worship; but a Matter of Outward Convenience: And therefore needs not always a particular Motion. As for his desiring me in this Page to Answer, *what he has said of the Sabbath* (the denying of which in their sense he accounts a great Error) I must wait then, till he come to his Matter, which he has not done in his first Tome, (which I have only seen as yet) albeit it be a Book about an Hundred Sheets of Paper: And when he has written all that he can say upon that Subject, I doubt whether it may not be sufficiently Refuted by a few Lines, which Calvin has written thereon, *Inst. lib. 2. cap. 8. § 34.* from whom, as well as the Generality of Protestants, I know not that I differ in this Matter. P. 413. he proposeth as an Exception against the Manner of Worship expressed by me, *That it wanteth that Preparation requisite; which he accounts to be some Impression of that divine Majesty, with whom they have to do.* But I see no Reason, why he should accuse us for Want of this; since none can be more fit than such, as make Silence and an Inward Turning of the Mind necessary to their Entering to Worship: But if he understand this by outward Prayer, meaning, This should be done first, since it is an Actual Part of Worship, by which we draw near to that Majesty; there would be a Preparation to That by the same Rule, and another to *that*, and so

1679

The first

Set Times and Places for to Worship do not limit the Motion.

The first

7. B's Preparation to Worship proceeds in

1679. so a *Progressus in Infinitum*. But a Godly Frame of Spirit, and a Studying to be found always in the Sense of God's Holy Fear in all things, is a good general Preparation to all Acts of Worship. And for his crying out against Silence, *as that which cannot Edify, and thinking it so strange, that Life or Vertue should be transmitted from one to another, when they do not hear one another speak*, as p. 415, 420, 426. What will he say, to what is Reported by the foresaid Author of the *Fulfilling* of the *Scriptures*, pag. 432. how Robert Bruce his *Praying* caused *unusual Motions* upon those who were not in the Chamber with him, nor knew the Cause, how that came upon them? And yet this is given as an Instance of his knocking down the Spirit of God upon them, as they themselves phrase it? P. 420. he wondereth and asketh, *How one, in whom the Life doth flow, so that he might speak, yet may forbear, since that is a sufficient Call?* And how dare they follow their own Choice? But this is a silly Quibble: The Flowing of Life may sometimes give Ability to speak Justifiably, and yet it may be no Sin to forbear; since albeit it gives a Sufficiency of Authority, yet not a peremptory Command: And this is no Contradiction. The Apostle *John* could have written more, and that no doubt from the Spirit; and yet did it not: 2 *Job*. 12. 3 *Job*. 13. And I suppose J. B. will not dare to say, *he sinned in this Forbearance*. He goeth about p. 420. n. 12. to Examine the Scripture-Proofs I bring for *Waiting*; and then he shews, in what Respect *Waiting* is there understood; which nothing hurteth my using them. What if *Waiting* be understood, as he saith, in Opposition to *Freting*? May not that be in Silence? But as to this, since his Brother R. M. in the *Postscript*, has promised us his Answer to G. K's Book, called *The Way cast up*, we will Wait to see, what he Answers

The true Preparation.

Unusual Motions by Praying Instanced of J. B's Party.

The Waiting in Silence in our Meetings vindicated.

swers to his 15th *Self*. and to the Scriptures 1679. brought by him there to this Purpose: And that he may more fully consider that Matter, I recommend to him the serious Perusal of G. K.'s Book, called, *The Glory and Advantage of Silent Meetings*. He alledgeth falsely p. 423. that I say, *Men cannot Wait upon God in Prayer*; I say only, That Waiting in it self rather denoteth a Passive Dependence, and that true Prayer presupposeth Waiting: And that therefore their Objection is frivolous, that ascribe Waiting of it self or simply considered, to such Acts: But I never denied, that a Man in Prayer might be said also to Wait. Another of his silly Quibbles is pag. 424. n. 17. where, because I say, *That the Devil can only work in and by the Natural Man* (for so he may be pleased to Translate my Words, or at least he must suffer me so to do:) he saith; *He thought, he could also work in a Spiritual Man, as in Peter, &c. But not in and by the Spiritual Man*: It was in and by the Natural Part both in *Peter* and *Paul*, that he wrought; if he thinks not so, let him say the Contrary. P. 425. in Answer to what I say of the Excellency of this Worship, as that which cannot be Interrupted, to prove; That *Christ's Kingdom needed outward Power to protect it*, he telleth of the Promise, That *Kings should be nursing Fathers*. What then? That may be an Advantage; yet it will not follow, there is an Absolute Need for it; else *Christ's Kingdom* could not be without it. But indeed, such a sure, outward Kingdom the Priests always Covet, where they may be Upheld by the Magistrate, and supplied with daily Augmentations; and have all others that differ from them, Severely Persecuted: For where this is wanting, they cry out, *Alas!* like *Babylons Merchants*; and think, it goes not well with their *Zion*. The Rest of this Page he concludes with Railing; but for Answer to it he may know,

The Devil works in and by the Natural Part in Man.

Christ's Kingdom needeth not an outward Power to protect it.



1679. know, that the *Quakers* Meetings in Scotland, albeit few in Number, have met with more Injuries from Wicked Men, than the *Presbyterians*; and that they never defended themselves with Force of Arms against any, far less against the Magistrate, as his Brethren have done: Or with shedding of Blood. As for his other Quibble, pag. 427. *That ceasing to do Evil, is not without all Action of the Mind*: Not to contend with him about it, I shall not plead for a further Cessation, than such a simple Forbearance importeth; and let him call it an Action, if he will. His chief Reply to what I say in Answer to what they object of *Silence* (besides some Scoffs) is; *That what I alledge, is not spoken of an Introverting Silence* (for he will needs use this Latin Word, and not translate it) But can there be any true Silence in order or with respect to the Worship of God, where the Eye of the Mind is not Inward, since the Spirit of God, by which Christians are led and instructed, is said to be Within them? But pag. 424. n. 16. he saith, *That Watching is not a turning inward, but a looking outward also*. Indeed they, who look outward, go the Way to be tempted; for outward Objects is not that, which delivers Men from Temptations; but often draws them to them: But it would seem according to him, that Men, if their Eyes be shut, or in a dark Room, cannot Watch in a Spiritual Sense; And then what became of many Saints, that have been put into Dungeons? As to what he adds out of Dr. *Stillingfleet's* Book *Of the Idolatry of the Church of Rome*, and *Taulerus Sermons*, which takes up about 7 whole Pages (by which the Reader may see, how his Book grows so bulky) he misseth his Aim: For he will never prove, that the first and most Eminent Preachers among the *Quakers*, who both practised and commended

*Silence and Inward Watching Controversied by J. B.*

this

this Way of Worship (as well as Thousands of 1679. them yet) did ever know, that there was such a thing spoken of among *Papists*, or that there ever lived such a Man, as *Taulerus*. So that he but wastes his Paper in seeking to prove, *They have borrowed their Doctrine thence*: And albeit I will not Justify many of the Expressions used in the Pages cited by him; yet I will not scruple to affirm, That *some of them savour more of Christianity*, than his Lies, Calumnies and Railings.

¶ 3. He begins his 23d Chapter of *Preaching* (that he may be like himself) with a Calunny, saying; *I have something against Preaching, Praying and Singing*; which is false: I am against none of those Duties, as truly performed according to the right Gospel-Method; as by the Sequel will appear. And that he may go on at the same rate, he seems to be glad, that *I acknowledge the Necessity of Worships being consonant to Scripture*; but then, that he may not want something to Cavil, he intreats me to reconcile this with what I say of the *Scriptures*: But he should first have shewn me, wherein the Difference is? For I profess, I see none. He desires also to know from Scripture the Necessity, when Men are Met together, of Turning their Minds Inward; which he still will express (to make it the more frightful) by the *Latin Word Introversio*: And this he thinks so hard, that he often insists upon it, as p. 446, 447, 448. But is it not needful to *Assemble in the Name of Jesus*? And can that truly be without turning the Mind Inward? Unless with superstitious *Papists* he thinks it is enough for meeting in the Name of *Jesus*, to say, when they begin, *In Nomine Domini*; however their Minds be abroad. Can there be any true Sense of God's Majesty, as him to whom we draw near (which himself confess before to be needful) without a se-

Preaching  
praying and  
singing own-  
ed by us.

A Turning of  
the Mind in-  
ward, is an  
Abstracting  
from all  
Worldly  
Thoughts to  
mind God in  
the Soul.

1679. rious Turning of the Mind Inward, that is, an  
 ~~~~~ Abstracting from all Worldly and Vain Thoughts,  
 to mind G O D and the Operations of his Spirit
 in the Soul? Let him read *Psal.* 46. 14, and 62.
 1. *Eccles.* 5. 2. 3. *Zach.* 2. 3. It were hard for
 him to forget his old, often-reiterated Calumny,
 and therefore he hath it here oftner than once,
 as p. 441, 442-447. alledging most falsely, "That
 "all that, by which the *Quakers* preach, or re-
 "quire as needful to preach, is but the *Dima*,
 "and darkned, and malignant Light of Natus."
 f. B's abo- Neither will he forget here his constant Trade of
 five Railing. Railing; take one Instance, p. 447. where he
 says, *That before I want Revelations, I will go*
to the Devil to get them, as Saul did to the Witch
of Endor. More of such Railing Stuff the Rea-
 der may find, and that very plentifully p. 440-
 442-448. He wants not here also his malicious In-
 sinuations, as p. 439. "That the *Quakers* use Le-
 "gerdemaine, to make People believe, they
 "speak all without a Previous Thought in their
 "Preaching; and yet have all, to a Word, well
 "studied:" If he accuse the *Quakers* of this,
 let him prove it, if he can; for we deny it, as a
 gross Calumny. Another is p. 441. *That we*
would have all Study, all Meditation, all Prayer and
Wrestling with God in Prayer laid aside; which is
 also false. But to proceed: he foundeth what he
 faith in this Matter upon two great Mistakes;
 which being removed, the Superstructure will fall of
 it self. The First is p. 438. where, to prove the
 Usefulness of Study and Premeditation to Preach-
 ing, he tells, "How *Paul* made use, of what he
 "had read out of a *Heathen-Poet*; his recom-
 "mending Reading to *Timothy*; his desiring *Ti-*
 "tus to hold fast the faithful Word, as he had
 "been taught, &c. and *Apollos* being instructed
 "by *Aquila* and *Priscilla*:" All which are no-
 thing to his Purpose. For we never said, It was
 Unlaw

f. B. p'eads
 Study and
 premeditati-
 on to preach,
 from *Paul's*
 citing *Hea-*
then-Poets,
 &c.

Unlawful for Men to read Books, especially the *Scripture*; or that by such Reading Men may not acquire Knowledge, which may prove Useful in Preaching or Defending the Truth; but the Question is, *Whether Men may make use of these things in publick Worship, otherwise than as led, and acted, and Influenced by the Spirit so to do?* And *Whether any of these Places will allow Men to Preach in the Strength of their Natural or Acquired Parts, without being acted therein by the Spirit?* Let him prove this, if he can, for this is the Matter in Question; and remember *Robert Brute* his Censure of *Robert Blair* his Sermon Recorded in *The Fulfilling of the Scriptures*. His Second Mistake is p. 443; where he supposeth, That to be led by the Spirit, excludeth, or is inconsistent with Reading Scripture, and with all the particular Instructions given by Paul to *Timothy* and *Titus*; who might have said (as this Man argues) *I cannot be stinted unto these Doctrines; which you desire me to put the Brethren in Remembrance of; for I must speak as the Spirit speaketh in me, and the like.* But will he say, that *Timothy* was not to speak, as the Spirit spake in him? To suppose this, as Inconsistent with such Instructions, is to beg the Question: And that these are Consistent, I have shown above in my Third Section of *Immediate Revelation*: Or let him tell plainly, if *Timothy* could do those Things acceptably without the Spirit, since all Worship is commanded by Christ to be done now in the Spirit. And yet he seemeth to agree to the Necessity of the Spirit; else why quarreleth he me p. 448. for insinuating, as he saith, That their Ministers preach not in the Demonstration of the Spirit? Giving an Enumeration p. 439. of several ways, which he saith, *I know not, but their Ministers are led to preach by, among which this is one: What know I (saith he) but there may be some, that never digest their*

To be led by the Spirit doth not exclude the Reading of the Scriptures

1679. *Preachings so, as not to lie open to the Influences of the Spirit, and to welcome his seasonable and useful Suggestions, and to speak many things, which they had not once premeditated? But I would ask him, Whether it be Lawful for any so to digest their Matter, as not to lie thus open to the Spirit's Influences? He would seem to say, It were, since it is but some, and a [may be some] too with him, that do so. And whereas he tells of some, that are constrained to change their Text, and what they had purposed to speak upon it. This shews, the Case is but rare, and therefore I am not to be blamed, for what I say in general of Preachers among Papists and Protestants, whose general Way is, To prepare aforehand, what they preach, and then speak it to the People at a set Hour, without waiting for the Leading of the Spirit, or whether they have it's Influence, or not. And for all the Weight, that this Man would seem to lay sometimes upon the Spirit's Influence and Concurrence; yet he gives shrewd Presumptions, that he doth it but *pro Forma*: Else how comes he to urge as an Absurdity, p. 445. *That all that Ministers preach by the Spirit, must be true?* And why not? If it be from the Spirit, it cannot be other ways: Yet Men, whose Principle it is to speak from the Spirit, may through Weakness and Mistake preach false Doctrine; yet the Spirit is not to be blamed for it, but those who keep not purely to it. I suppose he will not deny, but all that, which Men preach according to the Scripture, is Infallibly True, it will not thence follow, that all that, which Men (whose Principle it is to preach according to Scripture) preach, is True, because that through Weakness they may mistake the true Meaning of the Scripture. Allow what he adds; "If the Matter be thus, it is all one, whether the Preacher be young or old—for it is not he that speaketh, but the Spirit in him;" for*

Both Protestants and Papists prepare a fore-hand, what to preach.

As John 14:26
So 1 Cor. 12:13
1 John 4:13

It is not ye that speak, but it is your Father's Spirit which speaketh in you.

1 Cor. 12:13

1 John 4:13

John 14:26

1679.
 this favoureth not of a Christian Spirit, to seek to draw an Absordity, or make a Mock of that, which is no other than Christ's Express Words, *Mat. 10. 20. Mark 13. 3.* And indeed, what he saith in this Page n. 9. in Answer to these Scriptures, seemeth rather a Mock at Christ and his Apostles, than any Answer; asking me, *If I know not, that Christ gave them their Preaching with them, telling them what they should say; And as ye go, preach saying, The Kingdom of God is at Hand? And a little after he saith; They had their Sermon taught them before-hand? But dare he say, That Christ's Words before-mentioned were therefore false? This he must say, or else prove nothing. Or will he say, that the Apostles in all that Progress said nothing, but these Seven Words, The Kingdom of God is at Hand? For according to him, this was all they said, which they had learned afore-hand, and not, as the Holy Ghost taught them in that Hour, what to say, albeit it be Christ's Express Words, Luke 12. 12. P. 447. to my Argument, that according to their Doctrine the Devil himself ought to be heard, seeing he knoweth the Notion of Truth, and excelleth many of them in Learning and Eloquence; he answers; Why doth the Man thus speak Untruth? Do we say, that every one, though he were the Devil, if he speak Truth, should be heard? Do they not say, That Men ought to be heard and accounted as Ministers, albeit void of the true Grace of God, if having the Formality of the outward Call? And to prove this, do not they bring the Example of Judas, whom Christ called a Devil? And they suppose him to have been such, even when sent by Christ, and deserved to be heard, as his Apostle. Let him consider then, how he can shun, what I have affirmed? And albeit the Devil may speak without Study; yet he cannot be said to speak by the*

1679. Spirit of God: which is the thing we affirm need-
 ful to Gospel-Preaching. And for his last Argu-
 ment p. 448. *That since extraordinary Gifts ceased,*
there hath been no ordinary way of Preaching, but
by ordinary Gifts studied and acquired; It is but a
 bare begging of the Question, and the same up-
 on the Matter with his new-enforced Objection;
 which I answered towards the Beginning of my
 Third Section of *Immediate Revelation.*

J. B. argues
 for acquir-
 ing the Gift
 of preaching
 by outward
 Study of the
 Letter.

J. B. owns
 the Spirit
 necessary to
 Prayer.

¶ 4. I come now to his Twenty fourth Chap-
 ter of *Prayer*: And as to his first Paragraph,
 there needs no Debate; for (except some Railing
 intermixed) I own, what is asserted in it, as to
 the Necessity of Prayer, and its being through
 Christ, as Mediator. In the next he alledgeth,
 I speak untruly in saying, *That the Acts of their*
Religion are produced by the Strength of the Natu-
ral Will; for they can pray, when they please:
 But how truly this is affirmed concerning them,
 will after appear. Albeit in Opposition to it,
 after citing a Passage out of the larger *Catechism*,
 he saith; *They own the Influences of the Spirit,*
as absolutely Necessary to this Duty: Which if he
 would hold to, there needed no further Debate;
 I should agree to it. For he doth untruly state
 the Question, when he saith a little after; *That*
the Motions and Inspirations I plead for, are extra-
ordinary; which is false, and never said by me:
 And therefore his building on it is in vain as well
 here, as p. 452-457-459, 461. where he insinuates,
That I judge not the gracious and ordinary Influ-
ences of the Spirit a sufficient Warrant to pray;
 which is false. What he saith p. 451. of the Ne-
 cessity of Prayer at some times, and of the Scrip-
 tures mentioning, Prayers being made *three times a*
Day, I deny not; nor is it to the Purpose: The
 Question is, *Whether any can pray acceptably with-*
out the Spirit? We see, he hath granted, *they*
can

cannot; then the thing to be proved, is, *Whether the general Command authorized any to set about it, albeit in a Manner, which is granted, will not avail, and is unacceptable?* So the Matter resolves in Examining, what he can say from Scripture or other ways, to prove this. And that there may be no Mistake, let it be considered, that I deny not the *General Obligation to pray upon all*; so that they, who do not pray, Sin; albeit they be not sensible of the Spirit's Help enabling them to do it: But that the Way to avoid this Sin, is not to commit another, to *pray without the Spirit*; but to *Wait for the Spirit*, that they may pray acceptably: Seeing without it, though they should use Words of Prayer, it would be no fulfilling of the Command. And first then to what he argueth p. 452. from the Reiterated Commands of God to pray, I answer; That God's Commands lay upon Man an Obligation to pray, I deny not; but *God commands no Man to pray unacceptably*; God commands the Right Performance of Prayer; and this he has confessed cannot be *without the Spirit*; therefore *God commands no Prayer without the Spirit*, neither is the Command answered or fulfilled by such as pray without it. To this he Objecteth, p. 453 and 458. *That the same moral Duties might be shifted, until the Spirit lead to them; and also Natural Acts of Sleeping, Eating, &c. which are Abomination in the Wicked*: And yet to go round, he accuseth me p. 454. (albeit falsely) of saying; *Men may pray without the Grace of God*: Which by this Objection is his own Faith; since he will not deny, but Men may Sleep and Eat without the Grace of God. But to this Objection I answered in my *Apology*, shewing the Difference betwixt these Acts and Acts of Worship; which he grants p. 461. And albeit I confess (which he urgeth here) that these profit not the Man at all, as with respect to

Who do not
pray, do sin.

God commands
no
prayer without
the Spirit.

1679. God's Favour, when done without the Spirit; yet they really fulfil the Matter of the thing commanded in Relation to our Neighbours and to our selves, in Eating, Drinking, Sleeping, else it would be Self-Murder. But in Prayer the Matter is not fulfilled without the Spirit, which relateth only to God, to whom every Prayer without the Spirit is an Evil Savour, and not in any true and proper Sense a Prayer: For Prayer, as to the material Part, cannot be performed without the Spirit. He confesseth according to their *Catechism*, That *the Spirit is needful to know, what to pray for*; which is the material Part: But the Necessity of the Spirit as to these other things, is only as to the formal Part, or right Manner. And this pleading for Praying from these Natural Acts shews, how he contradicts himself, in saying; *It is untrue, that they are for Prayer without the Spirit*; for if they be not, this Argument were Impertinent, which is; *As these ought to be done without the Spirit, so ought the other*. And yet he more manifestly Contradicts this, p. 456. saying; *That God requireth not Men to feel the Influences of the Spirit, as a Preparation to Prayer*; yea, *that Men ought to pray, even when, and because they feel they want them*: For if it be true, that he said before, *That these Influences are necessary to the right Performance of Prayer*; either Men ought to perform Prayer wrong, or this must be a manifest Contradiction: But since this Manner of Prayer is owned really in their Praying at Set Times, whether they have the Spirit's Influence or not, it shews, I spake no Untruth of them; and that his saying so was untruly said by him. And hence also the Man's Impudence may be seen p. 460. in saying, *I am a Liar in affirming, they profess, they may pray without the Spirit, and have their set Times*: But the thing I say, is, That they limit themselves so,

The formal
part of Na-
ture's Acts
directed by
the Spirit.

1679.
 To, as to lay a Necessity upon themselves to pray at set Times, as before and after Sermon, and before and after Meat; and this he cannot deny: Or if he should, their Universal Practice would declare him a Liar. And if they pray at set Times, and that professedly, without Waiting for the Spirit's Influence, yea, when they are sensible they want it; Do not they profess to pray without the Spirit? What he saith here and elsewhere, that this was the Opinion of *Swenkfeldius* and the *Pamilists*, is not to the Purpose: For what we believe in this, we do it as being the Truth, and not with respect to such, of whose Belief we take no notice, so as to make it any Ground for our Faith. And to shew, how impertinent this *Classing us with others* is, to render us odious upon every Occasion, I may tell him here once for all; That even as to this very thing of Prayer he agrees against us with *Papists, Socinians, Pelagians, Episcopalians, Independents, Anabaptists, Lutherans, Arminians, Antinomians*, yea, and with *Pagans, Turks and Jews*; all which affirm with him, That Men may and ought to pray at certain Times and upon certain Occasions, albeit not having any present Motions or Influence of the Spirit of God so to do.

¶ 5. What he saith here in several Places of *Introversion*, I refer to what is said before, to avoid Repetition. It might have been thought, that in this Chapter of *Prayer* (and where he urges it so much from the General Command, that he would have minded) it would have been more suitable to pray for such, as he may account his Enemies, and even *Hereticks*, than Rail at them. But the Treating upon this Subject has had no such Inference with him: And therefore he is sure to keep here his old Style of Railing; which the Reader may observe pag. 452-456-459, 460, 461. He hath divers little Cavils and Quibbles in this

Chap-

Professors
 limit them-
 selves to
 pray at set
 Times, with-
 out Waiting
 for the Spi-
 rit.

J. B. plead-
 ing for pray-
 er targets to
 pray for, but
 not to Rail
 against such
 he accounts
 his Enemies.

1679. Chapter, which I willingly omit, as not concerning the Weight of the Question; only to give the Reader a Taste of them, I shall note one or two. P. 455. upon these Words, *sub Degustationem*, he fancieth; *The Quakers hold a State of Prayer distinct both from publick and private*: But if he had not been very Critical, and ready to Catch (albeit he omits more weighty things) he had not troubled himself with this; which is an Error either of the Transcriber or Printer: For it is in my Copy, *ad cibum*, meaning the Prayers before and after Meat; and that the other Word doth also signify. The next is his asking, What I mean by *Ejaculations emitted to Man's Self*? and this (saith he) looks like a Piece of Quaker-Idolatry. This shews the Man's Eagerness to stretch every thing to make an Accusation; for by this I intended nothing, but to express such Prayers, as Men make unheard of others. And if this be a Piece of *Quakers Idolatry*, it is such, as he must account the Apostle *Paul* guilty of, as well as I; whose Words are 1 Cor. 14. v. 28. *ἑαυτῷ δὲ λαλῶν, sibi ipsi loquatur, Let him speak to himself*, as both *Arias Montanus* and *Beza* translate it, as well as the *English*: And that this is understood of Prayer, see from v. 24. So the furious Man may see, whither his Malice hath driven him! He forgetteth not also in this Chapter his old Calumny, and therefore hath it here oftner than once, that *As all the rest, so the Prayers of the Quakers, as well as Preparations thereunto come only from that Light of Nature*, as p. 455, 456, 457. and hence he accuseth me of *Pelagianism*, p. 459. for saying; *That so Command a Man to pray without the Spirit*, is to command him to *see without Eyes, and work without Hands*; because *Pelagius* said, that *whatever God commanded us to do, he gave us sufficient Strength to do it*. But if *Pelagius* said so, he understood it of an *Ability without the Spirit*

Ejaculations
quibbled at
by J. B. al-
lowed in
Scripture.

A Man cannot
more pray
without the
Spirit, than
he can see
without
Eyes.

rit of God; for which the *Antients* condemned him: Whereas my very Assertion here is in as opposite Terms to that, as any thing can be; since I argue, that a Man can no more pray without the Spirit, than he can see without Eyes. And indeed, all this Man's Reasoning in this Chapter favours strongly of *Pelagianism*, where he pleads throughout for *Mens setting about Spiritual Duties without the Spirit*; yea p. 463. he saith, *That the Divine Indulgence towards such, as have begun to pray without the Spirit, and afterwards have found it assisting them in their Prayer, is a strong Inducement and Encouragement to them*: For this agrees exactly to the *Semipelagian Principle*, *Facienti quod in se est, Deus non denegat Gratiā*, i. e. God will not deny Grace to such, as do what they can. And indeed, this allowing Men to perform *Spiritual Duties without the Allowance of the Spirit*, as this Man doth, pleading for it, and reckoning the Contrary Absurd, p. 453. is Compleat *Pelagianism*; and doth clearly import, *That Man by the Working of Nature can acquire the Spirit*, and can do something in order to obtaining the Spirit of himself, before he have it: And thence this Man pleads so much p. 451. for the general Use of Prayer from the Light and Law of Nature: Let him Reconcile this, if he can, with his other Doctrines, and Clear himself of *Pelagianism*. And it is so much the more considerable, that he has fall'n into this Pit, of which he so often falsely accuseth me, as also p. 461. He asketh again, pag. 460. *Why we come to their Places of Worship, if our Consciences be hurt in joining with them?* And thence he concludes, *It is to do open Contempt*. This is but his malicious Conjecture: We come not there, but in Obedience to the Lord, when moved by his Spirit so to do, to bear a faithful Testimony against all Superstition and Will-Worship.

J. B. with
Pelagians
plead for a
Prayer from
Nature's
Law and
Light.

J. B.'s false
Accusation
why we
come to
their Places
of Worship?

1679 ship. For it is not pleasant to us to come there, where for the most Part we are saluted with Knocks and Stones, and other such *Brutish* and *Paganish* Dealings by their Church-Members; which is the Fruit of their Holy Things, and whereunto the People are often encouraged by their Preachers, who sometimes shew an Example of this themselves: And of whose barbarous Actions even by the *Presbyterian* Preachers there is a Book Extant, entituled, of *Fighting Priests*, giving account, *how many of them fell upon these Innocent Servants of the Lord with their own Hands*: And I my self have seen of the present Preachers of Scotland do it. As for his flouting at the *Quakers*; for laying Claim to a Spirit of *Discerning*, so as to distinguish, who pray from the Spirit, and who not; he doth but therein declare himself to be none of Christ's Sheep, who are said to know his Voice from that of a Stranger. And as for his saying, That the *Quakers* judge of this by the *Mimical Posture of the Body*, it is false, and would agree far rather to his Brethren, whose *Affected Postures of Body*, as well as their *Nonsensical and Absurd Expressions in Prayer* have disgusted many of their Way: Of which I could give some Eminent Instances, but that I spare them at present. The Example I gave of their Excluding some from their *Sacrament of the Supper* (so called) doth not halt, as he affirmeth, p. 462. as to the main: For if the *Command to take it*, is with Presupposition of Examination, so the *Command of Praying* is with the Presupposition of *its being in the Spirit*, in which all Worship is now to be, *Praying always — in the Spirit*, Ephes. 6. 18. To my shewing, in Answer to their Objection of *Peter* his Commanding *Simon Magus* to pray, that he says, *Repent and pray*; after a meer Assertion without Proof he says, He

Fighting
Priests sal-
ling upon
the Innocent
with their
own Hands.

He sees, that with our Quaker a graceless Person 1679. can repent, but not pray. To which I answer, If he speak of Possibility, I believe a Graceless Person may both repent and pray; but as he cannot repent without Grace, so not pray without the Spirit: But Grace worketh in all, if not resisted; as the Spirit doth in all to Prayer, when they have received the Grace in Measure: but that some Measure of Repentance must go before Prayer, himself I judge will hardly deny; since the very offering to Pray importeth in the Person applying himself thereunto a Sense of his Iniquity, and a Desire to be delivered from it; for which End he approacheth to God to demand Pardon and Help to amend.

A Measure of Repentance goes before Prayer in a Sense of Iniquity and Desire of Deliverance.

¶ 6. Now I come to his Twenty Fifth Chapter of *Singing Psalms*; where I shall not need to be large. I deny not (as he observes) *Singing*: But to justify their Custom of *Singing David's Conditions*, by which many are made (as I observed in my *Apology*) to *speak Lies in the Presence of God*, he objecteth the Practice of the *Jews*; but their Practice in Matters of Worship, without a Gospel-Precept, is not a Rule to us. Neither doth the Instance given by him of *Psal. 66. 6.* answer the Matter: for the *Jews* might very well praise the Lord for the Deliverance of their Fore-fathers out of *Egypt*; but that will not allow Drunkards and Impenitent Persons to say, *They water their Couch with Tears*; as by *Singing Psalms* many do, which is false. As for his saying, *They do but praise God for what he hath done for others*; why do they not express it so then? And whereas he asketh, *Whether the Spirit inspireth the Meeter in the Song, and the Tone of the Singing*? He sheweth his Folly and Lightness, while he ridiculously supposeth, that Meeter is necessary, or any other Tone, than Nature hath given to every one; of which God by his Spirit maketh Use as an Instrument,

J. B. endeavours to justify their Custom of *Singing David's Conditions*, and their speaking Lies.

estimo
vult modo
miserere
et
et
(belle)

1679. ment, as he doth of other Parts and Faculties of the Body to the Performing of Spiritual Duties. And the like Folly he sheweth, when he tells, *What they do not in Scotland*; since he knows it was not particularly or only against the things practised in Scotland, that I write in that *Apology*.

SECTION XIII.

Wherein his Twenty Sixth Chapter Of Baptism is Considered.

J. B. :
Compleat
Railer.

Contests
about their
Sacraments
among Chri-
stians (so
called.)

¶ 1. OUR Author to shew, how angry and forward he resolves to be in this Chapter, makes his first Paragraph a compleat Stick of Railing. He begins with telling, That the Paganish Antichristian Spirit, which reigneth and rageth in the Quakers, manifest a perfect and compleat Hatred at all the Institutions of our Lord Jesus Christ; and he endeth with this Exclamation, O! what desperate Renegado's must these Men be? More of this kind may be seen pag. 472, 473, 474, 480, 481. As for what he adds from several Scriptures of *Baptism*, pag. 466, 467. what of it relates to the Weight of the Question, will be examined afterwards. He gives us here a Citation out of their larger Catechism, and then comes at last, pag. 468. n. 4. to Examin, what I say in the Matter; where upon my urging the many Contests among Christians concerning these things called *Sacraments*, as one Reason against them, he concludes, *I might as well plead against all Christianity, because of the many Debates about it*. And with this Conceit he pleaseth himself a little; which only evidenceth his malicious Genius; for I should never have used that as an only Argument; and did not use at all, but as having many other

other considerable Ones against their Use of these 1679. things: and therefore I add, That *these things contended for, are meer Shadows and outward things.* Then to cover their making Use of the Word *Sacrament*, which is not to be found in Scripture, he objecteth my making Use of the Word *Fermentation*, and of the *Vehicle of God*: But I use not to make Use of these Words, when I speak *Scots* or *English*; but these Words, when interpreted, are made Use of in Scripture: for the Latin *fermentum*, which signifies *Leaven*, is oft used, even as compared to *Spiritual Things*; as *Mat. 13.* *31. Luke 13. 21. 1 Cor. 5. 6, 7, 8.* yea, the Word *Leaven* and *Leavened* is to be found in Scripture above *Thirty Times*: But the Word *Sacrament* never so much as once. And it is not (as he saith) a poor thing to Challenge them for expressing the Chief Mysteries of their Religion in Words, that cannot be found in all the Scripture, while they affirm it to be the *only, adequate Rule of their Faith and Manners.* That we deny the thing truly imported by the *Trinity*, is false. As for the Word *Vehiculum Dei*, as having a Respect to *Christ's Body or Flesh and Blood from Heaven*, that it is a Scripture-Word, see *Cant. 3. 9. King Solomon made unto himself a Chariot of the Wood of Lebanon*, and *v. 10. Vehiculum ejus purpureum*: the Hebrew Words for *Chariot* and *Vehiculum* are *אפריון* *Appirion* and *מרכב* *Merkabh* or *Merkaba*, both which signify a *Chariot* and *Vehicle*; and that by *Solomon* is mystically understood *Christ*, of whom *Solomon* was a Figure or Type, none who are spiritually-minded can deny; and consequently that this *Chariot* or *Vehicle* must be mystically and spiritually understood. Nor can it be meant of *Believers*, or the *Church*, because it is said, *The midst of it being paved with Love for the Daughters of Jerusalem*, i.e. for *Believers*: So that they are received by *Christ* into his *Chariot* or *Vehicle*; and there-

Fermentum
or *Leaven* is
oft used in
Scripture.

The like
of *Vehicu-
lum Dei*, a
Chariot or
Vehiculum, sig-
nified by the
Hebrew
Words, *אפריון*
and *מרכב*.

Solomon a
Figure of
Christ.

1679. therefore not it, but distinct, as the Contained is distinct from the Containing. But for the further understanding of these *Hebrew Words* see *Buxtorff* his *Hebrew Lexicon*, and the Book called *Apparatus* in lib. *Sohar*. part. 1. p. 144, and 553. And however he might Cavil upon this mystical Meaning; yet the Word is Scriptural, which their Barbarism *Sacrament* is not. And to his saying (in Answer to my shewing, That by laying aside this Unscriptural Term, the Contest of the Number of the Sacraments will vanish) that it will remain, if instead of *Sacrament* they use *Signs or Seals of the Covenant*: This is but his bare Assertion, until he prove by clear Scripture, that there are only *Two Signs or Seals of the Covenant*: which he will find hard; and yet harder, that these two are they. Pag. 469. n. 5. he denieth the Scripture saith, *There is one only Baptism*; instancing the Baptism of *Affliction*: But I speak here of the Baptism of Christ in a true and proper Sense; and *Eph. 4. 5.* will prove as much, *That there is one only Baptism*, as there is *one only God*; which is in the next Verse. But before I proceed any further, I must desire the Reader to observe, how this Man, speaking of the Baptism of the Holy Ghost, understands it only to relate to the *Extraordinary Gift of speaking with Tongues*, which the Apostles had; and not as any thing common to all true and really Regenerated Christians: So that he concludes, the *Baptism* with the Spirit and with Fire now to be ceased. And upon this, his Supposition he buildeth pag. 471-473, 474-478. without so much as offering to prove it. And to this he addeth a gross Lie upon me, pag. 472. *That I will have none to be Baptized in the Spirit, but such as are endued with these Extraordinary Gifts*; which I never said nor believed: And therefore this his false Supposition I deny; and consequently till next time, that he take Leisure to prove it,

The One
Baptism.

What J. B.
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by Baptism
of the Holy
Ghost, which
in his Ac-
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it, all that he builds thereupon, is meerly precarious, and needs no further Answer. *John the Baptist* speaking of the *Baptism* of Christ in general, as contradistinct from his, saith, *He that cometh after me, shall Baptize you with the Holy Ghost and with Fire*: which could not have been the Mark of Distinction, if this had only been restricted to what the Apostles received the Day of *Pentecost*, and not of the *Baptism* wherewith Christ Baptizeth all his Children. But to rectify the Mistake he supposeth I am in, concerning the *One Baptism*, he tells me, *The One Baptism comprehendeth both the outward Element, and the thing Represented and Sealed thereby*: But the Reasons he gives for this are so weak, that thereby I am confirmed, I am not in the Mistake. I might say (saith he) *there were two Circumcisions, because Circumcision is called Circumcision of the Heart*: And what then? In that Sence there were Two, so long as the *Outward* continued, to wit, the *Outward* and the *Inward*; that of the *Flesh*, and that of the *Heart*: And if he can answer this no better, than by Smiling at it, we must pity the Levity of his Spirit; but not be moved by the Weight of such airy Arguments. What he addeth of the *Object of Faith* being called *Faith*, as also the *Profession*, albeit the Apostle say, *there is One Faith*, is not to the Purpose, since these are included in the one true Faith the Apostle speaketh of: But for him to say, *That the Baptism of Water is included in the One Baptism, spoken of there by the Apostle*, is only to beg the Question; And yet all he doth, is strongly to Affirm this without Proof. So that all that he saith in Answer to me, being built upon this and such like Mistakes, needed in Strictness no more Reply, as his Answer to my Argument pag. 471. sheweth, where he supposeth *Two Baptisms*, one administred by Men, another

1679.

J. B's
One Baptism
not the true
One.

* I i. another

1679. another administred by Christ himself by his Spirit, and not by Men: But he should have proved this, e're he had used it as a Distinction; and till he do so, my Argument, to wit, That *since such as were Baptized with Water, were not therefore Baptized with the Baptism of Christ, therefore Water Baptism cannot be the Baptism of Christ*, will stand for all his Blowing. I desire the Reader take Notice here of his Insinuation, as if I had borrowed this Argument from Socinus; which he hath over and over again afterwards, as to others, speaking expressly pag. 433. of my stealing Arguments from Socinus: But to shew him, how unhappy he is in being so apt to speak Untruth, he may understand, that I never read *three Lines* of Socinus's Writings hitherto; nor knew, what Arguments he used, till now he informs me, in Case his Information be true. Instead of Answer to what I urge from 1 Pet. 3. 21. in my Apology, he giveth a Preaching made up of meer Assertions built on the former Mistakes, and Railing; his Answer is built upon the Supposing, That *Water Baptism goes to the Making up of Christ's Baptism, which is now to continue*, which yet remains for him to prove: And on the other hand Supposing, That I affirm, that by the Answer of a good Conscience there mentioned, is to be understood the *Extraordinary Gifts of the Spirit*: which is false. And upon the same two Mistakes he grounds his Answer pag. 473. N. 8. to what I urge from Gal. 3. 27. and Col. 2. 12. as a Supplement, That the *Putting on of Christ* there mentioned by the Apostle, may be understood of *Putting on Christ by Profession, though not in Truth and Reality*; which he also hath pag. 438. for which Exposition I shall expect his Proof next time, if he have any.

¶ 2. Pag. 474. He proceedeth upon the same unproved Supposition, That *Water Baptism* is

That Water-Baptism cannot be the Baptism of Christ.

Instituted by Christ; and here he denies, that John's Baptism was a Figure. But since John's Baptism was a washing with Water, and that the Apostle ascribeth the Putting on Christ to the Baptism of Christ, as Washing with Water typifieth or signifies the Washing of Regeneration; so doth John's Baptism that of Christ. He concludeth this Paragraph with a silly Quibble, where, in Answer to my urging John's Words, saying, *I must decrease, and he must increase*, he adds, *As if John and Baptism with Water were all one; and Christ one and the same with the Baptism of the Holy Ghost.* Poor Man! he has been sore pinched when he betook himself to this silly Shift. Will he say, this is to be understood of John's and Christ's Persons, and not of their Ministry? Then we must suppose, John grew less and decrepit as to his Person ever after this; and Christ grew bigger and taller: Let him remember to prove this when he writes next. He goes on pag. 475. upon his old Mistake, supposing, *That Water Baptism was Instituted by Christ, and that he gave Command to his Disciples so to Baptize; and that Mat. 28. 19. is to be understood of Water Baptism;* all which is merely to beg the Question. He saith, *That to say, John's Baptism is not Pure and Spiritual, or that it is a Legal Rite, is to condemn John, Christ and his Apostles; because God gave John an express Command for it:* And what then? God commanded the Legal Rites also; that did not hinder them from being such, to say, he needed not such a Command: If it had of the Nature of the Legal Rites, is but a presumptuous Quarrelling with God, seeing on all Hands it is granted, he Commanded it; and a meer Affirming, it is not such, instead of proving it. As for the Apostle his making Honourable Mention of Baptism in his Epistles, and of its Ends, which he points in several Scriptures; all which is granted: But it

J. B's Supposition, that Water-Baptism was Instituted by Christ, invalidated.

J. B's poor Shift, that by John's Decrease is not meant his Baptism, &c.

The Legal Rites had a Command, as well as John's Baptism.

1679. doth not thence follow, that all this is to be understood of *Water Baptism*; and while that still remaineth the Thing in Debate, he can prove nothing from these Scriptures. But it is no wonder he thus forgets himself as to me; since in the following Words he quarrelleth with the Apostle Paul, saying in Answer to his Words, 1 Cor. 1. v. 17. *That he was not sent to Baptize.* If Paul had not been sent to Baptize, why would he have done it? I think it needless to me to answer the Absurdity he would here fix upon the Apostle; since it sufficeth me, and I hope, will other good Christians, that the Apostle saith positively, *That he was not sent to Baptize*: And for his Baptizing of *some*, we will suppose he had a Reason, though not from his Commission, which he expressly denies; whatever *John Brown* may bawl to the contrary. As for his saying, *That it seemeth then, the other Apostles had another Commission than Paul had*; It is built upon the Supposition, that they had a Commission to Baptize with Water: which remains for him yet to prove. And not to contend with him (for Brevity's sake) about that of *Hosea 6. 6.* whether [*not*] there be only to be understood of *less principally*; yet though it were, it would not follow, it should be so understood here also: I shew him by an Example, 1 Cor. 2. 5. what wild Work such an Interpretation would make, if ordinarily applied; but he, it seems, judged it most convenient not to take Notice of it in this his *Examen*, albeit in Reason he should have done it, if he would give a compleat Answer: For he must either prove [*not*] always to be understood of *less principally*; or otherwise he must bring particular Reasons, why it should be so here, and not, that it sometimes is so understood: For such a Particular will not infer the Consequence.

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¶ 3. The Reason he giveth of Christ's Submit-
 ting to Water Baptism, to prove it now to con-
 tinue, is his Saying, *For thus it becometh us to* *Christ sub-*
fulfil all Righteousness: But may not that be ap-
 plied also to Circumcision? And yet its Continu-
 ance will not thence follow. *John's receiving a* *Water-Bap-*
Divine Command to Baptize, sheweth, there was a *tism proves*
Divine Institution for it under the Law; because *not its Con-*
the Law was not as yet abrogated, nor the Legal
Ministration accomplished, till Christ was offer-
ed up: As for Christ his Consecrating it in his
own Person, the like may be also said of Circum-
cision. I come now to see what he saith n. 14.
to prove Matt. 28. 19. to be understood of Water
Baptism. And first, after a little Railing he saith, *3. B's fur-*
This was but an Enlargement of their former Com- *ther Reasons*
mission, as to the Object; And before this we heard *for its Con-*
of their Baptizing with Water, with Christ's War- *tinuance ex-*
rant and Authority, &c. Answ. We have heard *amined, does*
 him say so indeed; but must wait, until he prove,
 e're we be so forward as to believe it. And next,
 what if it were all granted? We heard before of
 the Disciples Preparing and Eating the Passover
 with Christ's Warrant and Authority; will it
 thence follow, that that Practice is still to con-
 tinue in the Church? (2.) Because it is joined
 here with Discipling; and Baptizing was the Way
 of Making Disciples among the Jews: So was Cir-
 cumcision, and that no less constantly and ne-
 cessary; will it therefore follow, that Circumci-
 sion is to continue? (3.) He saith, *Their con-*
stant After-practice declareth this to be the meaning
of the Command: But the Apostle Paul's Practice
 and Testimony declareth this to be false. (4.)
 He saith, *This is the proper Import of the Word:*
 But I deny it is so in Scripture; since we see no
 Necessity in most of the Places of Scripture to
 understand the Word of Water-Baptism: And

1679. when he shews the *Necessity*, he may be answered; and the Scriptures so frequently using it, where *Water* upon all Hands is confessed not to be understood, prove this to be true. And as for his saying, *That it cannot be understood here of Baptism with the Spirit*, it falleth to the Ground; because only built upon the Supposition, that that is only understood of *Extraordinary Gifts*. He urgeth Christ's Saying, *Luke 12. 50. I have a Baptism to be baptized with; and how am I strained till it be accomplished?* As if this were to be called Christ's own Baptism; and so I shall grant it with Respect to his *Personal Sufferings*: But when I speak of Christ's own Baptism, I speak of that which is his as being Instituted by him for others; and that Contradistinct from *John's*. Pag. 479. he saith, *The Words of Baptizing into the Name, is τὸ ὀνομα*, is only to be understood of a *Dedicating to God*, and not a being Baptized into the *Power and Virtue*. But this is his own Assertion. Neither doth Paul's saying, *1 Cor. 1. 13. Were ye Baptized in the Name of Paul?* make it clear at all: For making it unto *Paul*, will render the Apostle's Argument more forcible, to shew the *Corinthians* their Folly, in saying, they were of *Paul*, or other Men, *into* whose Power or Virtue it was absurd to say, they were Baptized; as must be said of all true Christians, being Baptized *into the Name of Christ*. That I condemn their Manner of Baptizing, is true; but that I do it because of their Doing it *In the Name of the Father*, is his false and foolish Conjecture: And therefore his troubling himself to prove that, is to no Purpose. For his Saying, *That if Matt. 28. 19. be not understood of Water-Baptism, it would make a Tautology*; I answered that (*n. 8.*) in my *Apology of Baptism*; and here he only repeats the Objection, without taking Notice of my Answer: Which shew-

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Gloss upon
the Words
ἐς τὸ ὄνομα.

sheweth how Defective his *Examen* is. He goes on pag. 480. upon the Supposition, That the Apostle's Baptizing with Water was not by meer Permission; and yet the Apostle's Commanding the Gentiles to Abstain for a Time from things strangled, and from Blood, which was a Jewish Rite, shews, their Using Baptism with Water doth not prove it Evangelical. He confesseth here, They did not fully at first comply with their Commission; and he must also say, they did not understand it, though he would here wave it: And because he knows not well what to say, he falls to Rail, saying, He seeth, what Quakers cannot do with Reason, they must do with confident and bold Lies: But the Reason he gives of all this Accusation (so strange Confidence) is my saying, That the Chief of Christ's Disciples had been John's, adding, Will he tell us who these Chief were? Yes, I will, seeing he is so ignorant: Job. 1. 35, 37. where he may see, Two of John's Disciples followed Christ, one of which is expressly mentioned to be Andrew the Apostle; and it is there clearly enough imported, that Peter was another: And such may without Absurdity be accounted among the Chief of Christ's Disciples. Pag. 481. he most falsely saith, That I condemn Peter and all the Apostles for resting satisfied with what he had done: His saying here, That they do not urge their Baptism from Peter's Baptizing Cornelius, shews, he sees a Necessity of not laying great Stress upon that: But for his adding, That Jesus Christ hath commanded, he doth but say, and not prove it. He saith, That Gal. 2. 12. will not prove, that Peter constrained the Gentiles to be circumcised: But ver. 14. to which my Words alluded, saith expressly, —Why compellest thou the Gentiles to live as do the Jews? And sure, that was to be circumcised. For his Malitious, False Asseveration, That we with the Jews design to destroy Christianity; it needs no

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1679. Reply. That there were *Baptism* among the Jews, is clear from *Heb. 6. 2.* albeit *Paulus Riccius* were not alledged to prove it, nor any Debate used about the Antiquity of the *Jews Writings*; but that some of them wrote before the Year 200, *Josepbus's History* is an Example. He confelleth The Etymology of the Word inferreth Dipping; and albeit we deny not that, yet this sheweth, with how little Reason he urgeth that Etymology upon us: If the Reader will but seriously read, what I have written in my *Apology of Baptism*, he will easily find, how slender his Answer is, albeit I had not written this Reply.

S E C T. XIV.

Wherein his Twenty Seventh Chapter, Intituled, Of the Lord's Supper, is Considered.

7. B's good Experiences of this Supper prove not its Continuance.

¶ 1. **T**HE Reader before this time hath had so much Opportunity to discern the Temper of this Man's Spirit, that he need not wonder to find him begin this Chapter of the *Lord's Supper*, with an Heap of Railing; accounting us such, as *Overturn Christianity, and introduce Paganism*, yea, as are *posting towards it*. And then having given a large Account, p. 483, 484. of their *Confession of Faith and larger Catechism*, pag. 485. he comes to tell the *Good Experiences many have had by their Use of this Supper*; which to make strong in his Conceit, he useth a continued Style of Railing against us, as *Men only led by our own Imaginations, and given up to the Working of the Prince of Darknes*; And thus he goes on. But such Experience, albeit granted, will not prove the Necessity of its Continuance: For the Assembly of Divines (so called) in their Preface

to the *Directory*, do speak of the Good, which was Experienced by the *Liturgy* of the Church of England, and of the Religious Intentions of the Compilers of it; while yet they are rejecting and abolishing it, as that which proved an Offence to the Godly, and occasioned much Mischief: Therefore that is no Argument. *P. 486. n. 5.* He comes to Examine what I say in the Matter: And then after a Reference to his *Tenth Chapter*, he has his Old Calumny, *That the Celestial Seed, and Spiritual Substance is nothing, but the dim Light of Nature*; he falleth into a new Fit of Rail- ing, which holds him to the End of this Paragraph, terming us such as are *Judicially blinded and de- luded, acted and driven by the Devil into a Profane and Paganish Contradiction to the Ways of Grace.* And with the like Shame, and upon the same old Supposition of *our exalting the Light of Nature* (which is most False) he filleth his *n. 6.* and also his *7. p. 488.* For what he saith there of the Absur- dity of *God's Revealing himself to Heathens*, or such as were *Idolators*, I have spoken before, writing upon that Subject. And here he con- cludes, *That my Asserting of a Spiritual Body and Flesh of Christ, at one Blow is a denying the Christ of God, and overturning Christianity:* But instead of proving it, he proposeth some Questi- ons; *Had Christ two Bodies?* Yes: And let him deny it, if he dare, without contradicting the Scripture. *Job. 6. 58.* Christ speaks of his *Flesh*, which *came down from Heaven*: But this was not the *Flesh* he took from the *Virgin Mary*; for that *came not down from Heaven*: But he had a *Spiritu- al Body*, in which his *Soul* Existed long before he took *Flesh* of the *Virgin*; and we will see, how *John Brown* proves this to be an Error, in the Re- futation that is promised in his Name of *G. K's* Book. And for the rest of his Conjectures, such as, *We have two such Bodies too*, is but a Fiction of his

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J. B's Rail-
ing against
the Light.

Christ's Flesh
which came
down from
Heaven, was
not the Flesh
he took
from the
Virgin Mary.

1679. his own Brain: We call no Body of Christ Carnal, but believe, That that Body, which Christ took of the Virgin, which was of the Seed of Abraham and David, in which Christ walked upon the Earth, and was Crucified, did Arise the Third Day, was Glorified, and remaineth in Heaven; wherein the Centre of his most Glorious Soul remaineth for Ever: And let him shew, if he can, how this is a Denying of the Christ of God, or Overturning of Christianity; He proceedeth p. 489. at a most violent Strain of Railing, upon the Supposition of his old Calumny, and here, that it may be Compleat, he makes a Preaching to the Devil: For which Blasphemous Abuse I wish heartily, the L O R D forgive him! That these Devils, to whom he preacheth, be not permitted to give him his Reward for his Sermon. But seeing, he blusheth not to do this in Print, I shall not think the many gross Abuses, I have heard to have been uttered by Presbyterian Preachers, so Incredible, as I have been apt to do; especially that, which I have been informed of of late of one, who at a Conventicle in the South near Legerwood, not far from Lanthier, made a Digression, in his Prayer, to the Devil, saying; O Devil! thou hast troubled us much with the Bishops and Curates; We beseech thee, Devil, take them to thee, and make us quit of them! This Prayer suits with John Brown's Preaching: And indeed, the Presbyterians will need a New Directory; for the Old one, by which they are instructed to preach to Men, and pray to God, will not serve for this New Ministry, by which they begin to Preach and Pray to Devils. And of the like Strain is his saying, after much Railing, p. 490. That if the Quaker write Comments on Paul's Epistles, it must be of Paulus Paganizans: This Sort of Stuff is enough to give all sober Christians a Disgust of this Man's Writings. In this

Page,

J. B. makes
a Preaching
to the Devil.

A Presbyterian Preacher praying to the Devil to take the Bishops and Curates, to him, that they might be quit of them.

Page, after some Quibbles about Relation, he comes p. 491. n. 11. to Affirm, That there may be a Relation, which is neither from the Nature of the thing, nor from some Divine Precept, such as a Promise and divine Institution. But is not a divine Institution a divine Precept? And whereas he boasts here, That my whole Discourse falleth, as being built upon a Mistake; the Reader may see, the Mistake is his own, and not mine; and then judge of his Discourse, that's built thereon: As also how Airy, Vain and Ostentive he is in saying, What will he now do? His Light has confounded him, so as he knows not what he says: Is this Language becoming a Gospel-Minister? That what Luke saith, doth not import a perpetual but temporary Command, will after appear: Of what Paul saith, 1 Cor. 10. will be spoken hereafter. To my shewing, that 1 Cor. 11. 26. Paul expresseth the End of this Ceremony to be a Declaring of the Lord's Death, which hath no necessary Relation with partaking of Christ's Body and Blood: He answereth, That a Declaration of Christ's Death is a comprehensive End, &c. And what then? That proves not the Necessary Relation; nor yet what he adds in this Paragraph: Therefore I intreat him, next time to Speak to the Purpose. P. 492. n. 12. He Raileth at me, as perverting the Apostle's Words; but giveth no Reason, unless his own meer Affirmation and Queries be esteemed sufficient. He asketh, "What signified Christ's Blessing of the Bread, breaking, giving it to his Disciples, desiring them to eat?" Answer: Christ blessed the Bread, brake it, and gave it to his Disciples to eat, and they to others; where themselves confess no such Mystery or Sacrament, as they would have here, is deducible: see Mat. 14. v. 19. Mark 6. 41. He insinuates, I speak falsely in saying, there is no mention

The Declaring of the Lord's Death has no necessary relation with partaking of Christ's Body and Blood.

7. B's proof-
less Proofs
for the Sacrament of the Lord's Supper (so called.)

1679. *mention of this Ceremony* 1 Cor. 10, 16 but is not so charitable as to point to me, *where?* If there be any such thing. As for his meer Affirmations and Distinctions here about the Bread, I will wait the next time to have them proved by Scripture; then will judge them worth the Considering. I have shewn in my *Apology*, that the *Corinthians* being in the Use of this Ceremony, and the Apostle's rectifying the Abuse they were in, in the Use of it, nor yet its having been done upon a Religious Account, or in a general Respect to the Participation of the Body and Blood of Christ, will not prove the Necessity of its being *now* to be performed. And therefore what he saith p. 493. n. 14. *evanisheth*. And as for his adding here, *That then it was an Act of Will-worship and Superstition*, and that I conclude, *the Apostle encouraged such a thing*. Whence he taketh Occasion to Rail at me, as *blasphemously imputing Unfaithfulness to the Apostle, and to the Spirit of God that acted him*; I Answer: What is done by Permission for a time, is not Will-Worship and Superstition; and he confesseth, he argues not from the *Corinthians* Practices. And for his Railing, the Ground of it being false, it needs no Answer. As for his denying, the *Jews* had such a Custom at the time of their Passover, his meer Negation is not sufficient to Elide the Testimony of far more Credible Authors, than he himself in this Matter. And as for the Words of *Luke*, *Do this in Remembrance of me*, It doth not infer perpetual Obligation upon the Church in all Ages. He Raileth at this, but without a Reason, p. 495. instancing the Apostle's 1 Cor. 11. 24, 25. But I told him before, that the Apostle gives here an Account of Matter of Fact; which infers not a Command: And in this Page the Man is miserably pinched to shew, how the *Washing of one anothers Feet*, albeit commanded with as great Solemnity.

Do this in Remembrance, is no perpetual Obligation.

lemnity, doth not oblige as much now: But his 1679.
 Conjectures prove nothing. What! albeit it was ^{The Washing}
 a Custom in the hot Countreys, and that it was ^{of Feet com-}
 a Sign of Christ's Humility; How doth all that ^{manded with}
 Abrogate the Express Command to do it? Let ^{as great So-}
 him shew an Exemption from this from plain ^{lemnity, yes}
 Scripture: For his meer Assertions have but small ^{Ceased.}
 Weight; and by which I am not like, nor yet a-
 ny Man of Reason, that is not resolved to set
 up *John Brown* as a *Pope*, to believe all he saith
 from his bare Words, to conclude the Differences.
 He thinks p. 496. "That their not keeping exact
 ly to the Method used by Christ in this thing,
 "signifieth nothing;" but he should prove by
 Scripture, how they are safe in practising one
 Part, and not the other? And by what Rule
 he accounts the one Part Circumstances, and not
 the other? For as to the Matter of the thing he
 will confess, there is nothing in it, but by reason
 of Christ's Command and Practice; so that af-
 fects all Parts alike: And indeed, he gives a very
 summar Answer, to what I urge as to this, as the
 Reader by comparing his n. 17. with n. 6. of my
Apology upon this Subject, may observe. It pas-
 seth my mean Capacity to see any solid Reason
 given by him p. 497. n. 18. Why *Acts* 2. 42.
 should be understood of other than their Com-
 mon Eating? Unless this may be esteemed one,
 "That to say so, is a meer groundless Fancy;
 "like many of the *Quakers* bold Notions." To
 prove *Acts* 20. 7. to be understood of Sacramental
 Eating, he saith; *It required Paul's Preaching*;
 but for this we must wait his Proof. That *Paul*
 preached not upon other Occasions, because not
 mentioned, is but his meer Conjecture; and his
 Inference from this being the Christian Sabbath,
 is but a silly Begging of the Question.

¶ 2. Pag. 498. n. 20. He stateth my Words, ^{J. B. for-}
 how the Apostle *1 Cor.* 11. saith *When ye come toge-* ^{ters to An-}
ther, ^{swer.}

1679. *ther, this is not to eat the Lord's Supper*; and not, that it was not to eat aright: And I expected his Answer to this to follow, but in vain; for I found not any: Perhaps he has forgotten it; and therefore I desire, he may remember it next. Also here instead of giving a Reason, to prove the Apostle gives here a Command, and not simply a Relation of the Matter of Fact; he returneth Railing; I intreat him next to lay aside his Railing, and give a Reason. That the *Corinthians* were Babes in Christ, and some of them even further advanced, I acknowledge; yet that will not prove, that some things might be Indulged to them, which is not needful to us now: The Christians, that had been *Jews*, were also Babes in Christ, and even more; such as the Apostle *James*, who desired *Paul* to purify himself in the Temple: And yet we are not thence obliged to Imitate such Practices. Whether the *Syriack* Version mentioned by me, make not to my Purpose, I leave to the Reader's Judgment; my Using it will not infer my Acknowledging that Version in all things to be Authentick, more than his own Using it: And albeit I think, it might have been sufficient to have given the Words upon the Credit of the Interpretation in the *Poly-glossa*; yet to shew him, how apt he is to fall into false Conjectures, he may know, I did it not: And if he could hence, as well as from several other Occasions heretofore observed, learn not to lay so much Stress upon, and so forwardly Vent his own Conjectures, he would do himself a Courtesy. P. 409. n. 21. He can easily turn-by the Apostle's express Command, *Acts* 15. 29. as being a Part of the Ceremonial Law: But I hope he will acknowledge, that the Obligation upon the Christians (especially such as had not been *Jews*) to observe it, was not its being a Part of the Ceremonial Law; but its being now a Com-

Paul Purifying himself in the Temple, Christians are not thence obliged to Imitate such Practices.

a Command of the Apostles, or rather of the Spirit of God, to whom it seemed good so to command: And he should shew next time, how this is more Abrogated in the *Epistles of Paul*, than the other? And particularly, how that *Rom. 14. 17.* doth touch the one more, than the other? And this Command *Act. 15. 19.* being after the pouring down of the Spirit, and Universal Preaching of the Gospel to the Gentiles, hath as much of a Gospel-Institution, as any thing Commanded before by Christ can have; if not, let him give us a Reason from Scripture: Till then, his meer Assertions p. 500. will not do the Business. To my shewing, That this is not to distinguish the Gospel from the Law, he thinks it enough to say; *This is a Socinian Argument formerly spoken to*: And he is very careful not to weary the Reader with Repetitions; I wish, he had minded this all along. He also referreth the Proof of their Authority to Administrate this Sacrament to his 17th Chapter: But they must be very Clear-sighted, that can observe any such thing there. And to conclude with some shew of Victory, he in a most ostentive way saith; "That I have fought, until I can stand no longer, and finding my self weak, and unable to fight any more, I come to something like a Parly," by saying ["Such as out of Conscience will perform this Ceremony, as the First Christians did, might be Indulged in it"] but he concludeth; "These things I affirm being proved, none can be supposed to do it out of Conscience: But some may not have such a clear Sight of it; and thence may stick in these things. He dispatcheth, what more I say as to this, as being *A Bundle of groundless Whimsies without Truth, Sense or Consistency*: But indeed I must say, I wonder to see the Man so weak upon this Theam, as well as the former of *Baptism*; considering, they are the great

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J. B's Proof
of their Au-
thority to
Administrate
this Sacra-
ment Invisi-
ble.

The weak
Proofs J. B.
brings to
vindicate
the great Sa-
craments of
their Religi-
on.

1679. great Sacraments of their Religion: But it seems, his Rage in these has Robbed him of his Reason. I will Intreat the Reader seriously to peruse, what I have written upon both these in my *Apology*; that comparing it with his, he may easily perceive (albeit this Reply had not been Written) how Weak all is, the Man brings for the Proof of these things.

SECTION. XV.

Wherein his Twenty Eighth Chapter Of Liberty of Conscience is Considered.

J. B's Malicious Assertion against our Acknowledging the Magistrates to have a Lawful Power over us.

The Lawfulness and Justice of Magistracy asserted by us.

I. **A**S he ended his last Chapter with Railing, so he begins this, comparing the *Quakers* to Thieves and Robbers, adding; That *their being conscious to themselves of the Evil of their Ways* (which after he has a little amplified in as black a manner as he can, he Concludes, *that*) "They thought it best for their own Safety to add this to the rest of their Errors, that *Magistrates* have no lawful Power over them." In which (besides his Railing) are two gross Lies. First, "That the *Quakers* are conscious of their own evil Ways; and that moves them to assert Liberty of Conscience." Which being a gross Falshood, hath no Bottom, but his own malicious Conjecture; where he presumptuously presumes to Judge of other Mens Hearts. The Second is: That the *Quakers* say, *The Magistrate hath no lawful Power over them*: A most gross Lie; The Contrary whereof is expressly asserted in the *These* in these Words; "Provided always, that no Man under the Pretence of Conscience prejudice his Neighbour in his Life or Estate, or do any thing destructive of, or inconsistent with Humane

"Humane Society; in which Case the Law is for
 "the Transgressor: And Justice is to be admini-
 "fired upon all, without respect of Persons." Who will but open their eyes, may here see the Man
 so desperately resolved to Calumniate, that he
 neither seems to Regard his Conscience towards
 God, nor his Reputation among Men; that he
 may fulfil his Envy in this Particular: But such
 gross Abuses will not hurt, but help the Quakers.
 Yea, in the very next Page he taketh notice,
 That I grant to the Magistrate only Liberty to judge
 in Matters touching the Life and Goods of others,
 &c. So here is some lawful Power. As for the ma-
 litious Insinuation that follows, it needs no other
 Refutation with Men of Sobriety, but to repeat
 it, to wit, But probably not of Quakers, for they
 are perfect, and so cannot do wrong: Is not this
 solidly, and learnedly, and Christianly argued,
 Reader? Thinkest thou, that to say, That this
 Restriction is destroyed, because Men may pretend
 Conscience in wronging their Neighbours, as some
 have done in committing Villanies, saith nothing,
 since the Proposition expressly allows the Magi-
 strate to punish Acts, that are materially injuri-
 ous to Civil Society, albeit Conscience be pre-
 tended? After (according to his usual Manner)
 he has given us a large Citation out of the Con-
 fession of Faith, and some Quibbles about the
 Word Conscience (which, as not directly concern-
 ed in this Debate, for Brevity's sake I omit.) Se-
 condly, he comes p. 504 n. 5. to say, "That I
 "most perversly State the Question, in saying,
 "The Magistrate has not Power to Compel Men
 "against their Consciences in Matters of Religi-
 "on (and why?) Because I distinguish not be-
 "twixt Elicit and Imperate Acts of Conscience,"
 That is (as himself explains) Inward and Outward:
 For as to the first, he confesseth, The Magistrate

1679. is not to Compel Men, so as to hinder them to think, judge, understand and conclude in their Mind as they will; but only in speaking, writing and open professing, which are visible and audible: Yea he thinks, the Magistrates Power doth not only extend on this side to Prohibition; but that he may also force them to hear, and to the Use of Publick Means, that is in plain Terms, to an Outward Conformity: And yet he saith, *This is no Force upon Conscience.* Well then *Ropish* Magistrates according to him use no Force upon the Consciences of *Protestants*, in forcing them to hear *Mass*; nor yet the *Pagans* upon the *Christians*, in forcing them to go to Idol Worships; And to come near Home, the present Magistrates in *Scotland* use no Force upon the Consciences of his Brethren, the *Presbyterians* in the *West-country*, in Constraining them to go to hear the Bishops Curates (as they term them) where they cannot pretend, there is any thing of Idolatry. As for his Distinction of the Magistrates having Power of *Outward* but not *Inward Acts*, it were enough for me to Reject it, as not being proved by him to be founded on Scripture; as indeed it is most deceitful. For if the Magistrate Restrain me from doing that Outward Action either of Confessing to Truth, or Denying Error; Abstaining from Idolatry or False Worship, and Practising the True, which my Inward Perswasion convinceth me of; he Ineroacheth upon, and takes upon him to Rule over my Inward Perswasion, as well as the Outward, which follows naturally from the Inward: And without doing whereof, my Inward could add nothing to me save Condemnation, seeing Christ requires an Outward Confession. And if the Magistrates Power as to outward Acts even in Matters of Religion, be limited, then he of Right may Decide

Y. B. Asserts, that for Magistrates to force an outward Conformity is not a Compelling Men contrary to their Consciences.

Christ requires an Outward Confession.

1679.

and Judge of all outward Matters relating to Religion; which *John Brown* may remember his Brethren have strongly denied, reserving that only for the *Kirk*. For to say (as he addeth,) *That the Magistrate hath Power to punish Hereticks, but not the Orthodox*, is (as I observed) miserably to beg the Question; since never any Magistrate was so mad, as to persecute Truth, as Truth; but still under the Notion of Error. The Sum of what he saith further upon this Matter, p. 505, 507, 508, 509. in Answer to me, resolves in these Two Objections.

¶ 3. First, *That my Arguments do no less take away the Magistrates Power in Civils.*

Secondly, *That by the same Arguments may be denied and taken away all Church-Censures, which I grant; and in so doing contradict my self, or must answer my own Arguments.*

For Proof of the First he tells; *That many Magistrates have been or may be incapable to judge in Civil Matters, as well as Religion; as also have done Injustice in their Judgment.*

Ans. True: but all this will no ways infer his Conclusion; because they still had that, which was needful to the Being of Magistracy, that is, being duly Constitute (for of Usurpers we do not here speak) however they may want these Qualities, which might more accomplish them in their Employment; or that they may Err in the Administration of it. But Christianity, and consequently to judge in Matters of Religion, doth not so much as pertain to the *Esse* or Being of a Magistrate: For if it did, no Man could ever have been, or yet could be a true Magistrate, or ought to be so owned, unless a Christian; which I suppose *John Brown* will not adventure to affirm; or if he do, he will manifestly contradict the Doctrine, as well as Practice of Christ and his Apostles, who preached Subjection, and were them-

The being of the Civil Magistrate is to judge of Civil, not of Religious Matters.

1679. selves Subject to such Magistrates, as were Enemies to Christianity. If then a Magistrate may be truly a Magistrate, and ought by Christians to be acknowledged and submitted to as such, who is not a Christian; to deny to Magistrates that Power of Judgment, which they can only have as being Christians, will not necessarily take away any of their Power, as Magistrates: For Christian Subjects, especially being private Persons, may and ought to submit and obey their lawful Magistrates, albeit committing Errors in the Government, and commanding things hurtful to the State; and if they do other ways, may be justly punished, where the Nature of the Government giveth them not Allowance so to do.

Magistrates
Committing
Errors in Go-
vernment.

Magistrates
Commands
ought not to
be contrary
to the Law
of God, nor
forcing Con-
science.

But if the Magistrate shall command any thing contrary to the Law of God, or Impose in Matters of Conscience contrary to Truth, J. B. will with me confess (unless he condemn himself) that every private Christian may, without being justly accused of Contempt, refuse to Obey: As many of *John Brown's* Friends do in not going to the *Parish-Kirks*, (where the same Faith and Doctrine they hold, is preached) contrary to Acts of *Parliament*: For he hath not proved, That a Magistrate by being a Christian acquires more Power, than he had before, or is more a Magistrate; though he may be a Better. For albeit, as he observes, Fathers be desired to Instruct their Children, which *Pagan-Fathers* cannot do; yet they are not more Fathers than before, nor have more Power over their Children to force them, than before: So a Magistrate being a Christian, may Instruct, countenance and Advance Christianity by the Advantage of his Place; but acquires no more Power thereby, to force his People upon that account: J. B. if he judge so, will do well to prove it by Scripture.

¶ 4. The

¶ 4. The Reason of his Second Objection is, *Because a Church may Err in their Judgment, being defective* (as he supposed the Magistrate in the former Objection) *and so may condemn Truth for Error: But how weak this is, is very apparent.* For if he can shew us a Church having the True Being of a Church, which ought to be acknowledged and submitted to by Christians as such, which yet is wholly a stranger to, yea, an Enemy and Persecutor of Christianity (as I did him in the Case of Magistracy) he will say something, but other ways nothing at all. *Next:* The Censure of a Church (however he seems to judge otherwise) cannot be called forcing of Conscience in the Sense I grant it, which is only for to deny the Persons Censured their Spiritual Fellowship; since he himself by his Differing from them breaks it off (as in my Book, Intituled, *The Anarchy of the Ranters*, &c. written concerning Church-Government, I have at large shewn.) And if the Difference be such, as the Church judgeth in Conscience, they cannot have Spiritual Communion with one so principled; it were in him a Forcing of their Conscience to urge it upon them: For since he takes the Liberty out of Conscience (as he judgeth) to differ from all his Brethren, it were a most unreasonable thing in such a one to deny them the Liberty (being perswaded in their Conscience they ought) to Withdraw from him; seeing, the Band of their Unity, which at least in Part was an Agreement in Doctrine, is so far by him Broken: But as he doth not fall upon them to Beat, Imprison or Kill them; neither ought they to do so to him.

Church Censure is not a Forcing the Conscience.

As for his Answer, *That they are not for propagating Christianity by Force, or that the Ministers should use Fire and Sword*, pag. 508. It is the same Deceitful Return, that the Pope and the Jesuites (his Janizaries) give upon the like Occasion (with

1679. whom the *Presbyters* in most things of this Nature do most unanimously Agree) who it is said, after they have judged any one Guilty of Heresy, deliver him over to the Magistrate; because (as is usually spoken by Contraries) *They will not meddle with Blood*: But how would they Thunder the Magistrate, if he did not proceed to Execution! The same way do the *Presbyters*: For we know, what naturally follows upon the Church-Censure, or Disobedience to their Orders; as by many Examples during the Reign of *Presbytery* in *Scotland* might be proved; and which I may Instance, if further provoked thereto: By which it shall appear, that they are no less **BLOODY** and **CRUEL**, than the *Papish Inquisitors*; and that both the **POPE** and the **PRESBYTERS**, Assuming the Power of Judgment to themselves, leave nothing to the *Magistrate*, but the dishonourable Office of being their Executioner, or in plain *Scots*, Hangman: While both most deceitfully wipe their Mouths, as if they were Innocent of the Blood-shed procured by them.

Presbyters with their Church Censure no less Bloody and Cruel, than the Papish Inquisitors

Many things Commanded in the old T. are not binding upon us now.

T. 5. Instead of giving any direct Reply to my Answer to their Objection drawn from *Deut. 13.* where false Prophets and Idolaters are ordained to be Killed; he seeks maliciously to infer, *That I deny all Authority of the Old Testament*: Which is a horrid Calumny. But since there are many things Commanded there, which himself will acknowledge are not binding upon us now; What shall be the Rule, whereby we shall judge, what we are now Tied to, and what not, unless as the same is Ratified, or again Commanded by Christ in the *New*? And for clearing of this, let him tell me, if he can, *What is incumbent upon us now from the Old Testament, which hath no Precept or Authority in the New*? But further, after

in the

he

he has manifestly wrested the Place, to Eviscerate what I urge from *Deut. 9. 9.* (as the Reader by comparing it may judge) at last he confesseth to it; only alledgeth, *It was a Circumstance*; But seeing, this Circumstance was Commanded, as well as the rest, he should shew, where the one is Repealed, and not the other? And how it comes to pass, that it should be Duty to obey the one Part of the Command, and yet Murder to obey the other? Or (if he will, the Circumstances commanded Conjunctly with it, as I hope he will confess it should be) for any now to kill their Brother or Sister as an Heretick or Blasphemer, without bringing them to a Judge? He has a quick way of answering, what I say p. 323, 324. in alledging, *That it is not to the purpose*; as also what I say p. 328, 329. in answering it by two or three Lines of Railing, p. 513. but methinks, since he gives his Reader as a Reason of his Prolixity, *That he left nothing said by the Quakers unanswered*; it is strange, he jumps so quietly over that Place, (p. 324.) where I shew, "That the *Presbyterians* as well as the *Jesuits* pretend Subjection, Tyrannize over Magistrates Consciences. denying it, do not spare to Tyrannize over the Magistrates Conscience; when they can; as by the Example of the *Presbyterians* Behaviour towards this present King of Britain I did prove." It is enough for him to this to say, *This Page is not to the Purpose*. But the Judicious Reader will rather judge, that he is here so Silent (being elsewhere upon less Occasion so Clamorous) because he knew not well, what to Answer to the Purpose. With the like hasty and pitiful Stuff he would turn by the many Citations of the Antients brought by me against *Persecution*, because of his deceitful *Papish* Concession, above observed: But he should have shewn, how these things of the

Presbyterians and Jesuits pretending Subjection, Tyrannize over Magistrates Consciences.

1679. Antients are Consistent with the Civil Magistrates Using any Force in Matters of Religion, as being a thing Inconsistent with Christianity; which the Reader by reading over these Places may easily observe, and thence find, why he made such Haste, and gave all these Citations no other Answer.

¶ 6. But as he is Hasty in passing over, what he finds he cannot Answer; so to fill up the Pages, he spares not to insist upon Trifles, or things of no Moment, or which only serve to shew his own Folly and Impertinency: as in p. 502. is manifest, where he saith, *He doubts, whether it be 25 Years, since I adjoined my self to the Quakers.* But whether it be so or not, it not Adds, nor Takes from the Controversy. Only to solve him of this Doubt, he may assure himself, It is not; since I have not yet seen the 30th Year of my Age. But because I say, "It is about 25 Years, since they were a distinct and Separated People: thence he says: *He sees, it is not an Old Sect; and so has less Affinity with true Christianity; because he is sure, Christianity is older.* But what Protestant in his Wits (if Malice did not blind) would use such an Argument, knowing, how easily the same may be, and has been objected by Papists, that use to ask us, *Where our Religion was before Luther and Calvin?* That Christianity is older than 25 Years, I am sure, as well as he; but it will not thence follow, but that it may be a short time, since God raised up a separated, gathered, visible People, to shake-off the Corruptions of Babylon, and Restore the pure and old Christianity, as it was before the Apostacy entred. And if he will not admit of this to the Acknowledgment of his own Impertinency, he must needs own the like Argument in the Mouth of Papists to have been Valid against our great Grand-Fathers; and Consequently give away the Protestant Cause.

A People raised of God to shake off the Corruptions of Babylon, and restore the pure and old Christianity.

¶ 7. But

¶ 7. But the Man seems not to have heeded, 1679. what he wrote in this Page, by another yet more palpable Mistake: For while in the Calculation of the Appearing of the Quakers he goes about to find me Contradicting another Quaker, he sheweth his own Senselessneis. My Account, saith he, of 25 Years, being numbred from 1678, will fall into Anno 1651; but another Quaker in Anno 1659, saith, it is now about 7 Years, since the Lord raised us up in the North of England, &c. Now number 7 back from 1659, my Arithmetick tells me, it will be 1652; and if I account it 1651, and the other reckon it about 1652, it comes to one Reckoning. But John Brown will have mine to be 15 Years later, as if 25 Years back from 1676 were 15 Years after 7 Years back from 1659, that is, that 1652, is 15 Years before 1651: So far has the poor Man missed of his Numeration. He sometimes reproachingly and scoffingly says, He sees, the Quakers can dream waking: But it is a Question, whether he was Dreaming or not, when he proclaimed his Sottishness thus to the World; which cannot be reputed an Error of the Press, since he is at Pains to reconcile this Imaginary Difference, saying, But perhaps I mean of those in the North of Scotland, the other of the North of England; and therefore he will not contend about it: He will find, he has Reason, when he sees his Mistake. Yet he must have on Observation that according to the old Proverb, All Evil cometh Out of the North: But no wonder, the Man has been here benumbed, since he will, ere he want something to Reproach the Quakers, make Use of Old Proverbs; albeit to contradict Scripture Prophecies, Jer. 50. 3. where the Prophet speaking of the Judgment of Babylon, saith, For out of the North there cometh up a Nation against her, which shall blyon. A Nation coming from the North against Babylon.

1679. *shall make her Land desolate: And ven. 9. I will raise and cause to come up against Babylon an Assembly of great Nations out of the North Country: But an Old Proverb with him it seems is of more Weight, which can hit the Quakers, than the Scriptures, for all the Reverend Esteem he pretends to them. Yet that an Evil hath or may come out of the North, I shall not deny; for of that the PERSECUTING Spirit of PRESBTTERY is one Example: which as to its Rise in Scotland was more Northerly, than the Appearance of the People called Quakers.*

S E C T. XVI.

Wherein his Twenty Ninth Chapter, Of Wars, and Thirtieth, Of Oaths, is Considered.

7. B's Malicious In-
tinuations be-
cause of our
Testimony
against Wars
and Fighting.

I. **A**FTER having Classed us (according to his Custom) with such as he accounts *Odious Hereticks*, for our Opinion of *Wars*, he proceedeth with his Old Trade of Malitious Insinuations and Railings, questioning, *Whether our Intent may not be, that we may obtain Freedom and Liberty to Rage over all?* And whereas he saith, *He leaves our selves to judge of this;* Truly, we can sincerely judge in the Sight of God, that this is a gross Calumny; of giving any Colour for which, we are altogether Innocent. And like to this is that Malitious Insinuation, *pag. 515, 521.* wherein he chargeth us with a *Bloody Design*, in *seeking to reduce them to Paganism, and by disarming Christians, give up Christendom as a Prey to Turks and Pagans.* To which I shall only Answer; That as it is obviously enough Malitious, so he shall never prove it true: And therefore I wish

with the Lord rebuke him, and forgive him for these his Evil Thoughts! What he says here, as well as pag. 517, 518, 522, of the Necessity of *Defensive War*, to defend from those that unjustly Assault, and Thieves, and Robbers, and Cut-throats, &c. he speaks more like an Atheist than a Christian, and like one who believeth nothing of a Divine Providence of Restraining Evil Men at his Pleasure, and not suffering them to go further than he seeth meet. Doth he think, that all the Endeavours of the wicked Men of the World can do any thing, but as GOD permits them? And that all the Opposition to such by Force of Arms can prevail, but by God's Blessing? If so, he must not think, that such Carnal and Atheistical Reasons can brangle the Faith of those, who out of pure Obedience to God, desire to be Conform to the Image of his Son, according to the Measure of the Grace given them, so as to make them think, they are less secure under the Protection of the ALMIGHTY, than by their Guns and Swords. But this is consistent with his Faith, the most Eminent of whose Brethren have learned to Preach with Sword and Pistols; and instead of the Guard of a Christian Boldness and a good Conscience (which the Primitive Christians and Apostles used) will be guarded with Men in Arms, and that in Opposition to the Authority of those, they confess to be their lawful Magistrates. And if he say, That *we must not lay aside lawful Means*; I ask him, Whether he thinks not to defend a Man's Self from a Principle of Conscience, be simply Unlawful? Let him remember, the most Remarkable Deliverances that God's People met withal, were, when there appeared least of Outward Help, and where the Arm of Flesh had least hand in it; as the Children of Israel's Deliverance out of Egypt, as also Judges ch. 5. from ver. 16, to the End, 2 Kings 6, 17, &c.

J. B. A.
Atheistical
Doctrine of
the Necessity
of a Defen-
sive War.

His Bre-
thren preach
with Sword
and Pistols.

The most
remarkable
Deliverances
of God's
People have
been with-
out the Arm
of Flesh.

1679. 6. 17, &c. and Chapters 7, 13, and 19, 35, and in other Places. To prove, *That Christ in the 5th of Matthew commands no more than in the Law*, he referreth to the Writings of their Divines: but he might have done this to all he has written, if he judge it sufficient; and so have saved himself a great deal of Labour: since he saith elsewhere, *All I have written, is confuted long ago.* How Men can Love their Enemies, and yet Kill and Destroy them, is more than I can reach: But if it were so, such as rather Suffer than do it, do surely more love them; and to do so, is no Injury to our Selves, nor Neighbours, when done out of Conscience to God in Answering our Duty, to whom we must not regard our own or Neighbours Profit. And if what I grant of the Lawfulness of Fighting to the present Magistrates and State of Christians, be considered, it will render all his Arguments superfluous; since he confesseth, *A Time will come, in which the Prophecy of Isaiah 2. 4. Mic. 4. 3. will be fulfilled*, and thinks fit, there should be a Praying for the Fulfilling of it. And what, if some believe, that (as to some) there is a Beginning already of the Fulfilling thereof? We do nothing doubt, but that of Rev. 16. 5, 7. which he mentions pag. 522. will in due Time be fulfilled; but we see no Necessity of Believing, that that will be performed by Outward Fighting, or that the Saints shall need to draw Carnal Swords, or shoot Cannons towards the Performing of it. When he saith, that the Argument of Fighting is not taken from the corrupt Nature of Man; pag. 519. he must have forgotten himself; since had not Man fallen, and so his Nature been Corrupted, he may infer, if he can, where there should have been an Occasion for fighting with Carnal Weapons? And since he confesseth, *That in nothing more than in War, is seen the Fruits of Man's Rebellion against God*; He may thence

How can
Men Love
their Enemies,
and yet
kill and de-
stroy them?

Fighting
is from the
corrupt Na-
ture of Man.

thence see, how little need Christians have to plead for it. As for the Citation out of the Confession of *Faith*, wherewith to fill up, he closeth his Chapter, I know not to what Purpose he did it; since no Man doubts their Faith in this Matter.

¶ 2. He begins his Thirtieth Chapter of *Oaths*, with saying, *We deny their Lawfulness; that we may destroy all Policy and Government*; But it must only be the Devil's Government: For where the Government of Christ prevails, and Men *Speak Truth*, there all must confess, there is no need of *Oaths*; and also, where the like Punishment of Perjury is inflicted for *Speaking falsely*, the End of *Oaths* is obtained, and that without Breaking Christ's Command. Thus according to his own Confession, since the Verity may be had as well without an *Oath*, none should be urged to take an *Oath*. But let us see, what after a Citation out of their Confession of Faith he saith, to Answer *Mat. 5. 34.* and *James 5. 12.* which saith so expressely, *Swear not at all*: To this he saith, *That Christ is only Interpreting the Law, and not Adding any thing to it*; and that it only relates to ordinary Discourse: But for Proof of this he has nothing, but an Heap of Words asserting the Thing: To all which, till he bring some Scripture-Proof, there needs no Answer. But to oppose Christ's and James's Words, *Swear not at all* — It is not said, *Except ye be called before a Judge*; let him prove this Exception by Scripture next time: And therefore till he do so, his Affirming over and over again, *That Christ forbade no more than was forbidden in the Law*, pag. 525. is to no Purpose. The Law forbade *Idle Swearing* and *Oaths in Communication*; but Christ's Resumption shews throughout that Chapter some more to be urged, to any that understand plain Words, and will not shut their Eyes. That its being

1679) being said, *Deut. 6. 13. Thou shalt Swear by his Name*, is urged as an Explication or Comprehensive Part of Moral Worship, I deny; and remains for him to prove: Or that it was more than a Command to the *Jews* to Swear by the true God, that they might not Swear by Idols; and till he prove this, Arguments founded upon it need no further Answer. As for what he addeth *N. 8.* to prove *Swearing not to be of the Devil, because commanded of God*; and afterwards Concluding, *That my urging against it, as being of the Devil, is pregnant of Blasphemy, because it would infer some of the Ceremonial Laws of God to have their Rise not from the Will of God, but from the Work of the Devil*; He sheweth here more Malice than the Will of Strength of Reason. Was not the Command, *Deut. 24. v. 1. Let him write for her a Bill of Divorcement*, a Part of the Ceremonial Law? And yet Christ saith, *Matth. 19. 7. that Moses did this, because of the Hardness of their Hearts*, and is not Hardness of Heart, which gave a Rise to this Command, of the Work of the Devil? Let him then make the Application, and then answer the empty Bluster he has made of *Blasphemy*. And doth not, what Christ saith of this Matter of *Divorce*, *Matth. 5. v. 31, 32. shew, Christ commanded more there, than was commanded under the Law*? He confesseth *pag. 529. That God cannot be said properly to Swear*: Albeit some things being ascribed to God, makes them not Unlawful to us; yet any thing being ascribed to God, makes it not Lawful to us, when Christ commands the contrary. That Christ's saying, *Verily, Verily*, is more than *Tea and Nay*, I deny; and it remains for him to prove it: That the *Apostles Asseverations* are *Oaths*. he affirms in like Manner, but proves it not. His thinking, *We*, in being willing to do as much as the Apostle did, *do strain at a Gnat, and swallow a Camel*, is but an Evi-

the Will of
Divorce-
ment per-
mitted in
the Old Test.
because of
the Hard-
ness of their
Hearts.

Christ's
and the Apo-
stles Asse-
verations were
not Oaths.

Evidence of his Railing Genius; as it doth of his Malice in catching what follows: *That the Question is not, What Paul or Peter did? but what their and our Lord?* For that is not said by me: he hath but said it, as believing they did Swear, or that their Words were Oaths. But the giving (not granting) it had been so, to shew, it would not prove this thing now Lawful, and that Peter and Paul both had their Failings, so as all, though not in that, himself will not deny: which is enough to shew, their Practice in all things is not to be our Rule. His 531 Page needeth no Answer, being but his own Affirmations and Conjectures instead of Answers; these may be considered when he proves them. That Paul Swore any way, we deny; and neither Abraham's nor Jacob's Practice, nor yet that of Angels will warrant us to Imitate them, when Christ has commanded the contrary: And albeit he acknowledge the Testimony of Pythagoras, Socrates and Plato doth shame many Christians for their Swearing; yet he cannot omit here his ordinary Reflection at our Religion, as Paganish. He confesseth That many of the Fathers were against Swearing, and indeed, none any ways veried in Antiquity can deny, this to have been the General Faith of the Primitive Church.

S E C T. XVII.

Wherein his Thirty First Chapter Of Civil Honour, and Thirty Second, called, A View of the Conclusion, are Considered.

¶ **A**S he enters upon this Chapter of Civil Honour, he accuseth me, as being Effronted and Shameless, for saying, [“ All our Ad-
“ ver-

1679. "versaries plead for the *Lawfulness of Superfluity*
 "of *Apparel and Plays* :] And to make this appear the more probable, he would seem to be much against these things; and wisheth, *there were less of them*. But all will not do, nor hide him in this Matter: For he will not deny the Lawfulness of *Laces and Ribbons*? The Man will not offend the good Ladies, to whose Bountifulness they are so much obliged, so as simply to deny their Superfluities. And how can he? Since it is become a Practice of some Eminent *Presbyterian Ministers*, which they have learned from their Friends, the *Popish Priests* and *Jesuitish Emissaries*, not only to go up and down with their *Sword and Pistols*, to evidence, they are Men of Blood, and Brethren in Politicks; but also in their *Laced Bands and Cravats, Perriwigs and Gilded Belts*, to make them look like *Monsieurs*. But if he think, that I wrong any of our *Adversaries* in this, let him tell me, which of them dogmatically hold it as a General Principle, *That Superfluity of Cloaths, and the Use of Plays in general is Unlawful* (whatever some Particulars may do, whereof I made an Exception?) As for any their laying aside these Vanities out of Pride, I do not justify it; for him to insinuate that, as to us, is but his bare, malicious Assertion. After that (*pag. 534.*) he has told his Reader, he comes to *Treat of that which is peculiar to the Quakers*, he gives him a large List of *strange Hereticks*; as among others, *Heracleonites, Carpocratians, Gnosimachians*, (enough to fright Ignorant Folk) telling, *That what the Devil could not effectuate by all these, he thinketh now to accomplish by the miserable Quakers*. It seems, the Man must be one of the Devil's Counsellors, that he is so well acquainted with his Purposes: But I shall not covet this his Preferment; nor seek to Imitate the Language he has learned of that Court; which he bestows in the following

No Laces
 and Rib-
 bonds denied
 by J. B. to
 his Bountiful
 Ladies.

Presbyteri-
 an Ministers
 go with their
 Sword and
 Pistols, and
 Bands and
 Cravats.

ing Page to rage at us, as *Rude* and *Uncivil*, and 1679.
 such, as deny to give the least Signification of Civil
Honour to *Equals* or *Superiours*: which is false.
 And then by a strange Figure he will seem no less
 known in *God's Counsel*, than he before would ap-
 pear in the *Devil's*; and therefore Magisterially
 concludes, "That God has given us up to the
 "Unmanning of our Selves, who have renounced
 "all Christianity, and every thing that looketh
 "like Serious Religion." It seems, *Bowing* and
Taking off the Hat, and *Complemental Titles*, is
 the Man's Christianity and Serious Religion,
 which the *Quakers* have renounced; I will next
 Examin how he proves it.

¶ 2. Pag. 536. He tells, That *Honour* is to be
 rendered to whom *Honour* is due; but this we ne-
 ver denied. The Question is, Whether *Honour*
 may not be rendred without *Bowing*, or *Taking*
off the Hat? The Scriptures he brings here to
 prove this, are so far from doing it, that most of
 them are egregiously Impertinent; as will appear.
 For as to *Abraham's* and *Lot's Bowing* there men-
 tioned, I shew in my *Apology*, how their Practice
 in that was not to be a Rule to us. But he brings

Abraham's
Bowing and
Lot's is no
 Rule.

Act. 14. 15. where *Paul* and *Barnabas* are said in
 our *English Translation* to say, *Sirs*; and *Act. 27.*
v. 10. where *Paul* saith, *Sirs*, to the *Mariners*, to
 prove, They gave a Title of *Honour*; as if *Sirs*.
 did infer the Plural Number of what usually *Sir*
 to one imports with us: But if he had looked the
Greek, he would have found in both Places *ἀνδρες*,
 which signifies *Men*. I would willingly know, if
 the Man will be so void of Ingenuity, as not to
 acknowledge his Folly here? For as for the *Jay-*
lor's Practice, he will have much ado to prove it
 a Rule to Christians. Neither is he less imper-
 tinent, when he brings the Instance of *Mary* sa-
 luting *Elizabeth*; *Paul* the Church of *Corinth*;

Paul's say-
ing Sirs, in
Greek it is
ἀνδρες,
i. e. Men.

1679. Christ desiring his Disciples to *Salute the House*, and *Paul* in his Epistles desiring such as he wrote to, to *Salute others in his Name*: For who will not condemn him of Folly, in Imagining, That the Apostle by these Christian Salutations desired them to *Take off their Hats*, and *bow to one another in his Name*? Or that this was the Way Christ willed his Disciples to *Salute the Houses they came to*? He must remember to prove this next Time, and know, We deny neither *Salutations* nor *Civility*: But have not yet heard him prove, That they consist in such Practices. He confesseth, *pag. 537. That several of the Titles used, may be granted not to be lawful to Christians*: But thinketh, That makes nothing for our *Blunt and Rustick* (as he terms it) *Thou and Thee*, with which we speak to *Magistrates and great Persons, no otherwise, than we would do to our Foot-boys*. But since he confesseth, they use this *Thou and Thee*, which he thinks so Blunt and Rude, when speaking to God; I desire, he may acquaint me next time, Why they speak to God no otherways than they would do to their Foot-boys, to whom, I hope, he will say, they own greater Respect, than to any Magistrates or great Personages whatsoever? And this shews, it was no Rudeness in me to address my self thus in my Epistle to the King. Besides that what he quarrels being written in *Latine*, shews his Folly; since it is usual for themselves writing in that Language, to use the Singular Number even to Kings. And forasmuch as he thinks this so absurd, that in a silly Scoff he saith, *Under Favour of my Thou-ship*: And *pag. 540. he accounts this in us Singularity, Contempt, Pride; yea, and so proceed from a more stinking Root*: I will desire of him to know, how it comes, that the Bishop of *Canterbury* in the Coronation of this present King in most of his

Alledged
Salutations
from Scrip-
ture, they
were not a
Taking off
the Hat, and
and Bowing
to each o-
ther.

To Thee
and Thou a
single Person
says J. B. is
blunt and
rude.

In Latin
the Singular
used to Kings

King's Co-
ronation As
instanced.

Ad-

Addresſes to him during that Solemnity, terms 1679.
 him *Thee* and *Thou*, as *Philips* in his History re-
 lates, printed at London Anno 1670, pag. 764,
 765 ? But if he think this of little Weight, as
 being the Practice of a proud Prelate in his E-
 ſteem ; what will he ſay of his Reverend Bre-
 thren, the *Assembly of Divines* at *Westminster*,
 who teach us in their *Directory* to uſe this *Thee*
 and *Thou*, as in the Form preſcribed for Marriage,
 in theſe Words, *I, N. do take thee to be my Wiſe*,
 &c. ? He muſt ſay, that either they had a Rea-
 ſon for this, or they had none : If none, he muſt
 conclude them to have been an *Irrational Pack* ;
 which I think he will hardly do : If they had,
 when he gives it, let him free them of *Pride*, *Con-*
tempt and *Singularity*, or *Something more ſinking*
 (to uſe his own Phraſe) and find us guilty of it.
 For his Proverb of being *as Proud as a Quaker*,
 we think, he has hardly Authority to make this
 paſs for one ; though by Coining this, it ſeems
 he affects to be a *Proverb-monger* : But if vulgar
 Proverbs were of any great Weight, I could tell him
 of more *Antient* and *Authentick* long ago aſcribed
 to his Brethren. P. 537. he ſaith, *The Terms of Grace*
and Eminency are not given, becauſe of perſonal
Endowments correſponding thereunto ; but becauſe
of Place and Power : But he ſhould prove, that
 to do ſo, where theſe Virtues are abſent, is either
 proper or lawful ; ſince in addreſſing our Selves
 to any, in ſaying, *Tour Grace* or *Tour Eminency*,
 we ſuppoſe them to have theſe Endowments ;
 which if they have not, we ſpeak a Lye, and
 that is not lawful to Chriſtians. To prove the
 Lawfulneſs of the Compellation of *Majeſty* to
 Kings, he telleth, That *the Lord beſtowed upon So-*
lomon Royal Majeſty, and *Nebuchadnezzar*, ſay-
 ing, *Dan. 4. 26.* That *Excellent Majeſty* was added
 unto him ; in both which Places it imports no
 more than an *Outward Glory* : But where finds he

Are the
 Divines at
 Westminster
 an Irratio-
 nal Pack
 for teaching
 Thee and
 Thou, J. B. 2

The Titles
 of Tour
 Grace and
 Tour Emini-
 nency.

Chriſtians
 not to ſpeak
 Lies.

1679. that any Addressing themselves to Kings, use the
 Compellation of *Excellent Majesty*, as is usual now
 a days? He will read his *Concordance* often over,
 e're he can find this. As for his Jeering me about
 my *Concordance*, and saying, *I cite Scriptures at
 Random*, for that *Psal. 29. 4. Majesty* is ascribed
 to the *Thunder*; he but declares his own Folly:
Majesty is there ascribed to GOD; for what is
 ascribed to *God's Voice* is ascribed to him: He
 may say also then, That *Powerful* in the same
 Verse is not ascribed to God, but to the *Thunder*;
 if he resolve to be Ridiculous. What he saith,
pag. 540. N. 11. That we Salute no Man, is false;
 But the Question is, *Whether there cannot be Sa-
 lutations without the Uncovering of the Head, or
 Bowing of the Body?* This he should have proved.
 He saith, *Abraham's Bowing was against no Law of
 the Creation; but so was Abraham's Practice in the
 Matter of Hagar* (which I brought to shew that
Abraham's Practice was not to be our Rule) But
 since *Abraham's Practice* in the Matter of *Hagar*,
 and the like Practice of *Jacob* and the *Jews* was
 permitted to them, and yet thence we are not al-
 lowed to do the like; that shews, that Argument
 deduced from *Abraham's Simple Practice*, is of no
 Weight. He thinks it silly to say, That Bowing
 of the Body and Knee, and Uncovering of the
 Head are only External Signs of our Adoration of
 God; because it may as well be infered, that a Man
 must never bow his Body to tie his Shoos, or un-
 cover his Head to have his Hair cut. But this his
 Answer is silly: Since Men do not these things as
 a Signification of Honour, which is the End of
 their Bowing to one another, and the thing here
 in Question; and therefore his Repetition of the
 same in the following Page needs no Answer. He
 would make *Mordecai's Case* singular, because
Haman was an *Agagite*, one come of *Agag*: But
 since he is so good at *Genealogies*, let him prove
 this

The like
 of Excellent
 Majesty.

Abraham's
 and Jacob's
 Practices
 were by Per-
 mission to
 them, not
 for our Imit-
 ation.

J. B's Un-
 certainty in
 stating Ge-
 nealogies.

this next Time; for if the *Similitude* of the Name were enough, might we not say with as much Reason, That *John Brown* is a *Brownist*? and yet perhaps he would think this a Reproach. 1679.

¶ 3. But the poor Man thinks (it's like) he has *bit the Nail on the Head* to purpose, when he saith pag. 542. upon this Subject; *One thing I would ask, what he thinketh of that Honour and Worship that was given to James Naylor, as he rode into Bristol, Oct. 24. 1656?* I answer, I think it was *J. Naylor's Case objected and answered.*

both Wicked and Abominable, and sodo the People called *Quakers*; who thereupon disowned him, and all those that had an Hand in it: As by the several Letters found written to him, and other Papers, if need were, I could at large prove. But it sufficeth to inform the Reader of this, that he was denied by that People, and not any ways afterwards owned by them, until several Years after, that he testified his full Repentance for that thing in a publick Assembly upon his Knees, with many Tears; signifying the same also under his Hand, which also was printed. And thus is swept away his malicious Insinuation, pag. 530. *J. Naylor's unfeigned Repentance.* as to this; and also what his Brother *R. M. C.* saith so often in his *Postscript* in Terming us *Naylorists*, as if *J. N.* had been the *First* among the *Quakers*; hence *John Brown* in the List he gives of the *Quakers* Errors of *Civil Honour*, calleth him their *First Father*: But to teach him not to be so forward to lie next time, he may know, That Years before *J. N.* joined with the *Quakers*, there were Hundreds went under that Name; and who both preached and practised their Way. This may shew the sober Reader, how apt these Men are to print Malitious Lies; and *R. M. C.* so frequently seeking to denominate us from that Name because of this, sheweth, how frivolous and false it is. I must mind, That it were but a just Retribution, and no Injury done to them (as this of theirs

1679. theirs to us is a manifest one) if I should mind them of no less abominable Actions, than ever was or could be proved against J. N. not many Years ago done by some Eminent among them; who died without any Sense of true Repentance (whereof J. N. gave singular Evidence.) What would he think then, if I should thence term them ——— *ists*? But I spare them at present, in hopes they will see their Folly, and amend. After this Thing of J. N. he Ends this Chapter with Railing: But I observe, he makes an intire Omission of what I say N. 16. upon the last *These* in my *Apology*, which I therefore refer, to the Reader's Serious Consideration.

¶ 4. I come now to his last Section, intituled, *A View of my Conclusion*: Where coming to Examine the few Lines wherewith I conclude my *Apology*, he bestows upon me a Flood of most Unreasonable Railing. I did in that Conclusion recommend to the Reader the *System* I had presented to him of the *True Christian Religion*; which this Man here with many bitter Words affirms to be other ways: But we must leave the Judgment of this to the Reader, when he has seriously read both what he saith on the one hand, and I on the other. And whereas I in my *Conclusion* did shew the Reader, how falsely we are charged with *Denying the Outward Appearance of Christ, the real Existence of Heaven and Hell, as a Place without us; the Last and General Judgment; the Resurrection of the Body*; by telling him seriously and in the Presence of God, that these Accusations are false, and that we really believe these Things; he with a most effronted Impudence reckons it *Boldness* in me to say so, pag. 554. and that because of the Testimony of *Paldo* and some others of our manifest Opposers: As if they should know, what I and my Brethren believe, better than I my Self do; or should be more credited in

J. B.'s false
Charge against
us from the
Books of our
manifest Opposers,

1679.

in giving Account of our Faith than our Selves. Who can secure themselves from being stigmatized, as the *Vilest* and *Grossest* of *Hereticks* from the Malice of Liars, if this Method be to be followed? But to proceed, to shew his Injustice and Unfairness in this Matter in the highest Degree, contrary to the Rules of fair Disputing, and all honest Dealing in Matters of Controversy, it doth manifestly appear, in that notwithstanding in his Title he declares, He intends an *Examination of the Quakers Religion, as the same is presented to the World by me*; when he has laboured all he can by turning, perverting, commenting and divining to squeeze out of my Words, all that may seem absurd and erroneous, or at least, which he will have to be so, and that he cannot find enough there to render the *Quakers* such *horrid Monsters* and *Vile Blasphemers*, as he ever and anon proclaims them to be; then away he runs from *R. B's Apology*, (which is the Theam of his Examination) and comes off with a ——— *But is not the Man of this Opinion? Or, May we not conjecture, that he is of such and such an Opinion* (which to be sure is more *absurd*) *as such and such a Man as Mr. Stalham, Mr. Norton, or Mr. Hicks and Faldo relate of such and such Quakers, that say so and so? — Is this Justice? Is this Christian Dealing? Is this Honesty as among Men, in Writing against a People not to seek their Opinions and Faith from their own Mouths and Pens, but from those of their manifest Enemies and Opposers? Doth not this bespeak the Height of Malice with a Witness, and shew a determinate Resolution to Calumniate at any Rate? Is this to walk according to the Royal Law, To do as he would be done by? Dare J. B. say, he would be content to be done so by? Would he Judge it Equal Dealing, if one writing against Presbytery, should re-*

J. B's Authors for his Refuge of Lies cast out against us.

1679. present them not as they declare themselves to be; but out of the Writing of their manifest Opposers, as to give Credit to *Spotwood's History*, in Judging of the Rise and Growth of *Presbytery*? Would he judge it fair *Reasoning*, if one writing against the *Calvinistical Points of Reprobation*, should instead of making Use of their own Authors, or when he could not make the Matter bad enough there, tell, the Case is *so and so*, as *Arminius* or *Episcopus* relates it? Or one writing against *Protestants* should, in the Representing of their Principles make Use of *Bellarmin* and other *Popish Writers*? If this then would justly be accounted Ridiculous and Absurd, let the Judicious Reader judge, what Character may *John Brown* so doing deserve? But above all is singularly to be noticed *J. Brown* his Venerable Esteem of his beloved Author *Mr. Hicks* (as he terms him) of whom he has so high an Esteem, that he hath given him more Place in his Book than any other; there being no Author to my Observation so frequently cited by him: Who, because this *Thomas Hicks* has been the most abusive and grossest Liar and Calumniator that has appeared against us, therefore he receives him with the most kindly Entertainment. For as Malice against Christ of Old cemented *Pilate* and *Herod* to put up their private Quarrels; so at this Day it hath done these Men against his Truth and Followers: Else what should it mean, that a *fierce Presbyter* should so heartily embrace a *keen Anabaptist-Preacher*, since the same Man often upbraids the *Quakers* with their Affinity to the *Anabaptists*? Certainly, the *Presbyters Cause* must be at a low Ebb, and he in mighty Fear of the *Quakers* Prevailing, when he can so cordially shake Hands with his beloved *Anabaptist Brother Hicks*, to help at a dead Lift against the *Quakers*, and take him for his Auxiliary

Hicks most
Abusive to
the *Quakers*,
most esteem-
ed by *J. B.*

A *Presby-*
ter and *Ana-*
baptist thus
contract Affi-
nity.

liary with his Lies and Forgeries, to make a 1679.
 Noise, when other Matters and Arguments fail. But it had been more wisely done in *J. Brown*, e're he had given the *Anabaptist Hicks* his Writings so much Place in his Book, to have considered the Answer to the first Dialogue and Continuation thereof, written by *W. P.* intituled, *Reason against Railing*, and *Truth against Fiction*; and the Answer to his Third Dialogue by the same Author, intituled, *The Counterfeit Christian detected, and the Real Quaker justified*: For I question if *J. B.* will judge it safe, to take implicitly upon Trust in Matters of Controversy of Religion (without Examining) the Word of an *Anabaptist*, unless it be against the *Quakers*; where any Witness (it's like) with him may be admitted: For if he do but speak Evil enough, it will be acceptable, whether true or not. And *J. B.* should also have done well to have informed himself, how this *Thomas Hicks*, being publicly called to an Account before several Thousand Witnesses for his gross Abuses, in framing Answers in the *Quakers* Name, which was never said by any *Quaker*, and in other ways perverting, and misapplying Sentences of their Writings to Questions of their own Framing, so that he might make them as impertinent and ridiculous, as he was willing others should esteem them to be; did pitifully Succumb: So that his best Defence to come off, was to plead the Infirmary of his Lungs, which made him desert the Second Meeting held for that Purpose, and Substitute in his Place a *Free will Anabaptist* (with whom I suppose *J. B.* will yet have less Fellowship) who made a Noise and Brawling to keep off the chief Matter. And yet the Grossness of *Thomas Hicks's* Dealing was so discovered, that some of his own Way, and others who are not *Quakers*, did publickly, yea, and in Print declare their Abhorrency of his Forgeries: them.

1679. series: As appears by a Book written at that Time, Intituled, *The Twelve Pagan Principles considered, upon which Thomas Hicks undertakes to Unchristian the Quakers*; and another, intituled, *Quakerism no Paganism*; and another, *The Christian a Quaker, the Quaker a Christian*; all written upon that Occasion by Men that were no Quakers. Yea, *Th. Hicks's* Abuses and Lies were so far from doing us hurt, that they were Instrumental to bring among us a young Independent Preacher of good Repute, and well received and heard among them; who has told my self, That the Reading of *Hicks's Dialogues*, and seeing his gross Lies and Abuses gave the first Rise to his Searching after, and Embracing the Truth. And when *Th. Hicks* and his Complices were further pursued by the Answer to their pretended Narration of these Debates, Intituled, *Forgery no Christianity*, written by *Thomas Elwood*; and another Paper, Intituled, *A Fresh Pursuit*, by the same Hand, wherein he arraigneth the said *Hicks* and his Complices of Falshood, Lying, Forgery, and requires them to make them good, or else abide under the just Condemnation of so manifest Guilt; which they were glad to do, and have not so much as peeped out now these three Years since the last of these Transactions, until now this Vomit, of which all sober Men are ashamed, and from which the Authors have shamefully shrunk, is licked up by *John Brown*, and is become the chief Authority of his Tract. Will it savour well in the Mouths of Sober Professors, that the chief Gun that *J. B.* useth against the Quakers, are the Lies, Forgeries and Abuses of a shameless Anabaptist? Certainly, when *J. Brown* considers these things, he will, if malice hath not altogether blinded him, find, that he has too suddainly laid Hands upon his Brother *Hicks*, e're he well minded the Consequence of it; and that so great an

In-

An Independent
Preacher
embracing
Truth,

J. B. has
used the Lies
Forgeries
and Abuses
of a shame-
less Anabap-
tist against
the Quakers

Infusion of *Hicks* his *Anabaptistical Durr*, which 1679. takes the best Share of not a few Pages of his Book, will make the rest to stink, albeit it were more cleanly Stuff than it is. And for *Faldo's* Books, out of which he copieth not a little in this Chapter, he may find them both answered by *W. P.* the one called, *Quakerism a new Nick name to old Christianity*; and the other, *The Invalidity of John Faldo's Vindication*: in which, pag. 430, 431, 432, 433. he may find a List of *John Faldo's Miscarriages* in citing Assertions said by *Quakers*, without telling the Books, and of Books without Parts; Chapters and Page of these Books falsely cited, of Passages clip't and maimed, and others perverted by Additions: and which makes up above 70. to which *John Faldo* hath never had Face yet to Answer. So that this Man may see, what kind of Authority he has made Use of; and how his Proofs are bottomed. And Lastly, of our full Belief of *Future States*, and of the *Resurrection*, he may find a large Account in a Book called, *The Christian Quaker and his Divine Testimony Vindicated*, by *W. Penn* and *G. Whitehead*, Printed in the Year, 1674. from Page 146 of the Second Part to the End.

Of future States and of the Resurrection.

S E C T. XVIII.

Wherein Robert Macquare his Postscript is Considered.

¶ I. **A**S to *R. M. C.* his *Postscript*, which I come now to in the last Place, I shall not need to be large; it being a Compound and Heap of most Abusive and Unreasonable Railing against me and my Friends on the one Hand, and a most

Robt Macquare's most abusive Railing against us and our Doctrine.

1679. a most fawning, manifest Piece of nauseating and shameless Flattery to his Brother *J. Brown*, on the other. In the very Entry he brands our Doctrine as the *Devil's*, and our Selves as *his Ministers* and *Amanuenses*: and a little after he exclaimeth thus; *O what horrid, what Hell hatched, bold Blasphemies this black Brood belcheth forth!* And for me in particular, pag. 559, 560. in a few Lines he calls me both a *Turk*, and a *Devil*; and what more his Railing Spirit affords him: To all which I shall only say, the worst I wish him, is heartily to desire the Lord to forgive him, as by the Strength of his Grace I freely do. As to his Brother *J. Brown*, he accounts him *singularly Acute, solidly Learned* and *truly Gracious*; so that he conceits, if the Devil, who he *supposeth drew me on to write*, had his *Dictates* again, he would bury or burn them. Thence he highly Exalts the great Depth of this his little *Presbyterian David*, (as he calls him) in the *shining Light and Sharpness of his Examen*: Sober Men will blush to read such shameless Flattery. And truly, this *Presbyterian Prince* looks liker *Cursing Shimei*, than little *David*; and he himself looks liker the *daring Philistine*, who thus commends him, proclaiming a Defiance in his Name, as if no Solid Answer could be given: But such Crying of Triumph beforehand will have small Weight with Men of Reason. His Jeering Quibble at my Words in my Book of *Universal LOVE*, where I speak overly of the *Felicity* of my *Understanding*, shews, he wanted Matter, but not Malice: Many modest Men will be found to have said as much of themselves. Neither did I that, as a Thing, by which I would have any to measure now either me or my Writings: The greatest *Natural Understanding* (wherein I confess my Self freely to be inferiour to many) availeth but little (yea, often hurteth) to the chief Thing needful,

to

R. M's
Shameless
Flatteries of
J. B.

The Author
glories not in
Natural En-
dowments.

to wit, *Regeneration*; which is by Grace, and 1679.
 not by Nature, and therein I desire to Glory. His petty Remark upon *Barclaii Argenis* is both
 Childish and Malitious; he must know, That the
Quakers and my Self do both Abhor and Con-
 demn such Books: And truly, my Love to my
 Name is not so great, that I would have that ex-
 empted; and therefore I could freely give my
 Vote, that all *Romances* were burnt. And he will
 find it hard to prove, That *such are used by any*
of us; whileas I know some, who passed and yet
 go for *Pious* and *Elect Ladies* among them, that
 bestowed no small Share of their Time in Read-
 ing them. And *Preachers* may be found Eminent
 enough, whose Closets are well stored with most
 approved *Romances*; and some being challenged,
 even of Note among the *Presbyterians*, by some
 Serious Professors for their Reading of them, did
 Justify it, as that whereby they were helped in
 their Pulpits to give their Sermons a better Lustre.
 So he may see, these Books are of more Use to his
 Brethren than us; who can content our Selves
 with such homely Language as the *Holy Scripture*
 Teacheth. For what he saith of *James Naylor*,
 I need return no Answer; having sufficiently
 done it in the former Section. And whereas he
 gives the Example of the *Antinomians*, to shew,
 The *Quakers* are not Singular, in not being called
 after a particular Person; he doth but miss of his
 Aim: For the *Quakers* are known by that Name
 as such, being an Imbodied People, consisting of
 several Hundred Gathered Churches or Congre-
 gations: but the *Antinomians* are only here, ei-
 ther some having these particular Notions, and
 no such Imbodied People; else let him tell us,
 where we may find these *Antinomian Churches*?
 I need say no more to this *Postscript*, which hath
 nothing in it; but meer Railing Assertions, as to
 me; and that the rather, as I suppose R. M. C.
 will

*Presbyteri-
 an Preach-
 ers read Ro-
 mances to
 give their
 Sermons in
 the Pulpit a
 better Lu-
 stre.*

1679. will, long e're this appear in Print, receive a solid and grave Letter from an old Friend and Acquaintance of his, which may make him sensible of his Iniquity in this Matter; if there be yet any Christian Ingenuity abiding with him, and that by Prejudice he is not totally blinded.

See the Letter following

Their Charging us with Blasphemy from the Apostle's Words.

¶ 2. As for his Railing Assertions of *George Keith's* Book, we will see, how it is Refuted in the promised Answer to it; and then it will be time to answer them, as to that; as well as to the Blasphemous Assertions, which they pretend they have gotten out of it: But all Christians may judge, how they are like to prove it Blasphemous, when, as an Instance of the Blasphemous Assertions, they give *G. K's* saying, *That the Man Christ Jesus is the Mediator*. And to help them to do their Work fully, I desire them, when they go about to prove this Assertion to be *Blasphemy*, they may not forget the Apostle's Words, *1 Tim. 2. 5. For there is One GOD, and One Mediator between GOD and Men, the MAN Christ Jesus*; and shew, how *G. K's* Words are more Blasphemous, than these of the Apostle: Which, to make it more plain to the Reader, I will add thus;

G. K's Position, which *J. B.* and *R. M. C.* two Eminent *Presbyterian* Preachers, in the Index at the End of *J. B's* Book, affirm to be one of the *Abominable Heads of Quakerism*, is;

That the MAN CHRIST JESUS is the MEDIATOR.

The Apostle his Assertion (*1 Tim. 2. 5.*) is,

That there is One MEDIATOR between GOD and Men, the MAN CHRIST JESUS.

We

We desire the Sense and Censure of the *Presbyterian* Ministry upon this; or otherwise we hope, they cannot in Reason be offended, if justly reputed Accusers of the Spirit of God, that Taught the Apostles to speak, and thence Condemned, as *signal Calumniators* and *Hereticks*.

An Expostulatory Epistle,

Directed to

ROBERT MACQUARE.

The Letter
of Lillias
Skein to R.
M. C.

Friend ROBERT MACQUARE,

MY Tender Love and Sympathy was great towards many of the *Non-Conformists*, who were Suffering for Conscience sake, and not for Interest espousing that Opinion; of whom thy self being one, thou wast often very near me, notwithstanding I knew, generally the *Non-conformists* were more Imbittered and Prejudiced against us, called *Quakers*, than any other Men, Yet this I often constructed to flow from Misinformation concerning us, being so little acquainted with and conversant among us; whereunto your being so Shy, was but like the Disciples in a Storm seeing him *Appear in a Manner, they had not seen him before*, thought, he was coming nearer them for their Deliverance; yet they *Cried out through Fear*, as if it had been the Appearance of some Evil Spirit. Other times I have looked upon the great Prejudice many had against us, answerable to Christ's saying; *No Man having drunk Old Wine, straightway desireth to drink New, they say, the Old is better*: Which hitherto hath, and yet doth cause me bear with you,

Misinformation to prejudice and Bitterness gives often great Occasions.

1679. you, and love that which is good amongst you, wherever it appeareth. And so because of this Love towards thee I am the more concerned at this Time, with what thou hast lately published. For though my Acquaintance and Intimacy with thee was not so much as others, yet it being in a very serious Season with both of us, as I very well Remember (when thou wast shut up close Prisoner, and wast daily in Expectation of the Sentence of Death) thy Deliverance, from which I retain the fresh Sense of; and it was and is with many such like Seasons, wherein the Lord prepared my Heart, and bended his Ear: A sweet Encouragement to trust him, and a singular Engagement on me to Wair for his Immediate Leadings and the Manifestations of his Will at all Times. But Oh! since I heard of and read thy *Postscript* to *John Brown's* Book, and *S. R.* his *Letters* (as is supposed) I am astonished, and much ashamed on thy Behalf! O! Is the best Fruits of so many Years Affliction thou hast to publish to the World, That one called and suffering as a *Non-conformist* (to this Sinful Time) should have learned no more Conformity to meek, lowly Jesus (of whom it is said, *He learned Obedience by the things which he suffered*) Surely, none who read thy Language, will say, this Man hath been with Jesus; but rather say, whose-soever's Company thou hast been in, thou hast learned to be a Cunning Artist at the Scolding Trade, and art therein vainly puffed up, that thou even sleepest aloft (though with Waxen Wings) above the lowly, harmless, meek Spirit of Christ. And verily, had I all thy *Rhetorick* (whether natural, or acquired) which thou so much mis-improvest to the gratifying of that, which needs more to be Crucified in thy self and many, who are ready Implicitly to follow thee; it is not in my desire

R. M.'s Ex-
altedness and
Railing Spi-
rit Rebuked.

1679.

to follow thy Example: Nor shall I wish, that ever thou have an Answer from any of the Lord's People in thy own Terms, which are such, as all sober, unprejudiced People, who read them, will see thy Spirit most strongly Imbittered, when thy Pen is so dipt in Gall. I say, it is not in my desire to bring forth one Railing Accusation against thee, neither to Answer many things thou hast vented against the Lord's present Work and Witnesses, whom thou despisest and abhorrest more than Dung under thy Feet, and crowest over: yet if the Living God (a Part of whose Host they are) see it meet, he can raise up the least of them, and make thee feel Worm Jacob a Threshing Instrument with Teeth to deal with thee, and thresh that Lofty, Malitious Spirit of Prejudice, that Breather through thee. The Consideration whereof upon thy Soul's Account is the Occasion of this Letter: wherein I desire to lay some things before thee, which are with Weight upon me; my Compassions being kindled towards thee, that when the Lord cometh to visit the Earth, thou should'st be found among them, who are *Beating their Fellow-servants*; the Hazard of which State thou knowest, and many will feel, when the Lord riseth up to Prey: For *his Eyes are upon the Righteous, and his Ears are open to their Cries*. Though now he be Trying the Children of Men, and permitting some to Suffer, and others to do hard Things; yet a Hope lives in me, the Time approacheth, wherein the Lord will more manifestly Appear to the Joy and Refreshment of the single in Heart, who Suffer with him, and patiently Wait for him, and for the Shame and utter Overthrow of his malicious Opposers.

Worm Jacob is a Threshing Instrument.

And so one of the Particulars I would lay before thee, is a Desire, thou would'st yet in the

* M m

Lord's

1679. *Lord's Light Search thy own Heart more*, till thou findest out, what secret Affinity hath remained with thee to any of the Lord's Enemies in thy own Heart: For if all were brought under the Government of the Son of God inwardly, I am fully perswaded, thy outward Opposition to the Lord's Work could not long stand. The outward is a true Figure of the inward; and I know by true Experience, all that Displeasure, and disdainful, undervaluing Epithets thou squeezeest up thy Engine to Coin (which one may feel Answers not fully thy own Satisfaction) for bespattering and loading that People and their Principles, is but (alas!) a Mirrour-glass set up to Represent the low, mean, unworthy Esteem thou bearest to the Light of Christ in its inward Appearance in thee, as a Reprover: For whosoever turneth Universally at the Reproofs of God's Light in the Conscience, shall witness the Pouring forth of his Spirit in larger Manifestations; according to *Prov. 1. 23.* But that Spirit speaketh in thee, of which *Isaiah* prophesied, *Isa. 53. 2, 3, &c.* concerning the outward Appearance of the same Christ, our Head, and the Captain of our Salvation (whose Sufferings, Death, Resurrection and Glory we dearly own, and wait from Day to Day more to feel the precious Vertue thereof) altho' he then was and now is Rejected and Despised of Men, who hide, as it were, their Faces from him, because his outward Appearance was as a Root out of a dry Ground, in whom there was no Form nor Comeliness, nor Beauty, that he should be desired by that Mind, which was looking after great things, and expecting much outward Glory and Advantage. And so Christ's Appearance was mistaken by the learned Rabbies in that Day; notwithstanding they had *Moses* and the Prophets Testimonies, and were not

Search thy
own Heart
in the Light
of the Lord.

The mean
Appearance
of Christ de-
spised by the
Learned
Rabbies.

want-

wanting in Reading the Letter, as others now: 1679.

For as it was then, it is now, he was and is mistaken by all, who seek any thing to glory in, save the Cross of Christ. For the Wisdom of the Flesh hath and doth lift fall'n Man above the innocent Seed in themselves, only through which they can see the invisible Glory of the Kingdom of God, and find an abundant Entrance unto the Righteousness, Peace and Joy in the Holy Ghost, whereof it consists. Wherefore take heed of being lifted up above the Seed, Light, Life and Spirit of Christ in thee, and so thou wilt see Matter to *work out thy Salvation in Fear and Trembling*, and wilt not set down upon former Attainments or Experiences, when the Life is gone.

Another thing I would put thee in Remembrance of in these present Times is, The great Danger of *Sinning at the Waters of Strife*, whereof *Moses* his Example may be a standing Monument to all Generations: Of whom it was said, *He was the meekest Man upon the Earth*, yet at the *Waters of Strife* he spake unadvisedly with his Lips; because of which he was debarred from entering into the promised Rest. And are there not some living at this Day, who with Sorrow of Heart have observed the Heat and Bitterness of Spirit, that hath arisen, because Differences and Controversy concerning Religion have eaten out the Life of that Love and Tenderness, that was with many? And having hurt the Green Thing in themselves and one another, hath brought on Death, Darkness, Dryness and Sensible Withering; and cannot chuse but so to do, seeing Bitterness of Spirit and Prejudice, and such like Frames in Man or Woman separates from God, while there any one abides. For God is Love, and he that dwells in God, dwells in Love; and Christ hath said, *Unless ye abide in me, ye cannot bring forth much Fruit*: So not abiding

The great
Danger of
Sin at the
Waters of
Strife.

Dwell in
Love.

1679. in that pure Love to God, and his Image in his Children, hath caused many to fall short, and hath letted their Progress, and made many lose sight of their Way, and the Guide of their Youth; and so they have not followed the Lord fully, nor followed him in the Regeneration, Renewing according to the Increase of Light and the Measures of Manifestation, whereby they should know, even in this Life, a being *Changed from Glory to Glory*, as by the Spirit of the Lord. Thou mentionest in thy *Postscript*, to J. B. pag. 557. *Many, who may Remember with shame and Confusion of Face their Laughing at, and making light of the Appearance of that Prodigy, and that it may cause some go groaning to their Grave, being an Evidence, that ye knew not the Signs of the Time, and what they called you to do.* To which I answer: Lightness and Laughing among People, that lay claim to Religion, is none of the least Causes of Mourning; but I also believe, if the Appearance of *Quakerism* (so called) had in the Beginning been looked on, as the Fore-runner of the Down-fall of a meer Man-made Ministry in these Nations, it's like, it would have moved those, who laughed most, to have mourned most even then; and *Babylon's Merchants* would have cried, *Alas! Alas!* But since now thou acknowledgest, in the Space of a Score of Years at most *Thou seest Cause to mourn for that, which ye then laughed at*; I am very willing to admit of your own Acknowledgment for a Ground of Hope, that the Single-hearted among the *Non-conformists* may out-live all the Clamour they are now making against us; and in less than *as many Tears* more, may work through the Fogs and Mists, that now darken their Understandings concerning the Signs of this Time, and *look back with Shame and Confusion* on their great Darkness, that would have mourned for that, which was Matter of Joy. And

The Fore-
runner of
the Down-
fall of a
Man-made
Ministry.

this

this is no far-fetched Consequence; for ye had 1679.
 then, and now the same Acquaintance with the Letter of the Scriptures, and as much Humane Learning, and Sharpness and Natural Abilities for an Acute Examen: And so it follows by the Rule of Contraries, and may it not be without Presumption concluded, *Ye needed then, and do now, the Help of the Spirit's immediate Teachings in your own Hearts*, without which ye will not yet understand the Signs of this Time aright? Which if ye did, ye would see the Lord *Staining the Pride of all Flesh, and bringing into Contempt all the Honourable in the Earth, that the Lord alone may be exalted*, and see him coming out of his Holy Habitation to silence all Flesh. Hath not the Lord removed most of all those, who were Eminently instrumental to serve him in the Work of the Ministry? And is he not daily making their Skirts bare, who remain, and daily making them to Cease out of the Midst of the National Church, who rejoyced in her Pride? Is not his Voice sounding aloud unto such of you, as yet remain? *Ye shall no more be haughty, because of my Holy Mountain: If to day ye will hear his Voice, barden not your Hearts*; for I am sure, the Teacher, that will tell you infallibly, what ye are called to do, is near, and is not removed into a Corner. But it is the Enemy's Work to vail and cover present Duties and Opportunities, and represent what is past or lost, as very desirable, and even to prompt a People or Person to lament and bewail their by-past Failings and Short-comings, who do little heed or regard the Worth of the remaining Season, and so to Redeem the Time. Wherefore my Advice in tender Love to thy Soul is, That thou Wait on the Lord to understand aright the Import of such Signs, as are now appearing, when the Lord is proceeding to work marvellous Works and Wonders in the Earth, and is making the *Wisdom of*

The Lord is
Staining the
Pride of all
Flesh.

1679. *the Wise to perish, and the Understanding of the Prudent to be hid; and pouring out his Spirit upon Sons and Daughters, Servants and Hand-maids, provoking to Jealousy, and angering the Mighty, Learned, Wise Men in this Generation by the foolish Appearance of a Company of Illiterate Tradesmen, who were never Bred up at Schools and Universities, Weavers and Shoo-makers, and Fishers.* Yea, Is not one of the dreadful Signs of this Time fulfilling in thee and thy Brethren, *Rev. 16: 8, 9.—The Fourth Angel poured out his Vial upon the Sun, and Power was given unto him to scorch Men with Fire: And Men were scorched with great Heat, and blasphemed the Name of God, which hath Power over these Plagues; and they Repented not to give him Glory?* And whether this Plague be not poured out upon your Anti-Christian Sun, and ye be the Persons, that are thus scorched, your Dialect doth sufficiently declare unto all those, whose Eyes the Lord hath opened. I also desire thee to consider, how Inconsonant with true Christianity a Spirit of Persecution is, and how much more unsuitable, and unequal for a People or Person under the same Condemnation? Surely, that poor Man, who had been but a little time in Christ's Company, was so far influenced by his meek and moderate Spirit, as not only to forbear Railing himself against suffering Christ, but to rebuke his Fellow-companion for so doing: Which Instance will stand in Judgment against thee for the contrary Practice. Neither will thy denying us to be Members of Christ, and *not suffering for well-doing*, and thy accounting us *Demoniacs*, avail thee, nor cover thee from that Woe (if thou obtain not Mercy to Repent) denounced against such, *as call Good Evil, and Evil Good, and Light Darknes, and Darknes Light*, in that Day, when the Lord Jesus shall declare before Men and Angels, we are his *Friends and Followers*.

The Lord is angering the Wise and Learned, by pouring out his Spirit upon Illiterate Tradesmen, not bred up at Schools and Universities.

The Scorching Plague on Anti-Christ his Dialect doth shew.

Gross Railing rebuked.

O Robert!

1679.
 O Robert ! thy hard Speeches have manifested thy own sad Acknowledgment to be very true : The *Holy Fire* is gone out with thee indeed ; in Place of which that which never was, nor is of God's Kindling is brought forth : And this is not now to be found by secret Search in Corners by secret Surmises ; but is by many of you laid open, and in thy late *Postscript*, as on a Theatre set up, as those who run may read, the *Holy Fire*, if ever there was any, is quite extinct. Concerning which Compound of *unjust, groundless Accusations* and *Malitious Inventions*, I hope, I may say, there are many Sober, Serious People, who Fear and Serve the *Living God*, inward Jews, whose Hearts the Lord hath Circumcised to love him ; who desire continually in the Integrity of their Hearts to serve him ; against whom I know, no *Divination* nor *Inchantment* of *Devils* or *Men* shall prosper. Of which Blessed Company I do avouch my Self One, through the Free Grace of God ; and I hope, I, and many with me, have put all *thine* and thy *Brethrens Writings* in the Lord's own Hand to Answer, for the Vindication of his Glory and the manifestation of his Truth : And I desire to make no worse Use of thy *Postscript*, than *Hezekiah* made of the Writings of *Rahabek* in that Day. Unto the Righteous Lord, who *searcheth the Heart* and *trieth the Reins*, do I Appeal, for whose immediate Help, and seasonable, powerful Appearance I desire both to Hope, and patiently to Wait, until he have performed his whole Work in *Zion* and *Jerusalem* both amongst *You* and *Us* : Then shall be brought to pass the *sure Promise*, *The Lord will punish the Fruit of the stout Heart of his Adversary, and the Glory of his High Looks*. In that Day he will inwardly and outwardly both plead our Cause and execute Judgment for us : He will *bring forth our Righteousness as the Light, and make his Judgments*.

The Lord
 will plead
 our Cause.

1679. *ments for us manifest, as the Noon-day*, although we lie among the *black Pots* of our Reproaches.

Now, the Lord will bring us forth unto the *Light*, and we shall behold his *Righteousness* fulfilled in you, or manifested upon you: My Witness is in Heaven, I am one, who desires not the *Evil Day*, but am willing to embrace all the sweet Opportunities of the Drawings of my Father's Love, and the Arisings of his Life to stand in the Gap for the Single-hearted among you: And I must declare for the Exoneration of my own *Conscience*, I am an Experimental Witness, how grievously thou violatest the Truth, in misrepresenting the things, which thou callest, *The bitter Root springing up in these Sprouts of Hell*. 1. *Mens not receiving the Love of the Truth*. 2. *Their pleasing themselves with Names and Notions, while Christ was not received to dwell in the Heart*. 3. *Their not departing from Iniquity, who seemed to call on his Name*. I am a Witness when the Lord called me out from among the *Presbyterians*, I was one, who according to my Education and Information, and Inclination from my Childhood, was a true Lover of that called the *Glorious Gospel*, and a constant Attender upon the Declarations thereof; and the *Messengers Feet* that published it, were beautiful to me, so long as those *Ordinances of Man* were unto me as the *Ordinances of Christ*, which was more than Thirty Years: I loved them more than all things in this World; I passed through them *hungry* and *hardly bestead* for many Years, feeling after Life and Immortality, but could not find that: Somewhat was raised in me, that *Words* and *Reports* could not feed; *Names* and *Notions* I minded little; but *Christ to dwell in me*, was that and is that more and more I press after.

L. S. her
first Con-
vincement,

And now I must for the *Truth's sake* say somewhat, which I humbly mention with a fresh Remembrance

membrance of the Love, Power and tender Mercy of God, who enabled me (I know, the Lord will not impute it to be Boasting) in that Season, wherein the Lord revealed the true Way to Life and Immortality to me, by his Inward Appearance in my Soul: It was a Time wherein he had Mercifully turned me from all, that ever his Light inwardly and Law outwardly had condemned me for; my Heart also did bear Witness for me, that whatsoever I had known would please him, I was chusing to do that: Not that thereby I was seeking *Justification in my own Righteousness*, but a sure Evidence of my Interest in him, who was made unto us *Righteousness, Justification, &c.* This blessed Glympe of my begun Freedom was given me in a seasonable Time, that I might thereby be enabled to speak with mine Enemy in the Gate, and be encouraged to believe in the Light, and wait upon the Lord, to feel his Virtue perfectly to cleanse me from all Filthiness of Flesh and Spirit. Neither was I an Undervaluer of the Scriptures; they were my Rule then, and I hope for ever my Life shall answer them: I think they honour the Scriptures most, who live most according to them; and not they, who call them the *Only Rule*, yet do not make them their Pattern. The Scriptures of Truth were precious to me, and by them was I taught not to walk nor worship in the Way of the People; the Spirit shewing me his Mind in them: And then I saw in his Light, that it is not the Scriptures many Adore so much, as their own corrupt Glosses upon them. Neither can my Experience go along, with what thou affirmest of the Hazzard of Converse with that People: It is very well known to all, that lived in the Place, where I sojourned, I was none who conversed with them; I was never at one of their Meetings; I never read one of their

1679.

To whom
and how the
Scriptures
are a Rule.

1679. their Books; unless accidentally I had found them where I came; and look'd to them, and laid them by again.

The Occa-
sion of L. S.
her joining
with the
Quakers.

words of
the words
as usual
John 1:18

The Scrip-
tures made
comfortable
by the Spirit
of Truth.

So now it remains with me to tell thee, what was the Occasion I joined with them? Since it was none of those thou mentionest; which I will very singly, and can very comfortably do. It was that thing ye School-men call *Immediate Objective Revelation*, (which my Desire is, ye were more particularly and feelingly Acquainted with) whereby the Lord raising in my Soul his *Feeling Life*, I could not sit down satisfied with hearing, of what the Son of God had done outwardly, (tho' I believe that thereby he purchased all that *Grace and Mercy*, which is inwardly wrought in the Hearts of his Children) until I should be a Partaker of the Virtue and Efficacy thereof, whereby I might possess the *Substance of things hoped for*. I saw, an *Historical Faith* would neither Cleanse me, nor Save me; If that could Save any, the Devils were not without a Door of Hope. I felt, I needed the *Revelation of the Son of God* in me; All that ever I read or heard without this, could not give me the Saving Knowledge of God. *None knoweth the Father but the Son, and he to whom the Son revealeth him*; through the Virtue whereof mine Eyes were more and more by Degrees opened. For the tender-hearted Samaritan had Pity upon my wounded Soul, when both Priest and Levite passed by, and the Watchmen rent my Vail; and when there was no Eye to pity, nor Hand to help me, he drew near, and poured in Wine and Oyl, as he saw needful, and fulfilled the Promise in Measure, wherein he had long caused me to hope, *He that follows me, shall not walk in Darkness, but shall have the Light of Life*: And that sweet Saying, whereby I am confirmed and comforted; *If evil Parents know, how to give their Children good things, how much more will*

will the Lord give his Holy Spirit to those who ask him? When your Children ask Bread, will ye give them a Stone? Or when they ask a Fish, will ye give them a Serpent? These precious Scriptures, and many such like, being opened up and applied by the Spirit of Truth powerfully and seasonably (in saying, *Be not faithless, but believing*) Times above Number before and since hath made me set to my Seal to these Words of Christ, *The Words that I speak are Spirit and Life*; and as I walk with him, and abide in him, watching at the Posts of Wisdom's Gates, travelling in Spirit more and more to bring forth Fruit unto him, and walk worthy of him, unto all well-pleasing, daily to die unto Self, that Christ may live in me, I becoming a *passive Creature*, and he an *active Christ*, in the Increase of his Government I feel the Increase of my Peace.

And so, *My Friend*, thou hast here by some Touches at Things Occasion to see, how far thou art mistaken concerning us, and how far contrary to the Truth, as it is in Jesus, thou represent'st many things to the World, *speaking Evil of Things which thou knowest not*; and if thou dost, the greater is thy Sin. Two Particulars indeed I cannot strain Charity so far as to believe, thou thinkest. Do we deny *Jesus Christ*, and *Justification through his Righteousness*, because we make the Sufficiency thereof of a more universal Extent, than ye? Or because we love *whole Christ* so much, and his seamless Coat, that we will not have it divided? Nay, we dare not divide *Justification* and *Sanctification*, neither confound them; we have felt the *Blood* and *Spirit* distinct things, yet inseparable. Neither can't thou think we make void the Scriptures; because we honour the Spirit that was before the Scriptures were written, and bear Testimony against all, who deny the *Spirit's Immediate Teachings* to be the universal Pri-

1679.

Christ owned
and the
Scriptures.

1679. *Monopolized Knowledge by Professors.* Priviledge of his People: Whereby ye take away the Key of Knowledge, and neither enter the Kingdom, nor suffer others who would; but *Monopolize Knowledge* to your selves, and intrude your Meanings upon the Consciences of Men, as the Rule: Which Meanings indeed I do not own, either as the Only, or any Rule, but as the Spirit of Christ in my Conscience answers it. The Testimony of the Spirit of Truth in Thousands with me will stand and rise up against thee in the Presence of the Lord, when all thy unjust Reproaches and malicious Accusations shall melt away before the Presence of the Glory of the heart-searching God; before whose Tribunal I desire daily to stand, that he may more narrowly search me by his Light, and both discover and destroy what he finds contrary to his Pure Nature and Holy Will, whether mediately or immediately Revealed: And before whose Tribunal thou and I will e're long more solemnly appear, to give an Account of Things we have done in the Body. Which that thou may'st do with Joy, and not with Grief, hereafter, when thou commend'st thy Advice to the Readers of thy Epistles, have so much Mercy upon thy own, and the Souls of those thou writest to, as to desire them to ponder their Path, and be established: And be sure, they be come to the Holy Faith, and not to an Implicit, believing the *Tradition of Men*; for by so doing indeed, thou, and as many as thou canst influence, may come to fare well, according to *Pro. 4.26. Ponder thy Path, and be established, and turn not to the right Hand, nor the Left.* I am one,

Who, in my Measure, Travel for the Redemption of the Seed of God in all Souls, and in thine,

Newtyle, the 8th of
the 4th Mon. 1678.

Lillias Skein.

A Catalogue

A Catalogue of some of the many downright Lies and Calumnies, which he asserts in the Index before his Book, to be the Assertions of the Quakers.

All these Things he asserts falsely of Us.

1. **T**hat we arrogantly stile our selves the Servants of God.
2. That we glory of the Title *Quakers*.
3. That we account our selves the only Teachers of Truth, Equalizing our selves to the Apostles.
4. That we say, we are perfect without Sin.
5. That we only taste, see and smell the inward Light.
6. That we assert our Experiences, in Matters that cannot be experienced.
7. That we assert our selves to be Equal with God.
8. That we say, All is done without the Spirit, that is not done in our Way.
9. That we remain Covered, when they pray or praise, really to Mock.
10. That we ascribe as much to our own Writings, as to the Scriptures.
11. That we speak basely of Learned Men.
12. That we Condemn the Study of Original Languages.
13. That we speak most basely of the Scriptures.
14. That we say, They are no Rule to us.
15. That we call them Imperfect.
16. That we dissuade from Reading and Studying them.
17. That we say, God only worketh a Possibility of Salvation.
18. That we say, God ordaineth nothing from Eternity.
19. That we deny Christ's Second Coming.
20. That

1679. 20. That we are not Clear concerning Jesus of Nazereth his being the Son of God.
21. That we acknowledge no Christ, but a Christ within us.
22. That we make Him nothing, but a meer Holy Man.
23. That a Christ without us, is but a Carnal Christ within us.
24. That we are unclear touching the Sin of Adam, and the Fall.
25. That we make Original Sin to be a Substance.
26. That we deny, that Heathens have any thing of the Law written in their Hearts.
27. That we say, A Pagan can perform all inward Worship easily.
28. That we confound Revelations with the gracious Operations of the Spirit.
29. That we succeed to the Old Enthusiasts.
30. That we turn the History of Christ's Death into Allegories.
31. That we wildly describe it.
32. That we say, There is no more Advantage to be had by the History of Christ's Death, than by the History of other Saints.
33. That we miserably mistake the Judgment of the Orthodox about Reprobation.
34. That in Exaggerating the Matter of Reprobation, we miserably belch out against God.
35. That we deny Faith and Repentance to be the Gifts of God.
36. That we vilify the Virtue and Efficacy of Christ's Satisfaction.
37. That we deny all Imputation of Righteousness.
38. That we say, The Patriarchs had no Faith of the Messiah to come.
39. That with us All Members of the Church are Officers.
40. That we say, All Worship must be done by inward Inspirations, as to Time, Place and Duration.
41. That

41. That we make no Use of the Scriptures in our Worship.

42. That in our Worship we Unchristian and Unman our selves.

43. That we deny Magistrates to be lawful, that are not of our Way.

44. That we are against giving of all Honour and Respect to Superiors or Equals.

45. That we assert no Heaven nor Hell, but what is within Us.

I could have noted several others, which are direct enough Lies, set down in the *Index*, besides not a few he has in the Book, which are not in his *Index*; and which the Reader will in this *Vindication* observe. There are also several in the *Index*, which are false, and not owned by us in the Terms he writeth them; Of which I shall give the Reader a few Examples, that he may judge thereby of his Fallacy in most of the rest. As where he saith;

1. That we say, *The Knowledge of the Fall is not necessary.*

Now this is false, for we hold it necessary for all to be sensible of their Loss and Want; only we say, *A distinct Knowledge of the History of Adam's Fall is not of absolute Necessity to such, as God never afforded the Means of knowing it.*

2. That we deny, *bodily Death to be a Punishment for Sin.*

This is also false; only we say, that it is not a *Punishment for Sin unto all, but rather a Pleasure and Satisfaction, according to the Apostle's Words, To me to die is gain.*

3. That with us the *Preaching of the Gospel is not necessary.*

This is a meer Fallacy: for we say, the *Preaching of the Gospel is absolutely necessary; only we do not think, the External Knowledge of Christ to be only the Preaching of the Gospel: And that the Preaching*

1679. *ing of the Gospel has been or may be, where this is wanting.*

If I should go through the rest of the *Index* thus, I should find very few Particulars, in which there is not some such Perversion or Fallacy; so that very few are set down, as they are truly owned by us: Some indeed are, such as;

1. *That we deny Men to be Christians by Birth: for we believe that Men by Nature are born Children of Wrath; and yet this may have Exceptions, as in the Case of Jeremiah and John the Baptist, who are said to be sanctified from their Mothers Womb.*

2. *That we would have Ministers learning Trades whereby to live. We truly think, it were no Disparagement for Ministers to work with their Hands, as the honest Apostle Paul did, who commended the same to the Elders of Ephesus, Act. 20. 34. And yet we think, a Man may be a good Minister, though he have not a Trade, and work none; but yet never the worse if he have one.*

3. *That in Worship we think Men should be silent in the first Place: Yes, for Silence goes before all solemn Actions of Speaking.*

4. *That we think to command Men to pray without the Spirit, is to command Men to see without Eyes: Yes; because we know not what to pray for, as we ought, without it, Rom. 8. 26, and no Man should be commanded to pray as he ought not.*

But as to these which are indeed owned by us, thou wilt find them at large Vindicated by Scripture and Reason, either in my *Apology*, or in this Treatise. I could have made a further Remark in this his *Index*, to shew thee, how many of them he sets down as our Assertions, are not, nor ever were Asserted by any of us, nor by him Affirmed to be so, where he has them in his Book, but only his own meer Conjectures and Consequences; but I am loth to detain thee any longer in this: by looking the Pages, to which he referreth, thou mayest easily observe it.



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